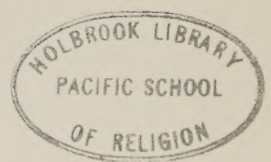


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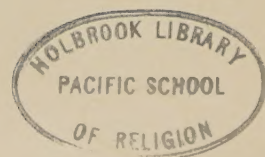
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AMERICA

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CHRONICLE

Socialist Mayor Elected.—An extraordinary political

event of the week was the election of a Socialist Mayor in Milwaukee by a plurality of 8,000, the largest ever cast for a Mayoralty candidate in that city. The Socialists also elected the six aldermen-at-large and carried fourteen wards out of twenty-three, thus giving to Milwaukee the distinction of being the first American city to elect a complete Socialist administration. "This election was not the result of one campaign," said Emil Seidel, the newly-elected Mayor. "It is the victory that comes to the cause after twenty-six years of the hardest kind of work. We have flooded this town with literature and have had men on the stump in and out of campaign times, educating the workingmen to the opportunities that lay before them. We have not promised the workingmen or the city at large an immediate panacea for ills. We have promised the best government that we can give and we are going to live up to that promise. There will be no Utopia, no millenium, none of the wild antics that our opponents have charged to us. There will be no party bosses, no one-man policy. When we decide upon a course to pursue there will be conferences with the other Socialists elected and the best lines will be followed." The country, no doubt, will remember this declaration and watch how carefully the new administration fulfils its promises.

In the Aldermanic elections, held in Chicago on the same day, the Democrats returned twenty-one out of thirty-five candidates, thus overturning the status of the

present Council and securing a majority of six in a body of seventy members. The result is accepted as a repudiation of the administration of Mayor Busse, which has been involved in serious scandals; it is a rebuke, too, to the policies of Governor Dineen, and national issues must have had some influence. Prominent Democrats had assailed the tariff and the high cost of living and insisted that even in a municipal election the Republican National Administration ought to be rebuked.

Tariff in Indiana.—That dissatisfaction is growing in the ranks of the Republican party seems a fair inference from the recent action of the Republican state convention of Indiana. Senator Beveridge, one of the Republicans that voted against the Tariff bill, and Temporary Chairman of the convention, declared over and over again: "I could not stand for it then and I cannot stand for it now." The convention adopted a platform entirely ignoring that measure and favored "the immediate creation of a genuine, permanent, nonpartisan tariff commission with ample powers and definite duties fixed in the law itself." Another declaration of the platform is as follows: "We believe in a protective tariff, measured by the difference between the cost of production here and abroad. Less than this is unjust to American laborers, more is unjust to American consumers. That difference should be ascertained with the utmost speed, and the present law modified accordingly." It has not escaped general notice that the platform adopted lauds "Theodore Roosevelt and his great policies," omits all mention of President Taft, and while endorsing the ad-

ministration, criticizes sharply the most important law to which the President has given his approval. The day after the Indiana Republican Convention President Taft cancelled his engagement to visit Indianapolis on May 5.

Supreme Court Cases.—The Supreme Court of the United States ordered a rehearing of the cases against the Standard Oil and American Tobacco Companies. As a result the decision will probably be delayed for a year from the present.—Governor Crothers announced that he would veto the Digges Disfranchisement bill which debars negroes from registering as voters in State and municipal elections. He cannot prevent the submission to the voters of the State of the Constitutional Amendment which permits all white men to vote and excludes all negroes not possessing five hundred dollars' worth of property. It is proposed later to test before the Supreme Court the validity of the application to Maryland of the Fifteenth Amendment, which that State failed to ratify.

Income Tax Progress.—The income tax amendment has been rejected by Virginia and Massachusetts and ratified by Alabama, South Carolina, Illinois, Oklahoma, Mississippi and Maryland. By the end of the year practically one-third of the State Legislatures will have had an opportunity to pass on the amendment. The Legislatures of New York, New Jersey and Rhode Island are now in session but have yet to take action in the matter.

The Labor Situation.—Notwithstanding the upward tendency of wages in several departments of industry, labor conditions are still unsettled and numerous strikes, though none of them very extensive, have occurred in widely separated parts of the country. The street-car strike of Philadelphia has collapsed. The strike of the 300,000 miners in the bituminous coal fields of the United States appears to be nearing a settlement. Work in the mines was suspended and the demand for higher wages was made on April 1. Addressing a mass meeting of two thousand workingmen in Worcester, Mass., President Taft declared that he believed in labor organizations. But as Chief Magistrate of the nation he believed also in the right of every man to labor as he will and to remain out of labor organizations if he chooses.

The British Crisis.—The Mid-Glamorganshire election has resulted in favor of F. W. Gibbins, the Liberal candidate, put forward by the local Liberal Association in defiance of the wishes of the Government. He defeated the Socialist-Labor candidate by 2,710 votes, and as the total poll, 15,120, exceeded the number of votes cast for Sir Samuel Evans at the general election by 2,000 votes, it seems that from 1,000 to 1,500 at least of his majority must have been votes of Unionists who had no candidate. Hence, if the Liberal voters be also taken into account, the assumption that Mr. Gibbins'

victory is a defeat of Socialism by workingmen seems unfounded. Anyhow, the Socialist voters are a compact body of over 6,000, and Mr. Hartshorn, the defeated candidate, states that his defeat means the definite rupture of the alliance between the Labor and the Liberal parties. The Master of Elibank, Chief Liberal Whip, has summoned a meeting of the Welsh members to consider the situation. The debate on the Government Resolutions regarding the House of Peers was conducted with considerable bitterness on both sides.—The Government is supporting a member's bill to abolish plural voting and to have all elections on the same day. The Unionists oppose it, not only on the ground that it is a further assertion of the Radical principle that only individuals and not interests have a right to parliamentary representation, but also because it touches but one point in the general question of Franchise Reform and is designed merely to weaken them at the coming elections. As long as it remains a private member's bill and is not formally adopted by the Government, it has little chance of passing the House of Lords.

Irish Outlook.—Mr. Redmond in his speech before Parliament promised to support the Veto Resolutions in substance, and again insisted that the Government should be ready to appeal to the Crown and, if denied, go to the country. An Irish Party meeting resolved to support the amendments which limit the powers of the Lords to a second rejection of a bill instead of a third, and dispense with the condition that two years shall elapse between the introduction of a bill rejected by the Lords and its passage for the third time in the Commons. Contributions to the National Funds are increasing more rapidly than at any time since the Parnell schism of 1890. Bishops Clancy and Sheehan, following several other prelates in doubling their subscriptions, have written strong letters in support of the Party and its attitude and urging on the people the duty of maintaining it. Mr. E. P. O'Kelly, chairman of the Wicklow Co. Council and formerly member for that constituency, was elected without opposition to succeed the late James O'Connor, M. P. Mr. O'Brien's revelations at Cork of propositions made to him by Mr. Lloyd-George concerning Budget and Land Purchase, were branded by the English Chancellor, partly as unfounded and partly as breaches of confidence. Regarding these and other statements he has made reflecting on Mr. Redmond and his action, Mr. O'Brien has written to the London *Observer* denying that he intends to contest Mr. Redmond's leadership and requesting "a little more delicacy in English references to the differences of opinion among Irish representatives which are quite as legitimate as the differences among their English colleagues and considerably less implacable."—Dr. Douglas Hyde, addressing the National Teachers' Congress, declared that the National University was not responsible for the delay in settling the question of compulsory Irish teaching. It would be definitely settled in May.

and, he thought, in accordance with popular thought and sentiment.

Troubles in India.—After lasting fifteen days the trial of those implicated in the murder of Mr. Jackson, the Nasik magistrate, is ended. It was held before a special commission which included Justice Chandavarkar. Kanhere, the assassin, and also Karve, the chief conspirator, and Deshpande, who both accompanied him to the theatre where the crime was committed, were condemned to death. Soman Joshi and Vaidya, active members of the secret society which planned it, were sentenced to transportation for life, and Dattu Joshi, accomplice before the fact, to imprisonment for two years. Fifty-four Brahmins, most of them of high caste, and some of them hitherto in the Government service, are now to be tried for conspiracy.—The Hindoos of Bengal have declared a boycott against all Mohammedan traders who will not join the revolutionary movement. This shows how widespread the movement is.—Nandgopal, editor of *Swarajya*, has been given ten years' transportation for seditious articles.

General Election in France.—The general election will take place in France on April 24. Several burning questions will be debated before the electors in public meetings. There is, first, the fifteen thousand francs sessional indemnity, against which there has been everywhere a strong protest. Secondly, there are the liquidation scandals, the official volatilization of the "Milliard des congrégations." Thirdly, there is the income tax, against which are arrayed all the forces of commerce and industry. Fourthly, the bill for compulsory retirement ("retraites obligatoires") of workingmen, the general principle of which was voted by the Chamber on April 1, comes before the country with an explicit condemnation by *Le Temps*, which maintains that the old-age pension law for septuagenarians, voted July 14, 1905, was quite sufficient if properly modified to include persons whose age was between sixty-five and seventy and would not necessitate, as the proposed bill does, a fresh and immense army of officials to examine the account-books of twenty million working men and women. Finally, there is the question of proportional representation, which, in its present form, gives one deputy to a population of one hundred thousand and two deputies when the population exceeds that figure by a single unit. M. Briand, in the French Senate, made several solemn declarations. Among other generalities he said: "It is in the interest of the republican party that the elections be carried on with independence and dignity. The republic has less to gain and more to lose than any other party in any attempt to falsify or corrupt universal suffrage . . . You speak of prefects who escort the candidates in their electioneering rounds. I have no taste for this kind of manifestation, which may perhaps succeed in influencing some needy persons, but which, I am pro-

foundly convinced, harms the cause it is intended to promote. The French people have not slavish souls." With similar declarations M. Briand opened the electoral campaign on April 10 at Saint-Chamond, Loire, in a speech which was interrupted by anarchist and revolutionary groups who broke the windows of the hall and fired revolvers. However, the Premier continued to sketch the government program in which electoral reform fills a large space, as well as the regularizing of the situation of government officials in such a way as to prevent recurrence of such strikes as that of the post-office employees. As M. Briand was leaving the town, a fight occurred between his supporters and hostile manifestants. A few were wounded. The opposition candidate, M. Lorrin, a Socialist, when accused of having organized this demonstration, formally denied the charge. A cablegram from Paris, dated April 10, says that fashionably dressed women are taking an active part in the elections. Half a dozen women are enthusiastic candidates for election in Paris, although jurists are divided as to the validity of the election of a woman to the Chamber of Deputies. Many other women are scouring the city in automobiles, distributing pamphlets and handbills.

Rumored Clerical Apostasies in France.—Not long ago the *Canadian Churchman*, of Kingston, Ont., and other anti-Catholic journals, asserted that fifteen hundred priests had left the Church in France as a result of the Separation Law. The editor of the *True Witness* wrote for information to the editors of the *Univers*, *La Libre Parole*, and the *Paris Croix*. M. François Veuillot sent a formal and absolute denial, saying that the *True Witness* might safely challenge the slanderers to support their assertions by any proof. "Even among the most anti-clerical journals of France they will not find one which, being on the spot, would dare to express such a pretension. In fact, since the separation the French clergy have been admirable. In spite of all their trials, all the efforts put forth by the Government, we have had to deplore only a few cases of defection. If among our forty thousand priests there have been, in the last four years, a dozen, this is assuredly the maximum." M. Edouard Drumont replied: "The rumor about which you write me is a lying one. The truth is that the separation of Church and State has been the cause of great hardships for the lower clergy, who endure them with admirable fortitude." M. Féron-Vrau, editor of *La Croix*, said: "That fifteen hundred French priests have apostatized is absolutely false. There have been a few isolated defections and that is all."

The Week in Germany.—A complete change of front on the part of the Berlin authorities was the event of the week. At the bidding of the Imperial Chancellor the Police and Magistracy of the city granted the Socialists and Democrats permission to hold mass meetings in the public parks in protest against the Electoral Fran-

chise Reform Act now before the people. The Socialist leaders guarantee that no disturbance shall result. This unexpected turn of affairs comes as a general surprise. The Socialistic press is naturally jubilant; the Conservative organs are bitter in their criticism of the action, the *Deutsche Tages Zeitung* going so far as to affirm these mass meetings will prove but the forerunners of revolution.—The *Hamburger Nachrichten* and papers of similar radical tendencies are daily publishing references to Mr. Roosevelt's tour which are not at all flattering. They contain humorous references to the sensational display accompanying the ex-President's journeyings and make merry over the extravagancies attending his reception along his line of march.—On April 8, Dr. Robert Koch, the celebrated German physician, celebrated the silver jubilee of a notable event in his career. On that day twenty-five years ago he was named head of the newly-founded Hygienic Institute in Berlin, in which position he has since labored with signal success in medical research. In the same year his appointment as Professor in the Medical Faculty of the Berlin University was announced.—The affairs of Liberia, which appear to have entered upon an acute stage because of the continuing unrest disturbing the West African Negro Republic, are just now the subject of diplomatic conferences between Germany and the United States. Reports from the German capital affirm that the discussion is proceeding happily and that a plan for united action is assured.

Jottings From Austria.—The report reaches us from Arco, in the Tyrol, that the aged Cardinal Anton Joseph Gruscha, Prince-bishop of Vienna, is nearing his end. The venerable ecclesiastic retired to Arco some weeks ago to seek relief in his growing infirmities, but his great age—he is now in his ninetieth year—made any improvement in his condition hopeless.—The Imperial Minister of Worship and Education has issued directions to the administrative officers of Universities to pay close attention to the imperial enactments regarding the conduct of their institutions. His purpose is to prevent the organization of special committees of direction on the part of Czechs in the high schools of Bohemia. The influence of these special committees has been a cause of considerable disturbance heretofore among the student body.

Message From President Diaz.—On April 1, the twenty-fourth Congress of Mexico began its fourth session. President Diaz proceeded in state to the hall of deputies and read a lengthy message on the condition of the country. Referring to the resignation of President Zelaya, he said: "This sudden change of government caused the retiring president to consider that he had not the proper guaranty for his personal welfare and prompted him to solicit from our Minister at Nicaragua a refuge on the gunboat General Guerrero. Our Minister, having consulted this Government by cable, was au-

thorized to grant the request, since such action in no way contravened the universally accepted law of nations. The ex-President of Nicaragua was conveyed from his country to the port of Salina Cruz, and from there he came of his own accord to reside in the capital. Shortly afterward, owing undoubtedly to personal matters, he resolved to leave this republic and sail for Europe, where he now is. In spite of what has been mistakenly or maliciously published in Mexican and foreign papers, the conduct of the Government of Mexico, I am pleased to inform you, has in no way altered our relations with other countries."

—From August to December, 1908, seventeen cases of yellow fever were reported from the gulf coast. The public crematory at Dolores incinerates two hundred and fifty corpses monthly. It is for the unknown and pauper dead and for those whose relatives desire cremation.—There are now 16,000 miles of railway in the republic.—On April 2 a grand demonstration with a procession and floats took place in the capital in favor of the re-election of Diaz and Corral. It was the forty-third anniversary of the surrender of Puebla by Maximilian's troops to General Diaz.

Central America Seething.—The long-deferred insurrectionary outbreak against President Dávila of Honduras, has at length occurred. Recruits for Estrada's cause are being enlisted in New Orleans, as the peace overtures of the Madriz government were not acceptable to the leaders of the hostile movement. The governor of British Honduras has issued a proclamation warning British subjects of the pains and penalties for violation of the neutrality laws and forbidding the despatch of munitions of war to Spanish Honduras. Salvador and Guatemala are expected to take sides openly in the struggle. Costa Rica has discreetly taken no part in the altercation.

France-Argentina Steamers.—With the latest arrival of the French liner *La Touraine*, M. Paul Faguet, general agent of the line in this country, received advices that the Compagnie Transatlantique is to establish an express service between Bordeaux and Buenos Aires, with two 22,000-ton steamships of the Provence type, with a speed of twenty-one knots. M. Faguet says that with the wealth now centered in Argentina fast steamships for Europe could take out as large a number of passengers from Buenos Aires as now goes out of Boston. It is understood that the Argentine Republic is considering a subsidy for the new service.

Royal Clemency.—On Good Friday, before venerating the Holy Cross, King Alfonso XIII of Spain proclaimed the pardon of twenty-three criminals, two being women, who were under sentence of death in various parts of the kingdom. "I pardon them," he said in the time-honored phrase used on this annual occurrence, "as I hope that God will pardon my sins."

QUESTIONS OF THE DAY

Dr. Carl Lueger, a Modern Tribune of the People

I

A stranger in Vienna during the three or four weeks previous to the tenth of March, would have been not a little astonished at the great crowds continually assembled before the Rathaus, talking in whispers and ever and anon gazing anxiously up at the windows of the Burgomaster's apartments. There was deep sadness, too, on every face, and it was almost tragic to see how they would crowd about an official or other person, who might chance to leave the Rathaus, with their eager questioning, or would scan minutely the bulletins that came from within, the gloom on their countenances settling all the while more and more densely as the days went by. It was as if they waited for news of the issue of some decisive battle, on which the safety of their hearths and homes depended. And a great battle indeed it was that was being waged within, for the Burgomaster of Vienna, the creator of the new city, the savior of the Austrian people from political and economic destruction, Dr. Carl Lueger, "the Heart of Vienna," and "the uncrowned King of Austria," as he has been not untruly called, lay wrestling with death. Many were the Masses offered up all over Austria for his recovery; thousands upon thousands thronged the churches during the services of intercession. But it was not to be! Almost from the beginning the hopes of recovery were slight, and only Lueger's iron constitution enabled him to fight off death as long as he did. The end came a few minutes after eight o'clock on the morning of March 10. His last words before he lost consciousness were: "May Jesus Christ be praised for ever and ever! Amen!" And Catholic Austria, in tears, is kneeling at his tomb.

The life and career of such a man must arouse the interest and the admiration of every true lover of the just liberties of the people, and for us in the United States, who have witnessed the failure of so many attempts at the reform of municipal corruption, it will have perhaps an added interest; for Lueger's career embodies the history of one of the greatest victories for purity of city administration in the annals of democratic government.

The future Burgomaster of Vienna was born in that city on October 24, 1844, of humble parents, his father being of a peasant family of Neustadt on the Danube in Lower Austria, and his mother the daughter of a Viennese cabinet maker. He was the third of eight children and the only son. Until his fourth year he remained dumb, "an involuntary drawback for which," he remarked humorously later, in allusion to his enormous activity as a public speaker, "I have since made ample amends." In both the lower and the secondary schools he was distinguished by his extraordinary diligence and

success. In 1862, when he was eighteen, he entered upon the study of law in the University of Vienna, and after a brilliant course, received his doctorate in 1866 when he was twenty-two years of age. The same year also witnessed the death of his father, who was overseer in the Institute of Technology in Vienna, a man of whom Lueger was intensely proud and whose memory he held in the highest veneration to the day of his death.

The death of her husband left his mother in such straitened circumstances that she was forced to open a small government tobacconist's shop, in the care of which she was assisted by her two daughters, Hildegard and Rosa. They, with Carl, who was soon able to add to the family income upon obtaining a position in the office of a Viennese advocate, were the only survivors of the original eight children.

It is proper to speak in this connection of the mother of Dr. Lueger and of the immense influence she exerted upon his after career through her affectionate care of his early education, and her sympathy and encouragement during the difficulties of the beginning, which was at the same time the most racking period of his political life. To her he ever attributed his possession of whatever qualities have contributed to his future eminence, his peculiar, ever-present buoyant cheerfulness, his great trust in Providence, his love of his fellow-man, and his remarkable passion and capacity for hard work. He loved to relate how she assisted him in his studies, even to the extent of reading over with him the speeches of Cicero, of which she understood not a word, in order to be sure that he cited the text correctly. She rejoiced in his political successes and grieved over his defeats even more intensely than he did himself; in the latter case, however, never failing to inspire him with new courage when he returned once more to the battle.

Lueger was always outspoken in his affection for his mother and in his reverence for her memory, a characteristic that contributed not a little to his power over the hearts of the people. A medallion containing his mother's portrait adorned his watch chain, and when the City Council of Vienna decided to have his own portrait made and placed in the gallery of the portraits of his predecessors, Lueger requested the painter to perpetuate the memory of his mother by including her in the picture. He is represented standing with the golden chain of office about his neck, his head slightly raised and with an expression as if he were about to address his beloved Viennese. His right hand rests on a table at his side, on which is a picture, in a simple frame, of an aged, sweet-faced woman in the dress of a woman of the people, his mother. She died on December sixth, 1888, almost a decade before Lueger reached the zenith of his greatness, but not before he had become the most talked-of, if not the most important, figure in Austrian politics.

In 1874 Lueger opened a law-office of his own and soon attained a high place in his profession, by his sure and

quick judgment, his exceptionally thorough legal knowledge and his cleverness and eloquence in handling cases before the court. He was remarkable for the generosity with which he treated poor clients, with whom the waiting-room of his office was constantly filled and from whom he would never allow himself to accept a fee. Until 1896 he continued to practise law, but in spite of his ability and large circle of clients he never became a wealthy man. Indeed he often declared, that upon his laying down the office of burgomaster he would have to begin to practise again in order to support himself for the remainder of his life. With this result his kindness to his poor clients had doubtless an intimate relation.

Two years before becoming an independent advocate, Lueger had entered politics, a field for which he was gifted as few of his contemporaries have been. In this he yielded as much to his own inclinations for a political career as to the entreaties of his friends who recognized his exceptional gifts and hoped for great results for the city and empire. Lueger accordingly became, in 1872, a member of the newly-formed Citizens' Club of the Landstrasse, one of the districts or wards of Vienna. Politics are manufactured in Austria in clubs, somewhat as they are in our American political associations or State organizations. This particular club was Liberal, as indeed was almost every organization in Austria at that time. Liberalism was the one political creed the profession of which offered any prospect of success in practical politics. It was Liberalism that had guided Austria from aristocracy to democracy in government, but at what a cost to Austria, and especially to Catholic Austria.

The Liberal program had become economic advancement for the capitalist at the cost of the small tradesman, the capitalist being in nearly all cases a Jew. The moral and material degradation resulting from this policy is more easily imagined than described. The corruption was focussed at Vienna, which in the seventies of the last century was the most backward capital in Europe, ill-lighted, ill-paved, its means of communication ridiculously inadequate, enormously overtaxed, and with its population sunk in a lazy indifference not only political and economic, but also religious. The Jewish Liberals had a free hand; the press was almost entirely in their power; the public opinion of a Catholic people was formed by the very enemies of the Christian name. Catholic dogmas and practices were ridiculed and priests insulted in the streets. A sad picture indeed Austria presented at this time; sadder still was it that the fetters were yearly growing stronger, and there seemed to be no champion in the political arena doughty enough to break them and cast them aside. But salvation was nigh at the hands of the young secretary of the political club in the Landstrasse.

In 1875 Carl Lueger was elected for a term of one year to the city council of Vienna, in which he was the youngest member. His reelection followed in 1876 for a full term of three years, but he resigned his seat in Oc-

tober in consequence of the exposure of grave scandals in the city administration, the exposure leading to the secession of a large section of the members which, lacking either the courage or the desire to follow Lueger and his friends in their fight against corruption, went over to their former bitter enemies, the German Democrats, the allies directing their united efforts against the anti-corruptionist movement, of which Lueger was now the guiding spirit. Thereupon he commenced a vigorous campaign among the people, extending his agitation from district to district, working with all his energy and putting forth all his eloquence to rouse the people to a sense of civic self-respect and just indignation against the despots who were oppressing them.

An immediate result was his own return to the council in 1878 as spokesman for the second elective division of the Landstrasse district, which seat he retained until his death. During these years he discovered and exposed several corruptionist schemes, notably a gigantic one in cemetery administration; the exposures involved him in lawsuits from which he emerged triumphant. He next attempted to organize first a so-called "Economic," and then a "Democratic" party to fight corruption and protect the interests of the small tradesman and of the laboring classes. But the attempt was not a success; for most of those who at first joined him broke away when they discovered that their personal interests were not to be served by the new organizations. Lueger was, in fact, in 1883, deserted by everyone except a certain Dr. Gessmann, who remained his closest and most trusted ally to the end of life. Far from losing courage, however, although considered politically dead, standing alone and boycotted by all in the council—they were mockingly called the "Two-Man Party"—these two courageous men threw themselves with all their strength into the fight against the Liberal "machine," Lueger looking after the agitation in public meetings and private conferences, Gessmann, as editor of a small bi-weekly paper, which they proudly called their "press," and as contributor to influential and sympathetic newspapers in Germany.

About this period Lueger and Gessmann associated themselves with Baron Vogelsang, the Nestor and scientific expounder of modern Christian social politics, and the influence of this truly great man, who had for years stood alone as a leader in the vanguard of the Catholic cause and had borne the brunt of the furious anti-clerical onslaughts, had an effect that was destined to exert enormous influence in the formation and subsequent activity of the future Christian Socialist party, whose leader Dr. Lueger became and remained until his death. The Democrats, assembled under the leadership of Lueger and Gessmann, were soon joined by the Reform party under Dr. Pattai and by the German National party under Dr. Schoenerer, forming a joint organization under the name of the Anti-Semitic party; but this soon became distasteful to Schoenerer, because Lueger in-

cluded the defence of Catholic interests in his program, and he seceded. Still the cause of anti-Liberalism was advancing. In 1885 when the voting franchise was extended, Lueger was elected to the Reichsrat in spite of the almost 'superhuman efforts of the Jewish Liberals to defeat him.

Although at this time the only one of his party in the house, he at once made it evident that he was a man to be reckoned with, and even his enemies were forced to recognize his commanding knowledge of national affairs, his eloquence and his skill in debate. Especially memorable was his attack on the dualistic settlement between Austria and Hungary and against what he bitterly called "Judaeo-Magyarism" on the occasion of the "Ausgleich" between Austria and Hungary in 1886. This attack he renewed in 1891, when parliamentary martial-law was invoked against him, and he was voted down almost unanimously and nearly driven from the house. "To-day," remarks Dr. Gessmann, who relates the latter incident, "there are few members of the House who do not share the views then expressed by Lueger."

In 1887 Dr. Psenner founded the Christian Socialist Union and two years later Baron Vogelsang succeeded in effecting a union of all the Christians in the City Council, to the number of thirty under the name of the United Christians. Lueger was spokesman and leader. These were the elements of the Christian Socialist party that was to be. The inclusion of the suburbs of Vienna within the city limits in 1890, brought new gains to the United Christians, called also at times, Anti-Semites and anti-Liberals, so that after the elections of this year they stood 42 strong against 94 Liberals. In 1893 their number rose to 46; in 1895 the parties stood: Liberals, 68; Anti-Liberals, 64; Independents, 6. In the meanwhile, in 1891, Lueger had been elected to the Lower Austrian Landtag, where he continued his campaign against Liberalism and corruption with ever-increasing success, eventually even contesting the seat in this body with the Leopoldstadt, the so-called "Judeninsel" of Vienna, which he won, his victory awaking a joyful echo throughout Catholic Austria, as well it might, for it marked the beginning of the end of the Jewish-Liberal tyranny in Austria.

On April 1, 1895, Lueger was elected Burgomaster of Vienna for the first time, receiving seventy votes; but his majority was too small to be effective and he would not accept. The City Council could not agree upon another for the dignity, so it was dissolved and the city government was carried on until the autumn by an imperial commissioner. In the September elections the United Christians were so overwhelmingly successful that they could elect Lueger Burgomaster for a second time on October 29 with ninety-three votes against forty-four. This time he accepted, but the Prime Minister, Count Badeni, under pressure from the Liberals, influenced the Emperor to refuse to confirm the election. The effect of this was to rouse a storm of indignation against the

Liberals and the government all over Lower Austria. The City Council was roused, too, to stubbornness, and it again elected Lueger. A second dissolution followed, with a second interregnum and city government by the imperial commissioner. In May, 1896, a further extension of the franchise brought new victories to the United Christians, both in Vienna and the Lower Austrian province. Lueger was again chosen Burgomaster with ninety-six votes; but Liberalism had influence still and the emperor this time requested him, as a proof of his loyalty, to resign in the interests of good order, which he did at once, exchanging places with the first Vice-Burgomaster Strobach. On the voluntary withdrawal of the latter immediately after the brilliant victory of Lueger's party, now definitely called the Christian Socialists, in the elections to the Reichsrath in 1897, he was elected Burgomaster of Vienna for the fifth time and the emperor could not but consent. Vienna went wild with joy; the city was illuminated and decorated; the man of the people had at last taken up the reins of government for the people against their oppressors. Lueger's re-election followed in 1903 and 1909, the term being six years. In the last election all but thirty of the one hundred and fifty councillors voted for Lueger, the thirty turning in blank ballots.

M. J. AHERN, S.J.

(To be continued.)

In the Tail of Halley's Comet

Observations of the positions of Halley's comet have by this time been sufficiently numerous and far enough apart in time to warrant a pretty accurate computation of its transit across the face of the sun on May 18. The need for this delay is obvious to anyone conversant with celestial mechanics, since all the members of our solar system gravitate not only to the sun, but also to one another, and are, in consequence, made to deviate from the simple curves they would describe if this mutual gravitation did not exist. This deviation is called perturbation or disturbance, and is only a name, since it by no means connotes disorder or defect. The only possible method of computing an orbit is to suppose as a first approximation that it is a true conic, such as an ellipse, parabola or hyperbola, and then to compute the deviations from this curve caused by the attractions of neighboring bodies. This deviation is always inversely proportional to a body's mass, so that the light asteroids and comets may at times suffer such enormous perturbations as to have their orbits changed essentially; from members of our solar system they may be made outlaws or the reverse. It was a gigantic task, therefore, to compute the perturbations undergone by Halley's comet during the last seventy-four years of its invisibility. To the honor of the English astronomers, Cowell and Crommelin, be it said that they performed this task so well that when the comet was first found by Wolff of Heidelberg on September 11, the actual place differed from the

computed one by only about eight minutes of arc, that is, about one-fourth of the apparent diameter of the moon.

The editors of *Popular Astronomy*, finding that their computed ephemeris of Halley's comet was only eight seconds of arc in error on a selected date, venture in their April issue upon predicting the details of the transit of the comet across the sun. They say the comet will pass between four and five minutes north of the sun's centre, the sun's diameter being nearly thirty-two minutes. The comet will enter upon the sun's disk at about 9:50 P. M. central time, and leave it at about 10:48, being, therefore, not quite an hour in transit.

This transit will not be visible anywhere in the United States. The sun sets at Omaha on that day at 7:34, central time, and at 9:49 central time, for the extreme north end of our Pacific coast line, so that we just miss seeing the transit.

"Observers on the islands of the Pacific Ocean," says *Popular Astronomy*, "will have the rare opportunity of studying the appearance of the head of a great comet as projected upon the face of the sun and seen from a distance of only fifteen millions of miles. If there are any solid or semi-solid masses as large as ten miles in diameter in the head of the comet, they ought to show as black dots against the sun. According to Professor Barnard's measurements, given in our last number, the entire head of the comet ought to completely cover the sun, but probably most of it is so tenuous and transparent that it will not materially hinder the solar light.

"We, in the United States, shall have the rare privilege of seeing a comet's tail sweep close by us, if we do not actually pass through a portion of it. The earth will have passed the node of the comet's orbit about an hour before the time of conjunction, so that we shall not pass through the axis of the straighter conoids of the comet's tail, but shall only graze the outer parts. The broader-bent conoids will be so far behind the radius prolonged from the sun through the comet's nucleus, that we shall probably miss them altogether, but shall, if the weather be clear, see them sweep slowly across the northern sky. Whether they will stretch entirely across the heavens remains to be seen. On the morning of May 18 the tail of the comet should extend from the eastern horizon towards the west. On the evening of May 19 it should extend from the western horizon towards the east."

While the comet's head occupies only an hour in transiting the sun, the earth will probably be in its tail for several hours, because the cross section of the tail sometimes increases at an enormous rate the farther it is taken from the head. So that at 15,000,000 miles' distance, while the earth moves about 70,000 miles an hour in one direction and the comet's tail with about the same speed in the opposite direction, thus giving the tail a relative speed of about 150,000 miles an hour, even in our non-axial transit the tail may be wide enough where we cross it to envelop us for several hours.

The danger to be apprehended by our passage through the tail is absolutely nothing. That the head of a comet may be a solid body as large as the earth, and that the earth and the moon have in past ages been struck by many and large bodies, are at best only theories, and even when accepted as facts are not to the point, since the head of Halley's comet will never come within 10,000,000 miles of the earth. That the tail is composed of cyanogen gas is another harmless scarecrow, since its tenuity will render harmless its poisonous character. For the consolation of the timorous let us add that Providence allows us to be in the tail for the least possible time, since Halley's is the only large comet that has a decided retrograde motion so that its tail and the earth meet with the sum of their speeds. In a total eclipse of the sun, however, the sun, the moon and the earth's surface all move in the same direction and thus prolong our enjoyment of the spectacle.

Astronomers are all delighted at the most exceptional privilege of passing through the tail of the comet. It is very likely that no effect at all will be perceptible. The moon will be more than nine days' old, that is, somewhat more than half-full, and will set very late at night, not far from 3 o'clock in the morning, so that probably even the possible faint luminosity of the sky caused by the matter in the tail will be overpowered by the moonlight. That we shall then have a shower of shooting stars, as is said to have happened at other close approaches of comets, is no longer expected by astronomers with the same assurance as before. At all events, the whole world, professional and unprofessional alike, is on tiptoe to see what will happen.

WILLIAM F. RIGGE, S.J.

Failure of Reformatories

Hard-heartedness, indifference or disappointed expectations may account for the bitterness with which correctional institutions are taxed with failure to justify the disbursements for their maintenance. No one can deny the frequency with which they are reproached, nor can anyone pronounce their work uniformly successful. The radical difficulty seems to be that there is no generally recognized method tested by time and proved by experience which may be effectively applied to the delinquent classes for their reformation. Fads have had their sway and hobbies have been ridden to the limit of endurance, yet penologists still seem to agree only on the end to be obtained and to disagree hopelessly on the means to obtain it.

It is a simple matter to map out in the privacy of the directors' meeting what promises to be a successful plan of action, but so many conflicting elements may make their disconcerting appearance at every stage of the treatment that the work can never be reduced to the simplicity of a chemical formula. Certain plants do not respond readily to the intelligence and skill of the horti-

culturist; some animals surpass others even of the same species in docility or refractoriness. Given, then, greater cunning in some delinquents and the play of free will in them all, uniformly satisfactory results can not fairly be expected.

The Rev. P. J. Dunne, of St. Louis, whose work among street waifs has been so singularly successful, maintains that there are "no bad boys," and that a little mischief-maker, if rightly cared for, will develop into a self-respecting and respected citizen. Our persuasion is that, at the outset, a boy judges his misdemeanors too severely and exaggerates their gravity; then comes excessive reserve with his parents or protectors, for he fears that he may be harshly dealt with or despised; later, remorse and shame give way to increasing boldness, and the result is a young daredevil who glories in his misdeeds. A mistaken notion of manliness or bravery which might have been corrected in the boy becomes the keynote of the life of the young man who finds in crime that excitement and danger which he covets. And thus the boy who was not "bad" grows up to be a common law-breaker who is really bad.

So many boys still in the formative stage reach correctional institutions that the problem of weaning them from their waywardness is assuming grave proportions. It is altogether too frequent an occurrence that a life which began with petty mischief in boyhood goes on through the industrial school and the reformatory until by successive evolutions it reaches its final development in the state penitentiary. How to prevent this undesirable process, how to check the onward course to felony as a profession, is the gigantic task of the sociologist. And we are forced to admit that thus far the work is largely tentative, for the evil is increasing in spite of all efforts to control it. We think, however, that there are some causes of disappointment and failure which should be more effectually guarded against.

The first of these is recourse to the "herding" system, with no attempt to classify delinquents according to their attainments and limitations. This blundering system is a wretched survivor of that piece of inhumanity which, a generation ago, locked up the boy who stole rides with the man who stole silverware. We think that Judge Lindsey scored his first great success in reform work when he succeeded in stopping that detestable practice in Denver.

The several hundred boys in one institution must necessarily at the outset vary widely in development, responsiveness and age, yet association together will tend to reduce all very speedily, not to a happy mean but to the lowest level of conduct. Over such a throng a couple of guards may preserve outward order, but how can they be more than mere herders of cattle? What possible chance have they to exercise an elevating influence over charges with whom they can hardly become acquainted? Such a system is one of repression, not of guidance. It may secure a time-serving outward ob-

servance of rule, but it cannot develop manliness, honor, conscience.

No matter how well disposed or how badly disposed a boy may be, he is at best but a contingent contribution to the good of the nation. He is in process of formation. Of the same clay the hardened criminal and the patriot are formed. The surest pledge that he will be an honor to his country is to be found in the trust and confidence that he puts in his natural protectors or those who take their place. The boy that has a worthy adviser whom he trusts is safeguarded as no other boy can be. But this supposes intimate acquaintance and personal interest.

Although careless or criminal parents or the lack of a home may be the first disposing cause that entangles the young evildoer in the meshes of the law, it is a cruelty to the boy to pamper and coddle him and act as if his detention were an unjustifiable act of oppression. Who does not see that such treatment embitters him against the law which he has disregarded? It incites him to take vengeance as soon as he is at liberty to act. Early environment and example over which he had no control may explain why he has reached the bridewell, but he must realize that the State has a right and a duty to protect its citizens in a condition of affairs that may have arisen from the State's earlier indifference, ignorance or remissness. When the boy is punished literally for the sins of his parents, in which his share consists in doing their bidding, it is hard to see the justice of the punishment. Two or three urchins up State were recently committed for stealing. Their parents, who had sent them out to steal, went unpunished. Had the boys disobeyed, their backs might have felt the full weight of parental displeasure. Therefore, they stole. The parents deserved the jail sentence which the children received.

The monotony of "nothing to do" is demoralizing to any boys; the evil is aggravated when there is question of boys who have passed through the courts. The warden of a reformatory once admitted that a holiday which meant a "day of rest" spent chiefly in the cells, was the sure forerunner of disturbance. Rest which means enforced bodily idleness or inactivity lures the brain to action.

A home, if in any fair way it answers to the name, is better than any institution for properly training the young. When the home falls far short of what it ought to be, it is the State's turn to attempt the creation of a home, for the most conscientious work of enlightened philanthropists can do no more than produce an imitation of that shrine of affection, deference and loving sacrifice. Even where the home is largely what the name implies, a youngster may develop a wayward bent for which it is hard to find an explanation. Atavism or microbes may be learnedly pointed out as the cause, but our persuasion is that, oftener than not, doting, credulous, over-indulgent parents ought to get the blame.

Many of us have seen the fond mother's distress when it is shown to her that her angel child has played truant or filched or run the risk of blistering his tongue with his talk. Even such boys may be called to share the insistent hospitality of a correctional institution, where they may learn that an orderly life at home is preferable to the schedule of a reformatory. And here the parole system comes to the boy's help. After a detention of some months, if his conduct has proven satisfactory he is released from detention but kept under observation. Where kindness and firmness combined have endeavored to impress upon him that whoever abuses the comforts and privileges of home may find himself justly deprived of them, but that he may regain them if he so wills, there is a prospect of lasting benefit by his temporary retirement from public view.

Where correctional treatment is confined to exacting mere outward conformity to rule, the system is likely to develop a band of precious hypocrites, for a method that does not affect the conscience is fit only for training or taming beasts. We hold with Father Dunne that if a boy's mentality is not affected, his "badness" is like an eclipse, a passing phase, from which the charity of Christ can bring him forth resplendent. If at times the eclipse passes into permanent obscurity, we think that no friendly aid was extended when aid might have availed.

H. J. SWIFT, S.J.

Again the Deluge

Professor Hilprecht of the University of Pennsylvania has just issued a new fragment of the Babylonian story of the deluge ("Earliest Version of the Babylonian Deluge Story," Philadelphia, 1910). He has toiled at a tablet unearthed by the University of Pennsylvania Expedition to Nippur, and by dint of toil and conjecture has set forth the following fragmentary account of the deluge:

"(I declare unto) thee (that confines of heaven and earth) I will loosen (a deluge I will make, and) it shall sweep away all men together (but thou seek) life before the deluge cometh forth; (for to all living beings), as many as are, I will bring overthrow, destruction, annihilation . . . Build a great ship and . . . total height shall be its structure. It shall be a houseboat carrying what has been saved of life . . . With a strong deck cover it. (The ship) which thou shalt make (into it) bring the beasts of the field, the birds of heaven, (and the creeping things, two of everything) instead of a number . . . and the family."

The conjectures of Professor Hilprecht are within brackets. If we omit these conjectures, there is very little left to the document. That little will be of use in the scientific study of the Babylonian story of the deluge. Will the new find strengthen the argument either of the Panbabylonian or of the traditional exegetes? Professor Hilprecht, with his wonted and imprudent enthusiasm,

claims that the new account "agrees most remarkably with the Biblical story in very essential details both as to contents and language" (p. 59). The agreement is not worth considering seriously, unless the U. of P. document is earlier than other extant Babylonian deluge stories. Professor Hilprecht says it dates about 2000 B.C. Only a careful epigraphical study of the inscription will settle this mooted question; meanwhile Assyriologists doubt, as the professor's reputation for scientific accuracy and self-restraint is not famous.

The Babylonian story of the flood has long been known to us through the account of the Egyptian priest, Berosus—an account which reached us in fragments by the Greek writers, Eusebius, Alexander Polyhistor and Abydenus. Only these fragments of Berosus told the story until, on December 3, 1872, George Smith read before the Biblical Archeological Society in London a translation of some Akkadian cuneiform tablets, which had been found in the Library of Ashurbanipal in the palace at Ninive, and were then among the treasures of the British Museum. These tablets are the 11th part of the famous Gilgamesh Epic; they tell the Babylonian story of the flood. This story shows signs of great age. The inscriptions which Smith deciphered date at least 660 B.C. They give a narrative very much more complete than that of Berosus. Most important details are added. The flood is sent because of man's sin; the ship is coated outside and inside with bitumen; a dove, a swallow and a raven are sent out to test the condition of the earth after the flood. A third Babylonian account of the flood is contained in some cuneiform tablets first published by Father Scheil and now owned by J. Pierpont Morgan. They add no new details but prove that the story was current as early as the eleventh year of the reign of King Ammisaduga of Babylon—i. e., about 1773 B.C. Since even these very ancient cuneiform inscriptions are only copies of more ancient accounts, scholars admit that the Babylonian story of the flood was in existence at least 3000 B.C.

Rationalists and almost all Protestant scholars deem that the Biblical narrative of the flood was derived from the Babylonian or some such non-inspired writing or oral account. Some few Catholic writers have gone the way of Panbabylonianism in this matter. Father Gigot writes: "There is the *more probable theory* that the early Hebrews derived the history of the flood from Babylonia" (Special Introduction to the Study of the Old Testament, I, 177). The well-nigh universal Catholic opinion is contrary to this theory. The two narratives have, in very truth, a common source but not that source which the rationalists make claim for—i. e., Babylon or Egypt or North Arabia. The common source of the Biblical and of all other narratives of the flood is the tradition that began with Noe. This tradition had the lot common to all folk-lore; it was changed and changed according to conditions of folk and place. Hence we find the flood-tradition in Babylon and else-

where is marred by the grotesque and by defects inherent in the people and their ways. The only form of the tradition that is conserved from the absurdities and grotesquenesses common to folk-lore is the Biblical form. The flood-tradition was, by the power of the Most High, specially conserved among the chosen people. The story probably was handed down among the Israelites with some variations and was written in various forms. Moses, under the influence of the Holy Spirit, had these various forms of pre-Mosaic tradition collated and co-ordinated and put together into one form. This one form we find in the Mosaic redaction of the Pentateuch.

This theory explains very readily all difficulties that puzzle the rationalists. At first it was easy enough for them to say that the Hebrew story of the Bible was taken over from Babylon. Then the Hebrew story was readily divided into various parts which were assigned to imaginary writers: during the seventh century B.C., J. and P. wrote their stories; later JP came and added his share; finally R edited all and gave us the present Biblical narrative of the flood in postexilic times. All this was easily worked out. Then some one discovered that, if there had been any "editing" of the flood-story, it must have been done before 3000 B.C. For in the Babylonian story, we have J, P, JP and R elements all set together 3000 years before Christ and 2500 years before the R of the rationalists was supposed to have done his editing.

The discovery was stunning in its effect. The rationalists shifted ground. They admitted that the redaction had been done in Babylon 3000 B.C., but postulated that J took only a part of this Babylonian story, P took his part, JP his and R put the three (or according to Bissel and Kautsch, the eight) different parts together into one story—the Biblical story of Genesis. This makeshift of the rationalists is a very poor device and only shows the weakness of the fabric of fancy that they build up. The pity is that any Catholics leave the strong position which has been traditionally held by the exegetes of the Church and take up this very weak, illogical and ephemeral position of the rationalists and Protestants in the matter of Pentateuchal criticism.

WALTER DRUM, S.J.

China's Oldest Christian Monument

The Gallery of Antiquities in the Metropolitan Museum, New York, has, within the last year, been enriched by the addition of the facsimile of an epigraphic monument which is of the deepest interest in the history of the development of Christianity in the Old World. It is a reproduction, engraved on marble, of the famous inscription of Si-ngan-fu, the most ancient Christian monument known to exist in China. The inscription was discovered as long ago as 1621, but it is only within the last twenty years that the controversy that has often been raised during almost three hundred years has come

to an end with the authenticity of the inscription now universally admitted. The original was engraved in 781.

It relates how the monk, Olopen, with several companions, arrived in China in 635 from Ta Ts'in, which is understood to indicate the Roman Empire, and brought with him the books of his religion, which he translated into Chinese. The Emperor T'ai Tsung thought highly of the new doctrine, granted permission to preach it, and even gave a public site for a church. The Imperial favor, however, did not save the Christians from persecution, not only by the followers of other sects, but also by the successors of T'ai Tsung, so that it was not until 756 that they obtained permission from the then reigning emperor to build a second church.

The inscription sets forth the principal precepts of Christianity. It tells of the creation of the world, of original sin, of the coming of Moses. It exhorts all Christians to lead pious, upright lives, not to possess slaves nor to give themselves up to the pursuit of riches. The exhortation is signed in Chinese, and in Syriac, with the names of the priests and bishops who were then working in the Celestial Empire.

The importance of the monument can be readily understood. It was first discovered by natives who spoke of it to the Jesuit missionaries then established in China, two of whom, Father Nicholas Trigault and Father Simeo, guided by the original discoverers, made their way to Si-ngan-fu, and saw the inscription for themselves. What was written in Chinese characters they read and understood, but there were other characters with which they were not familiar. Father Fernandez, of the same order, who visited Si-ngan-fu a little later, recognized part of these inscriptions to be in Syriac, and translated it. The discovery aroused much interest in Europe, and Father Kircher published what was intended to be a reproduction of the Syriac text. But not waiting for the explanation of several obscure points, his version was defective, and it was not until 1667 that an exact copy was taken, engraved on leather.

This facsimile met with no little incredulity on the part of non-Catholic missionaries and students, and the numerous enemies of the Jesuits were only too ready to accuse them of deception. In proof of this they produced a European who testified that he had been employed by the Jesuits to cut the original inscription on the so-called discovered stone at Si-ngan-fu, but that as he did not understand Chinese he did not know what he had inscribed. Such an accusation as this could not be left unrefuted, and the Jesuit father, P. Duhr, gave such circumstantial account of the discovery of the stone in his "Jesuiten Fabel" that the calumniators were forced to retract. But apart from Father Duhr's refutation, anti-quarians and Chinese scholars have placed the authenticity of the inscription beyond suspicion.

In 1857 Alexander Wylie was sent by the Oriental Society of the United States to study the inscription. At that time the question was still being discussed, and Neu-

mann, a German Jew, published in the *Journal de la Société Orientale Allemande* a veritable diatribe against the Jesuits, declaring that the inscription was an invention, and a stupid one at that, as it contradicted all the traditions of Chinese history. He maintained that it was invented so as to gain converts to Catholicism by persuading that most conservative of people, the Chinese of the upper class, that in ancient days Christianity had been preached with the sanction of the Emperor himself, and practised by the highest and most influential persons in the land. That such authorities as Rémusat and de Klaproth had decided in favor of the authenticity of the inscription could only be explained, he said, by the supposition that they had been carried away by their infatuation for the Jesuits.

Alexander Wylie did not allow himself to be influenced by prejudice. After studying the case most minutely, he wrote that if the Nestorian tablet could be proved a forgery there were few existing memorials of bygone ages which could withstand the same style of arguments. Even Renan, who had upheld the falsification theory in the first edition of his "*Histoire des sciences Semitiques*" had the honesty, in his fourth edition, to retract, adding that the existence of a colony of Nestorians of Syrian extraction, who had settled in China in very early ages, was indisputable.

In 1875 the Russian Archimandrite Palladius, drew attention to the collection of decrees of the Chinese Emperors compiled by the Mandarin Wang-Pou, amongst which there is one that dates back to the year 639, in which the Emperor T'ai Tsung refers to the arrival of the person who is called Olopen in the inscription of Si-ngan-fu, and praises the doctrine that this stranger teaches. This was a final proof that could not be disputed, and Father Heller, in an article in the German review of Catholic theology, disposed of the remaining, and very secondary objections that were still raised. One of these objections, put forward in a letter to the *London Times* in 1886, was that the inscription must in some way or other owe its existence to the Jesuits, as there was mention in it of the doctrine of Purgatory.

A very strong argument for the truth of the discovery is that the Chinese themselves had never doubted the testimony of the monument, or questioned its authenticity, and Professor Legge of Oxford, who within the last few years has published a version of the original text, remarks that the inscription of Si-ngan-fu is to be found amongst the collection of Chinese inscriptions officially published in China in 1905.

It has therefore been made absolutely clear that a colony of Christians, probably Nestorians, did settle in China thirteen hundred years ago, and that for a century and a half, and probably longer, they taught the doctrines of Christianity. This explains the symbols and customs that missionaries have come across amongst the Chinese, and that always pointed to some Christian influence that had left its trace upon their pagan form of worship. Now

that the first point has been so clearly proved, it is very possible that something further will be discovered of the subsequent history and eventual fate of this colony. In any case the monument remains a most valuable, not to say unique memorial of its time, and the work of the directors of the Metropolitan Museum in procuring an exact replica is most commendable.

The expenses incurred in having the reproduction made must have been very considerable, for the marble block was engraved at Si-ngan-fu itself, and taken on a wagon from the capital of Shen-shi to Shanghai, where it was shipped to New York. The splendid equipment of the scientific explorations that we have sent to Greece, to Egypt, and to Babylon needs no commendation. That the explorers have done their work well is absolutely proved by the collection of antiquities in the Metropolitan Museum.

A. DEASE.

In Mission Fields

THE CHURCH IN SAMOA.

Bishop Broyer, Vicar Apostolic of the Navigator Archipelago, has furnished some interesting details of his work in Oceania. He belongs to the Society of Mary, a missionary congregation, which now has five vicariates and a prefecture apostolic in that remote and little-known region. The population of the archipelago amounts to 50,000, of which half is found on the largest island, Oupolou, which contains the port of Apia, the most important in Polynesia. The larger islands are of volcanic formation. On the island of Savai there exists the greatest active volcano known. After a rest of about one hundred and fifty years, it began anew five years ago to belch forth fire and lava and the eruption is continuous. The mountain has an altitude of 4,500 feet and is nearly eight miles from the shore. Day and night, three streams of burning lava are flowing down to the sea in such abundance that since the eruption began the island has increased by an area of 1,100 yards square. Owing to the equable climate and the productive soil, four hours of work a week are enough to support a man. The breadfruit tree gives four crops a year, each crop furnishing an adult with wholesome food for six weeks. The fruit, which is about eight inches in diameter, is globular and seedless. It is peeled and sliced, then fried or boiled.

The natives, especially the young, are bright and intelligent, but the balmy climate and their easy ways dispose them to a loose life. Cannibalism disappeared from the islands long ago, but the memory of it remains in certain familiar phrases of their language. The Wesleyan missionaries who entered the field twenty years before the Catholics, tolerate divorce, with the consequent relaxation of morals, for various successive marriage arrangements thus become possible for one individual, while his or her former partners form other temporary alliances.

CORRESPONDENCE

Burgomaster Lueger's Imposing Funeral

INNSBRUCK, MARCH 25, 1910.

The funeral in Vienna of the late Burgomaster, Dr. Lueger, was princely in character, the most imposing not only of any ever given to a burgomaster of Vienna, but to anyone outside of a royal personage. After a sketch of the dead burgomaster's features had been made by a leading artist and a death-mask taken, the body was embalmed and placed on an immense catafalque in the great Volkshalle of the Rathaus, the scene of so many of Dr. Lueger's triumphs, where it was viewed during the three days previous to the burial by tens of thousands. The hall was heavily draped in black and decorated with flowers sent by the Emperor from his hot-houses at Schönbrunn. The wreaths sent were over a thousand. They came from people of all ranks and nationalities, from the Emperor William of Germany, the Prince Regent of Bavaria, from the Emperor Francis Joseph and the Austrian heir-apparent, Archduke Francis Ferdinand, and ranged down to the simple wreaths of wild-flowers sent by some poor admirers from the "Wienerwald" near Vienna, one of Lueger's favorite recreation spots. These wreaths, of immense size, often requiring three men to carry them, made a beautiful display lining the grand staircase leading up to the Volkshalle, and recalling the dead Burgomaster's great love for flowers. White carnations, the flower of Lueger and the emblem of the Christian Socialist party, of which he was leader, predominated.

The great funeral procession started at noon on Monday, March 14, from the Rathaus. The farewell address of the city was delivered by the first Vice-Burgomaster, Dr. Neumayr. The casket was then blessed. Preceded by delegations of all the city departments, of the Catholic labor and mechanics' organizations, the Catholic student corporations, the sodalities, of the clergy, secular and regular, and flanked on either side by municipal officials, students in full corporation uniform, and lackeys in the quaint medieval costume usual at funerals in Austria, the hearse, drawn by eight coal-black horses, proceeded to the House of Parliament, where the farewell address of the House was made by the President, Dr. Pattai, and that of Lower Austria by the Vice-Landmarshall, Baron Freudenthal. These addresses were all very beautiful and edifying.

Dr. Pattai made a very happy application to Dr. Lueger of a quotation from Sallust: "non divitiis et sumptibus sed virtute et industria cum majoribus contendit." From Parliament the procession moved on to the Cathedral of St. Stephen, where the last absolution was given by the Coadjutor-Archbishop, Dr. Nagl, in the presence of the Emperor and the royal family, the Papal Nuncio and the entire diplomatic corps. From the cathedral the procession made its way to the Central Cemetery, where Dr. Lueger was laid to rest temporarily beside his mother. In accordance with his wish his body will eventually repose in the Central Cemetery in the crypt under the main altar of the great church which is rapidly nearing completion. His mother, father and sisters will be placed beside him. It is estimated that a million people viewed the procession.

Some very edifying incidents of Lueger's last illness have just been made public by those who were with

him during the last weeks. In some reminiscences published in the Vienna *Reichspost*, Dr. Ebenhoch, an intimate political and close personal friend of the deceased, and himself one of the most admirable and outspoken Catholics in Austrian public life, gives striking testimony to Lueger's wonderful patience and confidence in God during his long illness of nearly three and a half years' duration. For a good part of the time, he was nearly totally blind in consequence of an affection of the kidneys, and sought relief in some one or other of the health resorts that abound in the Austrian Alps.

Dr. Ebenhoch relates that when his companions would remark on the beauty of the surrounding landscape, Lueger would exclaim: "You fortunate beings, who can admire God's power in nature! That is denied me now. But His will be praised! He knows why He has brought this blindness upon me!" The picture painted in Ebenhoch's description of the death-bed is beautiful, and it would be difficult indeed to estimate the effect upon the nation, contemplating the great Burgomaster dying with his rosary in his hand, the crucifix and a picture of his patron St. Charles Borromeo above the bed and a statue of Our Lady on the small table beside it, with cabinet ministers, the priest and the nursing sisters kneeling about and answering the prayers for the dying.

The interest of friend and foe alike is at present centred in the question of the future of the Christian Socialist party of which, as the party manifesto just issued puts it, "Lueger was never elected leader, he *was* the leader." Lueger's political testament, dated February 8, 1907, during his previous serious illness, is brief. It insists on the retention of the anti-dualistic programme of the party in the Hungarian question, on keeping the character of the party as a party, not for any one class, but for all the people, and on the unsullied government of the capital city of the Empire. The wish is further expressed that Dr. Richard Weiskirchner, the present Minister of Commerce for the Empire, shall succeed to the Burgomastership of Vienna.

This last item will strike Americans as somewhat autocratic and as savoring of an absolute form of "machine politics." But it must be remembered that the Christian Socialists control the City Council until the next elections, some four years hence, by a large majority, and that the Common Council elect the Burgomaster from among their number. If Dr. Weiskirchner has no seat in the Council he can be elected from a safe district, perhaps Lueger's old one. Weiskirchner has declared, however, that he cannot accept the post at present until his work in the cabinet is completed. The probability is that the first Vice-Burgomaster, Dr. Neumayr, will be elected *locum tenens* until the Minister of Commerce is relieved.

It is amusing to behold the efforts of the Liberal and Social Democratic newspapers to make people believe that there is a crisis in the Christian Socialist party, arising out of acute differences of opinion among the leaders. But here it is plain that the wish is father to the thought. The *Allgemeiner Tiroler Anzeiger* asks amusingly whence this sudden interest in the internal affairs of the party on the part of their enemies, and vigorously bids them to stop meddling in things that do not concern them. They will scarcely heed the injunction, however. The temptation offered by the prospect of a split-up of the Christian Socialists is too great for them to resist, and they must by hook or crook help to bring it about if possible. But the party shows no signs of disintegrating. It is too well organized, and the example of Lueger's last days has infused a new enthusiasm into the organization.

something of the enthusiasm of filial piety. Lueger's last days, too, have undoubtedly done much to win over those Catholics who opposed the party because, as they thought, it did not sufficiently emphasize its Catholicity. Finally, it is a happy omen for the future of the Christian Socialists that they have already selected as leader Prince Alois Liechtenstein, one of Lueger's earliest and truest allies, "a prince," to use Dr. Weiskirchner's words in nominating him, "who has become the servant of the people." The Christian Socialist party, with ninety-six seats in the Reichsrat, is the largest German, as well as the largest party numerically, in that polyglot assemblage. The German Free-Thinkers have eighty members, divided into six groups, the Social Democrats eighty-eight members of six different nationalities. All the Catholics of the crown lands, including the Catholic conservatives, vote with the Christian Socialists, who thus dominate the House. Among the Czechs, Poles, Slovians and Italians, also, strong and growing Christian Socialist groups exist.

M. J. A.

Are Catholics Asleep in Spain?

MANRESA, SPAIN, EASTER, 1910.

The third Sunday of February ushered in some meetings of great significance against the "godless schools." Fearing to tire your readers with repetitions, I shall but mention the names of some and confine myself to the first one of the series, that of Valencia, which was, as it were, the keynote of those held later in Valladolid, Madrid, Zaragoza, Vich, Bilbao. In the one last named, the bad element came to make trouble, but soon found out, to their discomfort, that the Catholics had come fully prepared not only to speak but also to act, if circumstances should require it.

The meeting of Valencia was held on February 20. It was, indeed, an orderly and, at the same time, an enthusiastic manifestation of protest against the "Ferrer schools." The spacious grounds of the athletic field, called "Jai-Alai," were literally packed. A conservative estimate puts the crowd at twenty thousand. There were to be seen not only the common people, but also men of the highest social grades—Senators, Congressmen, provincial deputies, members of various city councils, university professors and leaders of social action.

The session was opened with the reading of the cablegram from the Holy Father. Next came the letters of the Cardinal Primate of Spain and of the Archbishop of Valencia; finally the letters of concurrence of nearly the whole Spanish Episcopate. The remaining declarations of adhesion on the part of three hundred thousand could only be summarily announced. A portion of them may be classified as following: 83 municipal governments, 135 mayors, 272 townships, 429 local centres, 104 different associations.

Ten orators of national fame held the vast throng spellbound, many of these speakers, be it known, occupying leading positions in the present Catholic life of the nation.

The closing resolutions ran as following:

"The meeting of Valencia voicing the wishes of the religious, economical and educational institutions, of the Senators, congressmen, deputies and members of city councils, both present and adhering, adopts by acclamation the following resolutions:

1st. That according to Art. 11 of the Constitution, Art. 2 of the Concordat, and Arts. 167, 295, 296

of the Law of Public Instruction of 1857, as yet in operation, all primary teaching, both in public and private schools, is illegal wherein it is at variance with the Catholic Religion and Christian Morality.

2nd. That the public officials be obliged to comply faithfully with what was enacted by the Royal Decree and supplementary Circulars inserted in the *Gazeta* of 4th inst. regarding the schools, wherein Christian morality, the Country and the Laws thereof are attacked, namely, that such schools, if reopened, be closed, and if still closed, remain so indefinitely.

The aforesaid resolutions were forwarded to the Government, accompanied by a multitude of cards of protest from the ladies of the land. Before the meeting was brought to a close, it discussed some practical plans for the opening of up-to-date schools in each parish under the supervision of competent boards, headed, of course, by the parish priests and their prelate. The night-school for the workmen is to open the list.

In face of the remarkable opposition aroused against these schools the government remains silent. However, the movement is not lost; it is drawing Catholics closer together and is teaching them practical methods of union and organization. At the same time, it is giving the Government a stern warning that any attempt at Church persecution will cause a situation which may easily lead to armed resistance. For a guarantee of future Catholic action in Spain one could not ask for a more encouraging sign than the universality and enthusiasm of the present Catholic movement against the lay schools. In the number of its meetings and in its splendid organization it has already surpassed the great Catholic movement of 1906, which defeated the Association Law and caused the downfall of the Liberal Government.

For more than a month Spanish Catholics have been watching the new Liberal Ministry to learn what might be expected from Sr. Canalejas and his colleagues. As far as one can judge at present writing, the new cabinet seems to be stronger than the Moret government and, unless some unforeseen incident should occur, may be expected to remain undisturbed in power for no short period of time. Canalejas, guided by his well-known ambition to be President of the Ministry, and aware that the weak Moret Cabinet failed to win respect because of its too friendly attitude towards the dangerous revolutionary forces, is now directing all his energy to preserve order and thus gain the confidence of the more respectable element among the Liberals. Strange as it may seem, Catholics, though aware of Canalejas' extreme, or Waldeck-Rousseau ideas, are more content with the new cabinet than with that of Moret. The reason lies in the fact that Canalejas, though a more dangerous foe, has broken away from the lawless Republicans and Socialists and by so doing has made the battle in Spain between the Church and irreligion a matter to be decided by future legislation and not by street riots and violence.

Whether or not he will continue this policy only the future can tell, for he may soon have need of the turbulent Republican forces in his plan of legislation against the Church. In the approaching general election it is more than probable that the new Ministry, even unaided by the Republican element, will easily win a majority in the Cortes. In Spain "the Government always wins." General elections cannot be taken as a sign of public sentiment. Promises of leniency towards towns whose taxes are in arrears, or threats of demand for instant payment of accrued town debts if the Government deputies are not supported, are methods which are added to

the more common "election schemes" familiar in the United States. Granting that Canalejas wins his expected majority, his battle against the Church is far from won. Spain is not yet prepared for advanced French anti-Catholic legislation. Canalejas himself realizes this clearly.

In a recent interview, referring to his anti-clerical policy, as published in France by *L'Humanité*, the President of the Ministry stated that the report in *L'Humanité* of his plan to introduce the French anti-clerical programme into Spain was correct, but that the plan must be taken as his "ideal" and not as his "immediate policy," for, he added, "to introduce the ideal policy into Spain would require fifty years of government." This fact is easily explained. First, Catholic sentiment is strong in Spain; again, the more respectable group in the Liberal party is adverse to brutal French methods of Church persecution. However, there is a battle ahead for the Church in Spain. Whether or not it is to come with the opening of the Cortes will depend upon the outcome of the expected elections.

The Rafaëlsverein at Antwerp

Belgium has never known a great migratory movement such as those common to most countries in Europe. Neither the government nor private enterprise had ever encouraged it until King Albert changed the plan of the *Ecole mondiale*, founded by Leopold II, to prepare students for a career abroad, into an *Ecole coloniale* to furnish colonists for the Congo. A part of the funds not needed for the *Ecole* will be used in pensioning ex-officials of the Congo. Belgians have not yet responded to the call for emigrants for the Congo, and Belgian families are badly needed there.

Yet Belgian emigration in general has increased in the last ten years. In 1897 emigrants to the number of 923 left Antwerp, while in 1907 the number had increased to 6,423. With the increase in number measures to protect and equip emigrants have multiplied *pari passu* owing to the efforts of the *Société belge de St. Raphaël*. This society informs intending emigrants of chances of success in the different countries, aids them before and after their departure, and has representatives, both priests and laymen, in Canada, the United States, Brazil, Argentina, Chile, Australia and England.

Though the number of Belgian emigrants is comparatively small, Antwerp is a general port of embarkation for all the nations. Since 1897, when the number of foreigners embarking at Antwerp was 15,793, the figures have increased annually until in 1907 they were 121,247. Though these emigrants remain in the city but a short time the dangers of soul and body which confront them are not a few. They are an easy prey for swindlers and "friends" who, unless the emigrants are on their guard, rid them of their scanty savings or plunge them into vice during the exciting and bewildering hours before sailing.

In 1882, when the number of German emigrants sailing from Antwerp was very large, Father Alexander de Ascheburg, a German Jesuit, interested himself in them and laid the first foundation of a work in their behalf. Father Ernest Torleberg, S.J., succeeded him, and with the aid of the Antwerp section of the "Rafaëlsverein" which he directed, devoted himself untiringly for twenty-six years to this noble work. At his death, a little over a year ago, Father Anthony Wunsch, S.J.,

took up the work, which he at present directs. Its plan is simple. The delegates of the "Rafaëlsverein" meet the emigrants on their arrival in the city, conduct them to respectable lodgings, change their money and look after their passage; in a word, they do everything to protect them from false friends and fraud by guarding their material and moral interests. Since 1887, religious services have been organized for the emigrants, thus to draw down the blessings and consolations of heaven upon them at the moment of their departure. The evening before sailing they are gathered into the Church of St. Ignatius, attached to the Institute of Higher Commerce directed by the Society of Jesus, where an instruction is given them in their own language. A great number go to confession. Catechisms, prayer-books, religious tracts, rosaries, scapulars and other objects of piety are distributed.

For the year 1907 there were 152 of these religious services, attended by 18,572 emigrants assembled by the zealous delegates of the Rafaëlsverein. The nationalities represented and their numbers were as follows: Poles, 12,977; Germans, Austrians and Hungarians speaking German, 1,173; Hungarians, 7,235; Slavs and Bohemians, 510; Russians, Ruthenians, Lithuanians, Croats and Servians, 2,635. Besides there were a few Italians and some Belgians. Confessions were heard in Polish, Russian and German; printed instructions in seven different languages were distributed, as well as cards of recommendation to the delegates of the Rafaëlsverein across the sea. Since 1887 more than 200,000 emigrants have assisted at the religious services held for their benefit in St. Ignatius' Church.

C. WHEELER, S.J.

Lenten Missions in Munich

MUNICH, MARCH 24, 1910.

The Lent just closing brought ample evidence that Munich is a loyally Catholic city, despite the assemblies of Monists and Freethinkers that flourish here. The city's special lenten services began with a great mission preached by the Redemptorist Fathers in the newly-restored Church of the Holy Trinity. Thrice daily, from February 27 to March 6, immense congregations gathered and listened with eager attention to the eloquent discourses of the missionaries. Following close upon the successful ending of the mission a series of lenten conferences was opened in each of the seventeen parish churches of the city. Secular priests, Jesuits, Dominicans, Capuchins and Franciscans shared the heavy burden of this work, and the great throngs which filled the different churches at each conference, attested the signal interest aroused by the speakers.

The conferences were given during the week March 13 to March 20, and while all classes and conditions among the Catholics of Bavaria's capital city were well represented, it was men especially who made up the great audiences. The success of this lenten course is accepted by all here as a notable manifestation of Catholic faith and a sturdy protest on the part of Catholics against the growing activity of the atheistic propaganda. The exercises closing the conferences were singularly impressive, even the most spacious churches being crowded. Church and lay dignitaries and members of the royal family lent their presence to the solemn pomp. Thrilling was the scene as the thousands gathered in the churches proclaimed their purpose to stand firm in their faith and to persevere in loyalty to their Church.

EDMUND WÖLFLE.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, APRIL 16, 1910.

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Our Second Year

With this issue of AMERICA begins its second year. Reviewing the work of the year just closed, the editors see no reason for altering their program as formulated in the first number, April 17, 1909. Now that this Review has been successfully established, the Rev. John J. Wynne will retire from the board of editors. In future he will devote himself exclusively to the editorial work of "The Catholic Encyclopedia." During the past two years he has had to carry the double burden of this work and of planning and directing the publication of AMERICA, and it was feared that his health would be unequal to the strain.

A Socialist Mayor

The election of a Socialist, running on a Socialistic ticket, as Mayor of Milwaukee, is regarded with misgivings by conservative persons all over the country. Whilst admitting considerable significance in the fact that one of the largest cities in the Union should thus deliberately register its choice at the polls, we are disinclined to see in this Socialistic victory either the sinister sign or the glorious inaugural that is read into it as one happens to be hostile or friendly to the Socialist cause. The people of Milwaukee seem to have had grounds for serious dissatisfaction with the two dominant political parties in their municipal government. Their choice of a Socialist for their Mayor was more an expression of their disapproval of local political machines than of their approval of Socialism. As Henry James would say, their love of Socialism is simply an allotropic form of their temporary dislike for Democrats and Republicans. The chastisement having been inflicted and its purposes fulfilled,

the Socialists will shrink to their normal proportions at the next election.

But the incident carries a lesson with it. Socialism takes advantage of popular discontent with existing evils to offer fair and effective remedies. On these it lays most stress; its irreligion and denial of the individual's rights and all its pernicious theories built on human envy and whitened over with a plausible and ostentatious charity—these Socialism keeps for the time being in the background. Let corrupt statesmen and venal politicians and unprincipled and heartless commercialism continue to trade with the rights of the public and to ignore the law and to escape its penalties and, it is the dream of the Socialists,—and not altogether a dream—the voters of the country will swallow their remedies at last. The strength of the Socialists lies in the political corruption and commercial greed of their adversaries. It is almost useless to fight them with pamphlets. This is a case where example is better than precept. The ordinary citizen has a sort of pragmatical philosophy. If he is convinced that existing conditions are intolerable he will seek others more promising; and to reach the light, even though it be a will o' the wisp, he will resolutely trample down logic and argument.

Carl Lueger and the Press

In another column we present to our readers a sketch of the late burgomaster of Vienna, Carl Lueger. His career as a practical reformer in the region of municipal politics is perhaps without a parallel in modern times. He found Vienna a dark, disagreeable, second-rate Continental city, honey-combed with corruption and the prey of capitalistic jobbery. He left it at his death a model municipality, the rival of Paris, the delight of tourists and the boast of all Austrians.

The ordinary American never so much as heard of Lueger before his death the other day. This is all the stranger to us because if anything has occupied and retained the seats of publicity during the last ten years it is the question of municipal reform. Our popular periodicals have worried us with "the shame of the cities," and they have sent forth their enterprising young reporters to scour all climes and ages for remedies and model communities. But of Carl Lueger not a word, illustrated or otherwise!

We do not approve, as a rule, of the suspicious disposition to seek ulterior significances in matters capable of obvious interpretations. But is it mean to wonder momentarily whether the blindness of our public press to the unique achievements of Lueger was due just a little bit to the fact that he was a Catholic? The Anglo-Saxon has had to go so often to despised Catholic countries for his reforms of various kinds that we can easily understand a slight reluctance to do so once more in these days of broad views and undogmatic ideals.

Perhaps our suspicion has been confirmed somewhat

by the press reports of Lueger's death. Everywhere we read that Carl Lueger, "the well-known anti-Semite," was dead. "Anti-Semite," "Jew-Hater"—all sorts of changes were rung on such epithets as these, and that was all the newspapers could say of him. Lueger was a Jew-hater. But the Jews were the corruptionists of Viennese politics, and to be a Jew-hater, in the case of Lueger, was to be a lover of fair play, popular government and freedom from selfish and capitalistic tyranny. It was manifestly unjust for our papers to use words calculated to represent him to the public mind as a narrow and irresponsible fanatic. Such a conspiracy of silence, on the one hand, and of slanderous insinuation, on the other, suggests more than a mere disinclination to praise whatever is Catholic. It looks as if our sources of European information were controlled by the sinister agencies which Lueger spent his noble life and energy in combating and conquering.

Apportioning Expenditures

The proposal to raise the salaries of our Chief Justice and Associate Justices of the Supreme Court and of the United States Circuit Judges, now before the Congressional Committees on the judiciary, raises the question as to whether we are making a wise apportionment of costs in the public service. To secure an upright and competent judiciary, it is requisite not only to exercise care in appointments but to compensate able jurists for the loss of lucrative practice and enable them to live conformably to their station. An equitable administration of justice is more important to us than a powerful army or navy. There is slight danger from the outside, but distrust of judicial methods and despair of distributive justice may produce menacing perils from within. Our army and navy may not hear the war summons for generations, but the battles of justice, involving life, property and honor, are every day fought in our courts. Wisdom as well as equity requires that every precaution be taken to secure and protect the competency of the arbitrators.

In these matters we seem to have much to learn from England. There judicial decisions are generally held in respect, and it will be consequently pertinent, and perhaps instructive, to compare the salaries of its judges with ours. It is proposed to raise the salary of the Chief Justice of the Supreme Court from \$13,000 to \$18,000, of his associate justices from \$12,500 to \$17,500, and of the United States District judges from \$6,000 to \$9,000. The salary of the Lord Chief Justice of England is \$40,000 and of other judges \$25,000 each. It should be remembered, too, that the purchase value of money is greater and expense is less in England than with us.

On the other hand, our military expenditures are relatively higher. The supremacy of England's fleet is considered vital to her national safety. There invasion means, or is held to mean, conquest, and hence no outlay necessary to maintain naval superiority would be judged

extravagant. With us no one holds that invasion is imminent or that its occurrence would prove disastrous. Yet there is a continual and increasing demand for a greater navy that would seem founded on British rather than American requirements.

In view of our parsimony with regard to judicial expenditures, it would be well to reckon the cost. The British fleet is more than twice the size of ours in number and equipment, yet the British Budget of the present year calls for a naval appropriation of \$203,000,000, while the bill now before Congress carries an appropriation of \$129,000,000, that is, the English fleet, ship for ship, costs a third less than ours. Moreover, Britain's 130,000 men cost \$37,000,000, while ours, less than half that number, cost \$32,000,000, or nearly twice as much per man. A navy equal to Great Britain's would, therefore, cost us \$300,000,000. It is well to consider whether national pride is worth indulging in such an expensive luxury.

Meanwhile the conduct of our judiciary is indissolubly connected with the peace and order, and therefore the perpetuity, of our national life, and no expense should be spared in providing for and guarding the competency of its administrators.

Socialist Attack on the Centrum

As indicated last week the Socialists in Germany have immediately seized upon the outcome of the recent Electoral Reform debate in the Prussian Landtag to indulge in a heated outbreak against the Centrists. The charge is made that the Centrum was false to the people's cause in the struggle. The organs of the Centrum are not slow to make spirited defence of their party and to urge counter charges against the Socialists. These latter, say the Centrum organs, really cared nothing for reform in itself; they merely used it as a rallying cry to advance their well-known revolutionary schemes. In proof of this, it is affirmed that whilst the Centrum party did all in its power to pass amendments that should improve the Government's franchise bill for Prussia, the Socialists, after offering a ridiculous amendment which no section of the house could approve, made no attempt whatever to better the bill's proposals. The Centrum recognized that in the present condition of party strength the best that might be effected was a compromise which should be a partial advance towards genuine reform; they recognized that not even this compromise would be attainable unless the votes of the Conservative or Government party might be won over; they recognized that failing support for such an amendment by Conservatives, the improved bill would surely be thrown out by the Upper House. And they further contend that this policy made possible the one change for the better that has been effected in the Government's original bill. They refer to the clause providing for secret balloting in the choice of the delegates chosen for the election of members to sit in the Landtag. To the disinterested observer the Centrists have the better of the argument.

It is with very great satisfaction that we quote the following extract from a letter received on the 12th inst. from His Excellency Archbishop Falconio, the Apostolic Delegate to the United States:

"I have read with much pleasure the last number of AMERICA, in which the 'Roosevelt Incident' is so satisfactorily treated. It should be clear from your exposition to anyone not blinded by prejudice that the authorities in the Vatican have acted in this incident in a most courteous and dignified manner. Your extracts from the leading New York papers prove that non-Catholics have truly appreciated the situation and regard the attitude of the Vatican as the only one possible in the circumstances."

An oversight in the article on "Juvenile Delinquency" in our preceding number let pass an unfortunate phrase on illiteracy as a proposed reason for excluding otherwise desirable immigrants. It should have read: "but they have yet to show that literacy and crime are necessarily dissociated."

Somewhere in California there is a sleepy little town called Milpitas. Comparatively few know exactly its situation, but everybody knows its name. For whenever a great question, state or national, is submitted to the people, wise Californians ask each other: "What does Milpitas say?" This they do because there, "where the boldest bluffs hold good," men asseverate that what Milpitas says to-day, the whole country will say to-morrow. Lady Knill, London's Lady Mayoress, wrote lately to the *Times* announcing for a certain evening a reception at the Mansion House in honor of the Bishops of the Catholic Church who would then be in London for their usual Easter meeting, and inviting the clergy and laity to attend. Next day a manifesto appeared in the same journal formally forbidding the Church of Rome to usurp "the title, place or responsibility of the National Church of England." It was signed by the Bishop of Thetford, suffragan to the Bishop of Norwich. Milpitas has spoken. Let the Pope, the Archbishop of Westminster, the Bishops of England and the Lady Mayoress take notice and prepare for the worst.

The *New Orleans Times-Democrat*, having published an interview with "General" J. F. Sáenz of the Estrada forces in Nicaragua, in which he asserted that Mexico had furnished the Madriz Government with five hundred thousand pesos and an abundance of artillery and ammunition. The *Mexican Daily Record* retorts rather pointedly that throughout the disturbances Mexico has observed a becoming neutrality. It has not permitted the embarkation of money and arms for Nicaragua, nor has it allowed Mexican citizens to proceed in large bodies to that country and return bragging about their attempts to overthrow a government with which Mexico is at peace. From the beginning of the trouble Estrada has en-

deavored to embroil Mexico, accusing her of showing undue sympathy for the legitimate government, but Mexico has not swerved from that strict official propriety which all nations should observe.

A bill was introduced in Congress on March 11 by Representative Douglas, of Ohio, appropriating \$20,000 for the erection of a statue in Washington in honor of Januarius Aloysius MacGahan, the well-known correspondent of the London *Daily News* at Constantinople. It was his descriptions of the atrocities practised on the Bulgarians by the Turks attracted the attention of William E. Gladstone and resulted in England's recognition of Bulgaria's freedom. His work in their behalf won for him the title of "the Liberator of the Bulgarians." MacGahan died in Constantinople in 1878 and in 1884 his body was brought to America at the expense of the United States Government and buried in Ohio, his native State. The Bulgarians honor his memory annually with a requiem Mass in the Cathedral of Tirnova.

The London *Times* asserts that among the subjects to be discussed at the International Congress of Chambers of Commerce to be held in London next June, is the reduction of the fluctuations of the date of Easter! A Catholic Congress is to be held about the same time. What would be said should it put amongst its agenda: the reductions of the fluctuations of the price of cotton? What is stranger still is, that the questions to be discussed are arranged in Brussels. However, there are Catholics in the Chambers of Commerce, and not a few Israelites, and many Church of England men besides, who will all point out that the occurrence of Easter is not to be regulated by merchants.

Following the recent announcement that it intends to evacuate Somaliland and confine its forces to a few towns on the coast, the British Government has published a Blue Book on Somaliland containing among other interesting items the letters of the "Mad Mullah" of the Soudan, Seyyid Mahomed Abdulla. "I have sent you many letters," he writes, "on the subject of peace and of our looted property and wives, and you did not answer. I do not intend to send any more letters, but I now send this to stop the disturbance between us. If you want peace, as I do, remove your party from Bohotleh and your horses from the Ain Valley and call back your spies. If you do not want peace but only disturbance and fighting then you need not move your party nor spies nor horses. . . . I now inform you, and you are aware, that if we fight again you will lose more men than you lost before, and we pray God for the victory." The interior regions that the British had attempted to occupy cost millions of money and many lives and were found unproductive. The Mullah declined to be made a pensioner and consequently the friendly tribes are to be given rifles and left to their fate.

THE YERKES COLLECTION SALE

Immense interest was shown in the valuable paintings of the Yerkes Collection during the time of their exhibition at the rooms of the American Art Association and at their sale by auction at Mendelssohn Hall. The sale was indeed one of the most important ever held in an American art centre, and the hall packed to the doors, the high and rapid bidding and the electrified audience testified to the appreciation of this fact. The aggregate of one hundred and ninety-eight pictures brought in a total receipt of \$1,695,550. The sale took up four evenings. As to the prices paid some were phenomenally high and some phenomenally low. One must allow that a certain amount of intelligent discrimination was manifested with regard to the quality of the pictures but, at the same time, only a vogue in public taste could account for the disproportion of the relative estimates. The Dutch school, ancient and modern, is evidently in the ascendant. The Rembrandts and Hals attained the highest figures; and one would be led to suppose that Hals overtops even Rembrandt. The lowest figures were the measure of the Early Italians. A number of small Dutch interiors went each one for three or four times the sums paid for a Raphael and a Botticelli.

Even the contemporary "Frugal Repast" of Israels fetched \$19,500, while the very beautiful "Madonna and Child" of Verrocchio could not elicit a bid above \$1,000! Another curious matter was the jumping of Turner's "Rockets and Blue Lights" to \$129,000, Alma-Tadema's "Spring" to \$22,600, while Burne-Jones' "Princess Chained to the Tree" remained depressingly at \$2,000. One can only stand speechless before such vagaries as these. But in the matter of the Dutch paintings, they seem at present to be something of a social fashion.

One realizes the importance of the Yerkes collection when one finds that representatives from London, Berlin, Brussels, Copenhagen and the Hague traveled to New York to be present at its breaking up. Incidentally, very few pictures will go back to Europe, as most of the figures set upon them were prohibitive. Among the American bidders the dealers were most conspicuous and carried off the finest paintings; though there is a large probability that in a number of cases they were acting as agents for persons not named. A fine Annunciation by the Lombard Andrea Solario has the merit of being signed. It brought one of the highest prices for an Italian master, going to Scott and Fowles at \$11,300. Guardi's eighteenth century views and scenes of Venice raised the market value of Italian art. The "Grand Canal" (to Mr. Whitney) was whipped up to \$20,000, and the other subjects by the same likewise went for prices that would have made the old painter wag his peruke and take his pinch of snuff.

The Flemish School, beginning with Jan van Mabe's "Madonna and Child," and a "Virgin" by Hans Memling, passes on to Teniers the younger with a "Temptation of St. Anthony," the portrait of a Medici princess life-size by Sustermann and culminates in two Rubens. The smaller is a study of a couple of fine old heads and is entitled "Two Apostles"; the large canvas is one of Ruben's prized mythological subjects: "Ixion and Hera." A number of nude forms, clouds, and a lot of vivid and brilliant color go to make up this picture. (Bought by H. Steinmeyer of Cologne, \$20,500.) The full-length portrait of the Duke of Nienbourg, said to be a Van Dyck, went for the relatively small sum of \$2,500. The Dutch, as we have said, carried the day. Rembrandt's "Portrait of a Rabbi" going to W. W. Seaman for \$51,400, and the interesting three-quarter length portrait of Joris de Coulery, who also appears in the master's painting of the civic guard, to Seligman & Co. for \$34,500.

"The Philemon and Baucis," so curiously like the "Disciples at Emmaus," in its composition and mode of lighting, brought

\$32,000. (Scott & Fowles.) Hals' "Portrait of a Woman," the elderly Dutch vrow sitting in her arm-chair with placidly folded hands made quite a commotion before falling to Knoedler & Co. for \$137,000. The peaceful and not particularly interesting old lady now holds the record for the highest price ever paid at a picture sale in America. "The Singers," two boys' heads painted with great vivacity and force and touched to life by the powerful brush strokes, were bid up to \$33,500. (Seligman & Co.) The two small pieces, "The Singing Girl" and "The Violin Player," went to Edward Brandas for \$16,100 each. Peter de Hoogh's intimate and charming "Interior," brought \$12,800. (Dowdeswell & Dowdeswell); Jan Steen's "Siesta," a comfortable after-dinner scene in an arbor with a woman resting her head upon the table \$10,500 (Kleinberger Galleries); and the admirable "Glass of Lemonade," full of Ter Borch's fine workmanship, \$10,300. (Knoedler & Co.) Hobbema's "Ford," to Duveen Bros. for \$10,000.

The list of landscapes, interiors and genre subjects would be so long that one must necessarily pass on to other schools. The English present a Reynolds' "Portrait of Lady O'Brien," for which W. W. Seaman, agent, pays \$20,200; to our mind, Romney's "Mrs. Ralph Willett," a charming old lady in a filmy cap and russet gown was far more attractive, but it stopped at a cool \$6,100. (O. Bernet.) The vivid Harlow "Portrait of a Boy," a young, black-eyed thinker of mischief goes to Knoedler (\$3,600.) Lawrence fine interpretation of the fine, nervous profile of Canova (Collier & Co., \$8,300) closes the list of likenesses. Then comes Turner, "Rockets and Blue Lights," a rather vague painting of a ship in distress drawing to port, the subject-matter quite subordinate to the iridise-ing of colors that vibrate from the centre of the canvas in waves of pure blue, rose, yellow and subdued green. Duveen Bros. win in close contest, price \$129,000. "Grand Canal, Venice," also Turner, \$80,000. (W. W. Seaman, agent); "St. Michael's Mount," to the same, \$25,000. We have said that Alma-Tadema's "Spring," a classic May-Day procession, full of girl-figures, flowers and glistening marble brought \$22,600. (Henry Reinhardt.) Burne-Jones two beautiful companion pictures, the "Princess led to the Dragon," with its lovely white-robed maids and the splendid deep-blues of the soldiers' vesture and armor and that other, "Princess Chained to a Tree," where the esthete and the scholar are felt in every line of the drawing and in every movement of the brush—and also the profound artist, save for one fault—these two canvases brought only \$2,000 apiece, but their owners are to be congratulated. Capt. J. P. De La Mar has the first and Mrs. W. Jones the second.

France contributes a number of fine paintings beginning with Boucher, "The Toilet of Venus" (Duveen Bros., \$25,500); Watteau's "Fête Champêtre" (Mrs. Chelsea, \$19,900), and Greuze's head of a young girl, "Rêverie" (Boussod Valadon, \$22,000) on to modern and contemporary art. The Barbizon School is paramount. Corot's two exquisite companion pieces: "Morning," with its delicate greys of pearly sky, pearly water and tremulous foliage, and the "Fisherman," in just the same key of mist and dewiness between the dawn and day, with the man's red cap in both for the note of contrasting color, bring the one (Fisherman, Duveen Bros.) \$80,500 and the other (Morning, Howard McCormick, \$52,100). Diaz' fine forest scene "Gathering Fagots," goes to Scott & Fowles for \$30,100, and the same firm takes Millet's "Pig Killers" at \$44,100, and Rousseau's "Paysage du Berry" at \$26,100.

Troyon's "Going to Market," a country road, a cart with figures in it and cattle around it, rises to the quite phenomenal figure of \$60,500. (Duveen Bros.) Daubigny's "Banks of the Oise, near Anvers" is bid up to \$17,500, at which figure Scott & Fowles obtain possession of it, but a number of his landscapes, and very charming ones, go for a good deal less than this, and also several Dubigny's, Dupre's and Rousseau's.

Finally are two portraits which should have been noticed above as they belong to the old art of France. Both come from the one time collection of Horace Walpole at Strawberry Hill, and are small, six by seven inch, panels. The first is an unknown man by François Clouet, a magnificent head, auburn-haired, auburn-bearded, with an air of indomitable will and character. He wears a fur trimmed coat and a black velvet cap. (Knoedler, \$4,650.) The second is the likeness of François, Dauphin de Viennois et Duc de Bretagne, son of Francis I, an elongated, rather sad face of a youth in early manhood. His black doublet and the drooping feathers in his cap add to the melancholy of his appearance. Both these panels are gems of workmanship and significant portraiture. The latter is by Claude Corneille. (O. Bernet, agent, \$5,000.) G. F. P.

LITERATURE

The Thief of Virtue. By EDEN PHILLPOTTS. New York: John Lane Company. Price \$1.50.

When one thinks of Mr. Phillpotts one recalls Thomas Hardy. The two invite, nay compel, comparison; and a very good critic has stated that with the exception of Thomas Hardy, Mr. Phillpotts is the foremost English novelist. Both writers contribute little or nothing to the gaiety of nations. They are pessimists because they are paganizers. With the loss of religion, as has so often been pointed out, the light of humor is extinguished.

"The Thief of Virtue" is a long, a sad and a not uninteresting story. It begins with stormy love making. Philip Ouldsbroom, forty years old, suddenly determines to marry. He chooses Unity Crymes, engaged to Henry Birdwood. Ouldsbroom has a farm; Birdwood has nothing. Therefore, Unity, loving Birdwood, marries Ouldsbroom. In the issue, the mother gives birth to a child, which the husband foolishly believes to be his. He carries his belief to the end. Birdwood and Unity alone know better. The story is enlivened by a variety of sicknesses and deathbed scenes. There is screaming comedy or, if you will, farce in the religious dialogues between Ouldsbroom, the pagan, and Twigg, the Baptist.

Throughout the story, Ouldsbroom remains the central figure. He dotes madly on the boy—his boy. Martin, the boy, is religious—according to the pagan idea of religion—that is, he is cold, just, mean, exact, stingy, gloomy, without any sense of humor. Martin is so good that he drives Ouldsbroom to drink. While drunk he causes the death of the wife. This death stops neither the drinking of Philip Ouldsbroom nor the irritating goodness of Martin, his supposed son.

Next, there is another marriage. Martin chooses a spouse after the old man's heart. But the differences of the two grow with the years. Philip Ouldsbroom is not even privileged to live in a fool's paradise. No, he is breaking his heart endeavoring to attain a fool's paradise. He sets all his energies, first, to mould a supposed son; secondly, to get control of a supposed grandson. His life is ugly and broken and wholly ineffectual. The author before ending the book buries everybody in whom the reader may chance to be interested. In description and portrayal of character and development of plot, Mr. Phillpotts is a master. This story will doubtless add to the gloom of the dereligionized reader and appeal strongly to people of a "mortuary turn of mind."

Lost Face. By JACK LONDON. New York: The MacMillan Company.

The title of this book is misleading. "Lost Face" is but one of seven short stories included in the volume. There can be no doubt that Mr. London has caught the art of the short

story. While the seven are of varying merit, all show the ear-marks of the genuine short-story writer. Mr. London, throughout, deals with the hardy rascals of the North. The primitive man at war with the elements—the regions of snow and ice—the awful cold in which no man can stand and live—these are the subject-matter of these extraordinary and unusual stories. "To Build a Fire"—the simple tale of a man and his dog in the ineffectual struggle against an atmosphere seventy-five degrees below zero—is a masterpiece. Mr. London may earn for himself the title of "The Kipling of the North." One misses in his tales the note of mercy, of love and of the supernatural. FRANCIS J. FINN, S.J.

The Life of St. Clare, ascribed to FR. THOMAS OF CELANO, O.F.M. (1255-1261), translated and edited by FR. PASCAL ROBINSON, of the same Order, with an appendix containing the Rule of St. Clare. Philadelphia: The Dolphin Press, 1910. \$1.00; by post, \$1.08.

Father Pascal Robinson has done his work admirably. His introduction and notes are learned and modest, and his exposition of the reasons for ascribing this Life to Fr. Thomas of Celano satisfactory in every way. We take the liberty, nevertheless, of calling attention to the following, which seems to us not happily expressed: "It may be well to recall that Celano wrote at a time when the tendency to believe that God continually interfered with the course of nature ruled everywhere." We would prefer to say: "at a time when Faith, comprehending the subordination of the natural to the supernatural in the dispensation of Grace, could obtain, according to the eternal counsels of God, those wonders promised it by our Lord, which its decay in our days has made less frequent." This would appear more in harmony with the redemption of the creature (Rom. viii, 21), of which the Church has just been singing:

"Unda manat et cruor:
Terra, pontus, astra, mundus,
Quo lavantur flumine."

Water flows and blood, in which stream the land, the sea, the stars, the world, are washed. Of course we do not mean to insinuate that every miracle set down as happening in the Ages of Faith is authentic. On the other hand, the expression we object to seems to imply that every such record is suspicious. There is a slip in note 162, in which Cardinal Rainaldo Conti is said to have been "afterwards Alexander III," instead of Alexander IV, as note 149 and the index rightly have it.

As the book is published by the Dolphin Press, it is unnecessary to say that in print, paper, binding and price, it deserves the highest commendation. It is an artistic production challenging comparison with the best work of the best publishers.

Tabular Views of Universal History, compiled by GEORGE PALMER PUTNAM, A. M., and continued to date by LYNDY E. JONES and SIMEON STRUNSKY. New York: G. P. Putnam's Sons.

Just as its name indicates it sets before the eye and thus associates in the mind the history-making events of the world's life. Let us open the book at the year 1804. The column "Progress of Society" notes the first use of a locomotive steam engine; "U. S. History" gives us the Tripolitan war, the Hamilton-Burr duel and the start of the Lewis and Clark expedition; in "Great Britain," Pitt again becomes premier; in "France," the Duc d'Enghien is shot; in "Germany," we see the final collapse of the Holy Roman Empire; in the column "Elsewhere," war breaks out between Russia and Persia. Thus, in six columns, we have a glance at the world in 1804. This one illustration shows the value of the book as a work or ready reference in historical questions.

LIBRARY NEWS AND NOTES.

What is the public library doing for the Catholic school? This is a matter which concerns Catholic teacher and pupil alike, and is worthy of more attention than has hitherto been bestowed upon it. The single text-book in the school curriculum is passing and the use of many books, especially for supplementary reading by pupils, is becoming more and more prevalent in our system of education. Pupils cannot fairly be called upon to buy many books; those that they use continually from day to day for study and recitation they should own; but books which they need only for partial or occasional use should be supplied to the school. The natural sources of this supply are two: the school board and the public library.

In some large cities the school board furnishes libraries to each school. But not only is the expense of this procedure burdensome and in many cases prohibitive, but the practice is justly open to the criticism that the proper work of the public library is thereby duplicated. The public library is the natural and the appropriate source of supply for books to be used by the public who pay for them. Hence the more usual procedure is for the school or the pupils to buy books needed for daily use, and for the public library to supply books for teachers' and pupils' reading. There are four modes in which this is commonly done. First, by cards issued to the pupils or teachers entitling them to draw books from the public library. This card confers no special privileges upon the holder, who obtains his books from the library building or from the stations or branches like any other card-holder.

The second mode is by the traveling library, which is a collection of fifty or more volumes, selected by the teacher or by the library, and shipped to the school. The books may be used for reference in the school building or may be taken home by the pupils, according to the rule governing the privilege; the traveling library may be retained from three months to a year without change, or it may be returned and another library obtained in the same way.

The third form of school library is the school deposit, a somewhat larger collection, in some cases including several hundred volumes, which is loaned to the school for an indefinite period. The school circulates them among its pupils, keeping a record of statistics of use if requested to do so by the library. The fourth mode of co-operation between library and school is by the school branch of the public library, maintained in the school building. The expense of heat, light, etc., is often borne by the school board, and the attendants and service are furnished by the library.

With this explanation in mind let us consider the replies received by AMERICA to its queries, addressed to sixty-seven American public libraries, asking them, first: "Do you circulate books through Catholic parish schools?" secondly, "If so, is this circulation by means of traveling libraries or otherwise?" Forty-two libraries replied. Twenty of them circulate books through Catholic schools; twenty-two do not. Ten libraries circulate books by means of traveling libraries; eight maintain school deposits; two place books in school rooms for reference use only. A few extracts from the more detailed replies received may be interesting to quote here.

Mr. Edward E. Eggers, librarian of the Carnegie Free Library of Allegheny, Pa., writes that thus far there have been no requests for books from the Catholic schools for Polish, German, Croatian and Bohemian children, but the English-speaking schools are waking up to their opportunities. "Several months ago," he says, "the head teacher of the largest English school was much pleased to hear that a collection of books could be had for the use of her pupils, and upon her request a collection of about 250 books was sent to this school. These books were divided among three classrooms, and the results thus far have been decidedly gratifying; an average of 175 books being loaned for home use this week (February 16, 1910). Since then, the matter has been presented to the rector of another large parish, and he is now engaged in collaboration with his teaching force in the selection of a collection for his school."

Mr. L. M. Clatworthy, librarian of the Dayton (Ohio) Public Library, writes: "We have a school library department which sends small traveling libraries to schoolrooms upon request. So far only one or two Catholic schools have asked for them." From the Los Angeles Public Library Mr. Charles F. Lummis writes: "Teachers in Catholic parochial schools have the same privileges in this library as any of the other teachers. Books are sent out when requested by schools and by colleges; scholars frequently request lists of books on special subjects."

One Eastern library "tried to place deposits in these [i. e. Catholic Schools] and the offer was declined for lack of room." The New York State Library is not a public library in the usual sense of the word; but it is the distributing agency for a large number of traveling libraries, made up in varying form, and sent throughout the State whenever they are asked for. At Omaha "the teachers select books up to the number of pupils in each room. They may be retained all the year."

Mr. William E. Foster, librarian of the Providence Public Library, has taken unusual pains to gather data for AMERICA

upon all the points of our interrogations, and we shall have occasion to quote him frequently. In fact, Mr. Foster sent a book of clippings bearing upon the points of interest, and also copies of his Annual Report, Monthly Bulletin, and a handsome volume giving the Proceedings at the Dedication of the Library. Providence circulates through the Catholic schools, "two of which in particular have made very large use of the library. The teachers come or send to the library for books." At St. Louis "traveling libraries are sent to schools, also collections of supplementary readers (30 titles in a set)."

We see, then, that public libraries are supplying books to Catholic schools in cases where such requests have come to them; and presumably this service is acceptable and welcomed by the Catholic school. Some libraries stated that they had never had a request for books from a Catholic school. Is it not time that our Catholic teachers, religious and secular, realize the advantages at their door? The public library has many books that are of use to Catholic teachers and pupils. These books may be obtained upon request, free of charge. Only such books as are called for will be sent. Nothing but books by accredited Catholic authors need be asked for, if only such are desired. Surely there can be little objection to making use of an institution that Catholics pay to support under these circumstances.

W. S. M.

Mr. E. Francis Riggs is equipping, at the cost of \$10,000, a needed addition to the Riggs' Memorial Library at Georgetown University, which was founded by him under Father Richard's administration, in memory of his father, the late George W. Riggs, and his deceased brother, Thomas Lawrence Riggs, once a student at Georgetown. It is connected with the main library by an ornamental marble staircase. The central reading room of the main library is lighted from the sides and ceiling. The alcoves, affording shelter for 125,000 volumes, are furnished with every appliance for study and consultation. A tablet has been erected by the faculty attesting the devotion with which the founder dedicated his gifts to the memory of his father and brother.

Among the treasures in the library are one hundred volumes printed between the years 1472 and 1520; three manuscripts anterior to the fifteenth century, and others of later periods, together with a number of facsimiles, such as the Duc de Loubat's splendid reproductions, in photochromography, of ancient Aztec manuscripts. There are also notable books embracing galleries of paintings, histories and treatises dealing with art and biographies of the great masters.

In the new extension will be placed

shortly the entire division of history—a magnificent collection for those who wish to delve among historical treasures. Authors will find all conveniences and facilities for the most advanced research. One section will be devoted to Maryland colonial history and the history of the District of Columbia. Thus the Riggs' Memorial Library, through the munificence of its patron, E. Francis Riggs, and the scholarly direction of the librarian, Father Henry J. Shandelle, S.J., is rapidly acquiring a world-wide fame. As was intended from its inception, the Georgetown University Library now supplements the Congressional Library with rare books, especially religious works, which are not possible to acquire elsewhere.

BOOKS RECEIVED

- The History of the Society of Jesus in North America; Colonial and Federal. By Rev. Thomas Hughes, S.J. Documents, Vol. I, part II (1605-1838). Cleveland: The Burrows Brothers Company. Net \$4.50.
- The Indian and His Problem. By Francis E. Leupp. New York: Charles Scribner's Sons. Net \$2.00.
- Speeches of William J. Bryan. Revised and Arranged by Himself. Two Vols. New York: Funk & Wagnalls Co. Net \$2.00.
- Idols of Education. Selected and Annotated by Prof. Charles Mills Gayley. New York: Doubleday, Page & Co. Net 50 cents.
- Comets: Their Origin, Nature and History. By Henry W. Elson. New York: Sturgis & Walton Co.
- Francia's Masterpiece. An Essay on the Beginnings of the Immaculate Conception in Art. By Montgomery Carmichael. New York: E. P. Dutton & Co.
- The Sublimity of the Holy Eucharist. By Father Moritz Meschler, S.J. St. Louis: B. Herder. Net 75 cents.
- A Bunch of Girls. By "Shan." St. Louis: B. Herder. Net 50 cents.
- The Marrying of Brian. By Alice Dease. St. Louis: B. Herder. Net 50 cents.
- What Times! What Morals! Where on Earth Are We? By Rev. H. C. Semple, S.J. New York: Benziger Bros. 35 cents.
- Cardinal Mercier's Conferences. Delivered to His Seminarists at Mechlin in 1907. New York: Benziger Bros. Net \$1.50.
- Heroes of the Faith. By Dom Bede Camm, O.S.B. New York: Benziger Bros. Net 80 cents.
- A Handbook of Church Music. A Practical Guide for those in charge of Schools and Choirs. By Clement C. Egerton. Preface by H. G. Worth, M.A. New York: Benziger Bros. Net \$1.25.
- History of Church Music. By Rev. Dr. Karl Weinmann. New York: Frederick Pustet & Co. Net 75 cents.
- Mass in A. By Josef Rheinberger. Edited by James M. McLaughlin and John A. O'Shea. Boston: Oliver Ditson Co. Net 50 cents.
- Mass in B Flat. By J. G. Zangl. Boston: Oliver Ditson Co. Net 50 cents.
- Gregorian Requiem Mass. According to the Vatican Edition. Arranged by Eduardo Marzo. Boston: Oliver Ditson Co. Net 50 cents.
- Ireland: A Popular History for Young People. By R. Barry O'Brien. London, Eng.: T. Fisher Unwin. Net 1s. 6d.
- The Catholic Who's Who: 1910. Edited by Sir F. C. Burnand. New York: Benziger Bros. Net \$1.50.
- Fourth Report of the Tenement House Department of the City of New York. (1907-1908.) New York: Tenement House Department.
- Protestant Tributes to Mary. By the Reverend Vincent Naish, S.J. Montreal: Canadian Messenger Press.
- The National University of Ireland. By P. J. Lennox. Washington, D. C.: Catholic University of America.
- Christian Art, A Pamphlet on: Manchester, N. H.: St. Anselm's College.

EDUCATION

The article, "Education in Cuba," in the current *Educational Review*, presents a rather striking evidence of the folly of attempting to foist upon a people new systems altogether foreign to its history, inheritance, tradition and genius. The writer gives an interesting account of the efforts made by United States officials, in the days of the protectorate, to introduce American public school ways into Cuba. Popular education was practically unknown in the island until American intervention brought to Cuba her first educational awakening. The Church had done what was possible, but it was not within her power to do more than to encourage the spread of private schools. The expenses of these were met by tuition charges ordinarily quite beyond the means of all save the well-to-do. The first thought of the Americans, when in control of Cuban affairs, was to put the people to school. A complete system, taken from the school laws of the State of Ohio, was established, and under zealous officials put into effective operation throughout Cuba. As might have been expected the new system quickly degenerated when the Americans withdrew from the island. The sudden and violent change was too much for a people little prepared for the intricacies of the system, and, as the writer adds, partisan politics and small graft did much to vitiate its working. His conclusion is: "It will be necessary for Cuba to retrace her course, working out anew for herself her system, and better adapting it to the genius, form of government, and state of advancement of her people." It may be well to note a concession made by the writer, who appears to be well acquainted with educational conditions in Cuba: "We prescribed it [education], in too great quantity in succession to Indian, Negro, Filipino and Cuban, with the same result in every case—the patient's stomach turned."

The same issue sketches a new plan of elementary school work to be tried this year in the schools of Cleveland, Ohio. As the superintendent of schools in that city explains, his purpose is to meet the needs of the exceedingly large percentage of children who terminate their school education with the elementary grades. One fixed course of study will be followed by all children in the first four grades. For the fifth and following grades in the grammar school an option will be allowed between two courses, the one designed for those going on to high school, the other arranged to meet the

needs of children looking to early entrance upon life work. Supplementary to this, elementary industrial schools are to be organized as separate centres of instruction. In these will be provided a course of study, half of which is devoted to the more practical portions of the fundamental academic branches, and the other half to industrial studies and activities. The matter of choice in the course thus left open rests with the parent. The experiment in school training which the new plan embodies will no doubt be followed with interest by elementary school men. The question how to give something like complete work to the large number of children who do not pass beyond the elementary grades, has claimed much attention in recent years.

The tendency to make education practical, to regard its result in the individual as "a weapon in the struggles of life," is probably more apparent in America than in any other land. This tendency is due to the demand for young men qualified to take their place in commercial and industrial life, and the fact that not more than five per cent. of pupils entering the public schools afterwards finish high school, is the plea to make the training of school years "worth the while," especially for those who are to enjoy but a limited share of its advantages. No doubt this view inspires recent advocates of vocational teaching in elementary schools. But vocational subjects find their defenders as well even in the case of the training of the five per cent. who go on to high school work. Heretofore secondary schools have been commonly regarded as a preparation for college and university training, and the tendency has been to make their curriculum more and more literary. The article under review would correct this tendency in favor of greater extension of vocational teaching in high schools.

"That our high schools," he says, "are earnestly endeavoring to meet the needs of all, we are certain; that those preparing for college generally are well cared for, we will admit, but that there are great numbers of pupils whose inclinations are towards business and commercial lines, and for whom suitable instruction is not provided, I think no one will deny. These the high schools must serve by giving adequate courses; if not, their usefulness will be minimized and other schools of an industrial and vocational character will come forward to claim the work as theirs."

Paul Bakewell, a well-known Catholic lawyer of St. Louis, has published a reply, entitled "A Plea for Fair Play," to certain misleading statements made in an address

to students of the School of Mines and Metallurgy at the School of Mines of the University of Missouri. The speaker was Calvin M. Woodward, Ph.D., LL.D., at the time Dean of the School of Engineering and Architecture of Washington University, St. Louis Mo. The address having been later published under the auspices and at the expense of the State University, Mr. Bakewell naturally assumes that Prof. Woodward's statements contained therein are endorsed by the University of Missouri. We quote Mr. Bakewell's opening paragraph. "Manifestly the purpose of these statements" (he refers to claims made by Mr. Woodward concerning the origin of early Universities) "is to give the confiding, listening student a sketch of alleged early university conditions and in doing so to credit Protestantism with the production of 'early universities' and with the growth of learning. By plain inference, if not by direct statement, the students who heard this address and antecedently knew no better, attentive to this *ex cathedra* utterance, could not but be prejudiced against that established form of Christianity which existed before Protestantism and which exists to-day, and which is the religion of millions of citizens of the United States and of hundreds of thousands of citizens and taxpayers in the State of Missouri. I shall presently expose the inaccuracies (not to say absurdities) embraced in these opening sentences of Prof. Woodward's lecture; but the questions which I first venture to suggest are these: What right has the University of Missouri, supported as it is by the taxpayers of this state, in any of its branches, by the publication of an address containing such statements, to permit Catholicism to be attacked, at least indirectly, and Protestantism to be favored at the cost of Catholicism?"

The fourth of the series of public lectures given by the Fordham University School of Law, was delivered at the Chamber Music Hall of Carnegie Hall, on April 14th, by the Hon. John J. Delany, formerly Corporation Counsel of the City of New York. Mr. Delany spoke on "Professional Ethics." This was Mr. Delany's second lecture on this subject. The last lecture of this series will be given by the Hon. Charles E. Littlefield, formerly Member of Congress from Maine, who is now practising law in this city, on "The Law in Relation to Labor Unions," on May 12th, at Carnegie Hall.

Dr. James J. Walsh, of Fordham University, is delivering a series of four lectures on Education to the teachers of the Philadelphia parish schools on Saturday afternoons, at the Catholic High School. The last will be on April 23d and the subject "American Catholic Education."

The Rev. Dr. George A. Dougherty was appointed Vice-Rector of the Catholic University at a meeting of the trustees of the institution, held in Washington on April 6. The Rev. Patrick J. Healy was promoted to a full professorship on the Patrick Quinn Chair of Ecclesiastical History, and Mr. Joseph Dunn was made a full professor on the Ancient Order of Hibernians Chair of Celtic Languages and Literature. As a mark of gratitude to Michael Cudahy, Esq., a member of the Board of Trustees and a liberal benefactor of the University, there was created the Michael Cudahy Chair of Mathematics. It was decided to build this summer a central heating, lighting and power plant, with room in the building for the schools of electrical and mechanical engineering. The structure will cost \$75,000.

SOCIOLOGY

A few earnest women have inaugurated a movement to establish, in New York City, a non-sectarian home for those suffering from incurable diseases. While some care is taken of the victims of cancer, epilepsy and tuberculosis, it appears that up to the present those suffering from all other incurable diseases are woefully neglected. The founders of the movement are raising a fund which will be the nucleus of a future substantial income, whereby a home outside the city may be maintained for these victims of disease. A sum of money has already been contributed by a few persons interested in the work, and an invitation to cooperate is extended to the charitably disposed.

The society has already been incorporated under the title of the "Foundation Society for Home for Incurables." President, Miss M. E. Walsh, First Vice-President, Miss L. M. Marston; Second Vice-President, Miss A. Stein; Treasurer, Miss A. Pearce; Recording Secretary, Miss M. E. Parlati; Corresponding Secretary, Miss G. S. Cramer. Communications are to be addressed to the Secretary, 280 Broadway, New York.

According to William Sidney Rossiter, a Census official of Washington, the non-Catholic population of New England has not increased for sixty years. In Massachusetts 355 persons in every thousand were recorded as Catholics in the Census of 1906; in Rhode Island there were 400; in Connecticut, 298; New Hampshire, 277. Some of these figures are double those shown sixteen years before. All these States show a practical decline per thousand of total population from 1890 to 1906.

Some time ago the Calumet Juvenile Protective League of Chicago promoted yard gardening as a means of keeping children off the streets. The children took to it

at once and last spring found the garden movement in possession of South Chicago. Instruction in the art was given in the schools, and the children put precept into practice in their own back yards. They had enemies to contend with. Cats, chickens and other animals were against them. But perseverance generally won success, so that many a yard formerly foul with garbage became bright with flowers and vines. What is most gratifying is that the fathers and mothers are interested in the work which conduces greatly to physical and not a little to moral cleanliness.

We mentioned lately that a strong agitation had been begun in Australia against the practice of the owners of stations—in America called ranches—of refusing employment to married couples with children. A correspondent of the London *Times* shows that there is abundant reason for the agitation. He quotes three cases of his own knowledge, one of a couple that had been accepted but who were afterwards refused on account of their child; the second of a thoroughly competent couple whom the best employment offices were unable to place for the same reason; the third of a couple who were discharged on account of the birth of a child. He appeals to the people of England to take the matter up, the more so as many of the station owners live in England.

In view of the increasing movement of immigration into Eastern Oregon, the Rt. Rev. C. J. O'Reilly, Bishop of Baker City, has established a Bureau of Information where homeseekers may obtain information concerning church and school accommodations, Catholic societies and all such phases of Catholic life. This new factor will be instrumental in causing newcomers to settle in well-organized communities and in sections where it is planned to establish regular missions. The Rev. H. A. Campo, of Baker City, is in charge of this bureau.

O Circulo Catholico of Rio de Janeiro, Brazil, has undertaken in union with other Catholic organizations a vigorous campaign against the indecent shows which thrive in that city. The attention of the President has been called to these flagrant violations of the penal code, which corrupt the young and give to foreign visitors who chance upon them a wrong notion of Brazilian culture and morals.

There are in London a number of pigeons belonging, according to the popular notion, to the City. A newspaper went against this idea lately, asserting that they belonged to nobody. Delighted to learn this a poor man set to work to catch some to feed his hungry family. He had taken

five when a policeman took him and carried him before the Lord Mayor. He raised the question of ownership as his defense and put in clippings from the aforesaid newspaper as evidence. It was agreed that the pigeons had no certain owner. The Lord Mayor, though he represents the city, did not claim them. He therefore told the unfortunate man that he could not be charged with larceny which consists of taking what belongs to another. But the dead pigeons had got into his pockets some way unknown to law, so he must be punished with a fine of five shillings or three days' imprisonment for unlawful possession, which in London seems to be the taking to one's use of what belongs to nobody. Crowner's quest law is not extinct.

Assistant Attorney-General Denison has gone to New Orleans to conduct an inquiry on the part of the Government into the operations of the American Sugar Refining Company in that city. The company has refused to permit an examination of its books, and it is said to be Mr. Denison's purpose to find a way of compelling them to do so.

ECONOMICS

A course of lectures on economic farming, embracing such points as the treatment of different kinds of soil, the diseases of plants and their cure, the destruction of noxious insects, etc., was begun at Columbia University in January, under the direction of George J. Powell, president of the Agricultural Experts' Association. It was thought the attendance would not be above fifty, but already it has reached two hundred. Of these many are farmers, but the larger number are business men, either commuters wishing to make the most of their small properties, or owners of large estates planning some branch of farming for themselves or their sons. Anything that helps to a more productive use of the land is one of the greatest benefits that can be conferred upon the nation to-day.

The warm weather of March this year has been the subject of newspaper comment and of much admiring conversation. But is there any tradition of mid-February, 1842, when the sun struck through open windows as though its rays were concentrated through a burning-glass and Wall Street baked and blistered; when ladies walked in Broadway wearing silk and satin and carrying parasols, and the sight of great blocks of ice carried into barrooms and of huge watermelons displayed for sale was a refreshment in the heat? Was it really so, or was it merely—Dickens? For "American Notes" is our authority, and

the great story teller admits the season to have been an unusual one.

The relative value and position of the leading ports in exports for the eight months of the present fiscal year ended March 1, on both Atlantic and Gulf Coasts, were as follows: New York, \$422,916,183; Galveston, \$147,716,460; New Orleans, \$92,241,563; Baltimore, \$57,581,913; Savannah, \$54,472,354; Philadelphia, \$50,370,843; Boston, \$47,739,279.

The relative position of the leading ports in exports during the first eight months of the fiscal year 1909 was: New York, \$395,898,389; Galveston, \$159,788,509; New Orleans, \$101,785,273; Philadelphia, \$56,959,827; Baltimore, \$54,654,568; Boston, \$52,768,575; Savannah, \$41,207,318.

During the first eight months of the fiscal year 1908 the relative position of the leading ports in exports was: New York, \$486,537,590; Galveston, \$131,699,790; New Orleans, \$121,703,083; Philadelphia, \$78,259,538; Boston, \$69,677,537; Baltimore, \$66,943,189; Savannah, \$52,814,093.

The oil fields of Mexico, as far as already known, embrace parts of the states of Vera Cruz, Michoacan and Chihuahua and of the territory of Tepic and nearly the whole state of Chiapas. The Southern Pacific Railway, which uses the crude oil for fuel, consumes 40,000 barrels of Mexican oil daily. Messrs. Hearst and Keene are interested in developing the industry.

The British steamer *Pericles*, a new twin-screw ship of 11,000 tons, has been lost off Cape Leeuwin, the southwestern extremity of Australia. As usual the captain was a man of singular efficiency, taking a great interest in ocean currents of which he now knows more than he did before. Reports state that the ship struck in fine, clear weather three miles south of the Cape. The captain said he had laid a course to clear the cape by seven miles and a half. It is hardly necessary to add that, according to him, the rock he struck is uncharted. The insurance companies will have to pay two million dollars and perhaps more. Naturally they would like to know why, with the whole southern ocean, of sea room, the efficient captain laid a course to clear Cape Leeuwin by only seven and a half miles. But they have often had to ask similar questions, and have not received much satisfaction.

A remarkably long wireless transmission is announced by the Department of the Navy. The cruiser "Tennessee," five days out from Honolulu, was in connection with Table Bluff, on the California Coast, distant 4,580 miles.

SCIENCE

Civil engineers are not of one mind regarding the value of Brennan's monorail. One writer to the London *Times* points out that while ordinary tramway rails weigh 130 pounds a yard, that is 260 pounds a yard for the two, the monorail will probably have to be at least 300 pounds a yard. Moreover, as the whole weight is concentrated on that rail, the ties and roadbed will have to be heavier than when the weight is distributed over two rails. He adds that the strain on the roadbed is greater as the speed increases, and dwells on the difficulty the Germans had to keep it in order during the experiments of a few years ago with electric motors, when a speed of 120 miles an hour was attained. Finally, he says that as yet the monorail car has hardly reached a speed of 60 miles an hour, and that were he to design a road for speeds from 150 to 200 miles an hour, he would be more inclined to use three rails, or even four.

The persistent complaints of employees, forced to ply their trade under the light of the so-called Cooper-Hewitt mercury-vapor arc light, have moved scientists to attempt to temper this greenish-blue brilliancy and bring it nearer to ordinary sunlight. The United States Bureau of Standards publication communicates the following as the result of the experiments of Herbert L. Ives:

"For the best results in color rendering, apart from the integral color of the mixture, a large proportion of tungsten light rather than a small might be recommended, because the resultant pinkish character of the white would be less noticed by the eye than the disturbance of the scale of color values which occurs with a deficiency of continuous spectrum background. The behavior of the carbon lamp is similar to the tungsten, although the integral color is too pink to be called a good white."

A new locomotive, designed for the smokeless combustion of bituminous coal, is being tried by two or three railways running out of Chicago. The principle involved consists in coking the coal and consuming first the hydrocarbons expelled as gas and afterwards the coke. The construction involves a large magazine or retort within the firebox. This receives the coal and liberates the gases. When coking is complete the contents are turned into the firebox and a new charge is introduced. Rotary blowers are used to supply the air needed for perfect combustion. Many locomotive engineers doubt whether in practice it will be possible to maintain in these engines the intense heat necessary for the production of steam in the quantity a locomotive demands.

According to the *Electrical World*, the Colorado Electric Power Company has succeeded in transmitting an energy of 100,000 volts over an altitude of 13,700 feet to a distance of 150 miles through lines exposed not only to wind and snow, but also to excessive sleet. The success is to be attributed to skilful tower construction, and to the use of suspension insulators. The towers are on an average 720 feet apart; their mean height is forty feet. The insulators consist of four suspension disks with a capacity of 25,000 volts each. The results of eight months' operation have shown the system highly satisfactory.

The total output of Tungsten concentrates in the United States for the year just covered was 1,958 tons, as against 671 tons for the year 1908. Of this Boulder County, Colorado, yielded 1,401 tons. This ore was about 60% tungsten trioxide. With the growing demand for the tungsten incandescent lamp the production must grow rapidly.

The Los Angeles aviation meet, held in January last, has resulted in the foundation of the "Los Angeles School for Aerial Research." Californians desire to see this school become the most authoritative purely scientific institution of its kind in the world. A \$10,000 laboratory has been offered by the Los Angeles Motor-drome, and numerous involved mathematical problems of air pressure, etc., will form the subject matter of investigation.

A new method of electroplating which dispenses with the plating bath and all expensive sources of electricity, has been developed by A. Rosenberg, a chemist in England. Magnesium finely powdered is mixed with a salt of the plating metal or with the powdered metal itself, and ammonium sulphate. The mixture moistened with water is then spread over surface to be plated. The magnesium, strongly electro-positive, reacting with the moist electrolyte, goes into solution, while the metal is deposited.

Sir William Ramsey is accredited with the statement that the so-called Alpha particles of radium are in reality but a gaseous substance, and that, when emitted by radium, they are possessed of two-thirds of the total energy of the parent. The amount of the gas evolved is directly functional of the mass of radium and is ever being produced. Laboratory experimentation shows that it would take some 1,750 years to reduce radium energy by one-half. The velocity of the ejected Alpha rays he places at 40,000 miles a second.

The German army has adopted a newly-invented bullet of the sharp-nosed type. An expert who witnessed tests with this new missile states that the wound caused is terrible—far worse than that effected with the blunt-nosed type. The danger zone is greatly increased, owing to the flatness of the trajectory, it being estimated that the range of harm is some 900 yards.

Professor Poynting, in a recent lecture before the Midland Institute Scientific Society, offered some astonishing figures concerning the earth's net weight. He placed it as 13 with 24 zeros after it—pounds. The mean density he figures out as 5.493. The latest figures up to these are those of Boys, which are 5.527.

The Bureau of Plant Industry of the United States Department of Agriculture has determined to give the cork-raising industry a thorough test in the United States. Accordingly 2,000 one-year seedlings of cork-oak have been handed over to the department of forestry for experimentation. The experimentation will be carried on in California.

Though most of our large cities bordering the coast have, for years, been utilizing salt water for street sprinkling purposes, the public is generally ignorant of the fact that this method has been shown to be three times as effective as fresh water sprinkling. Such is the conclusion of a series of experimentations along the Pacific coast. It is found that the salt of the water causes the particles of dust to cohere, so eliminating clouds of dust under high wind conditions; also, that the salt, hygroscopic in nature, absorbs the moisture of the night air to deposit it automatically on the ground.

The Navy Department has ordered fleet-collier No. 8, now building, to be engined with Westinghouse turbines and the Melville-MacAlpine reducing gear, both of which have been noticed in this column. Marine engineers will watch with interest the testing of these machines, especially the latter, which, if successful, will increase notably the efficiency of marine turbines.

PERSONAL

The celebrated sculptor of Vienna, Theodore Charlemont, is at work on a memorial soon to be unveiled in Brunn, Austria, in honor of Father Gregor Mendel. On an ornate pedestal, to be erected in the centre of the place facing the Augustinian monastery over which Father Mendel long presided as Prior, a life-size statue of the famed biologist will stand clothed in his religious habit.

The memorial is due to the priest's admirers in the field of scientific research. One hundred and fifty of the world's greatest scientists—Japan and Egypt even find place on the list—signed a call for subscriptions to erect a monument "to this rarely modest and world-famed investigator" within the shadow of his retired monastery in the Moravian capital. It is only since 1900 that the name of Father Mendel, who died in 1884, has filled its proper place in the esteem of men. In that year the Dutch botanist, Hugo de Vries, called attention to the scientific value of a brochure of some forty-four pages, which though published by Father Mendel thirty-five years before, had escaped the notice of scientists through more than a generation. As is now generally admitted it marked a turning point in the critical investigation of biologists. The book details the work done whilst he was Professor of Science in the Brunn Gymnasium, to establish the laws, since known by his name, regarding the principles of heredity discovered by him in his experiments on hybridization in plants.

There has been much discussion in Dublin papers concerning "The Fox Chase," a composition of great variety, which it seems can be rendered with full justice only on Irish pipes. It consists of the gathering of the hunters and hounds, the tallyho, the chase, the death, lamentation and fox-hunters' jig, and is imitative throughout. There are only about seven pipers in Ireland who can render it in its entirety, and one outside of Ireland, Mr. Patrick Tuohy, of New York, who is admitted to be "the world's champion piper." He has a phonograph record of the best version of this famous Irish tune.

Hon. Pietà F. X. Saldanha, a prominent coffee grower and manufacturer of South Canara, in the Madras presidency, has been chosen to represent his province in the General Council of British India. Belonging to a distinguished Catholic family, his selection as the sole representative of the province has caused great rejoicing among his European, Eurasian and Indian fellow Catholics.

His Holiness Pius X has honored Mr. David T. Kenney, of Plainfield, N. J., by appointing him private chamberlain, which is equivalent to a steward of the Papal Household, and Knight of the Cape and Sword. The honor is in recognition of Mr. Kenney's work in the interest of the Catholic Church in the Trenton diocese, and was conferred at the request of Bishop McFaul.

ECCLESIASTICAL NEWS

The Cathedral at Rangoon, Burma, has just been consecrated by the Bishop of the diocese, Mgr. Cardot, who was assisted in the consecration of the altars by Mgr. Marcou, of Tonkin, and Mgr. Basle, of Bangalore. It is a beautiful building 261 feet in length with twin steeples rising to a height of 225 feet. It is dedicated under the title of Mary Immaculate. Her statue stands over the chief entrance, and the stained glass windows have for their subjects the types and prophecies of the Old Testament which refer to her. The altars and the pulpit are rich and handsomely carved. Altogether it is one of the most notable churches of the East. The Lieutenant-Governor gave a beautiful example of that religious impartiality which the great ones of the world have been known to allege as their chief title to our affection and respect. Their tremendous dignity obliges them to

"Sit as God holding no form of creed
But contemplating all"

and indeed, not merely contemplating, but even patronizing all. Accordingly Sir Herbert White, though he was on the point of setting out with a Buddhist company for Calcutta, to receive from the Viceroy, as we chronicled last week, the sacred relics of Gautama, did not disdain to honor with his presence the consecration of this Christian temple, for which every Catholic should be profoundly grateful.

The Eleventh Annual Meeting of the International Catholic Truth Society was held on March 31, at the offices of the Society, 407 Bergen St., Brooklyn, N. Y. The Rev. William F. McGinnis, D.D., presided. The reports of the various committees and the many letters that have recently been received by the Society show that the advantage of having the Truth Society in touch with Catholic organizations is now generally recognized. The Remaining Department which supplies Catholic magazines, newspapers, etc., to poor families living in isolated places, supplied over 8,000 families with good reading matter, and the pamphlet department has sold and distributed gratis over 140,000 pamphlets during the past year.

In the course of the year the Society has had the gratification of seeing many works of solid merit by Catholic authors placed in the Public Libraries and several text books for the use of Public School pupils were corrected and revised by members of the Society.

Representative Joseph E. Ransdell, of Louisiana, addressed the Catholic Converts' League of Washington at the Catholic University of America, on April 3, and drew

statistical comparisons between the number of Catholics in the North Atlantic and the South Atlantic states. "In the North," he said, "twenty-five per cent. of the population is Catholic, and eighteen per cent non-Catholic; while in the South, three per cent is Catholic and thirty-six per cent non-Catholic. In Louisiana thirty-one per cent is Catholic. Many of the non-Catholics are earnest, God-fearing men and women, and it is only from ignorance of the True Faith that they are not found in the Catholic Church." He suggested that the Catholic Converts' League should be made national.

The Most Reverend Donatus Sbarretti, Apostolic Delegate to Canada, arrived in this city in the morning of April 8, on his way to Rome. His Excellency was the guest of the Editor-in-chief of AMERICA during his stay in New York, whence he sailed on the North German Lloyd steamer, "Prinzess Irene," the following morning for Naples via the Azores and Gibraltar through the Mediterranean. He takes with him to the Holy Father the decrees of the First Canadian Plenary Council to submit them for examination and approval. Mgr. Sbarretti is accompanied as far as Rome by the Rev. J. A. Carrière, parish priest of the Most Holy Redeemer, Hull, Que. The Apostolic Delegate, who hopes to return in time for the Montreal Eucharistic Congress next September, expressed his great satisfaction at the complete success of the Quebec Plenary Council and bestowed on the Editor of AMERICA a copy of the Pastoral Letter of the Fathers of this Council just issued.

A press despatch from Rome states that the Pope has ratified the appointments of Dom Vincent Wehrle, O.S.B., abbot of St. Mary's abbey, at Richardson, Neb., as Bishop of Bismarck, N. D.; the Rev. Joseph F. Busch, head of the diocesan missionary band at St. Paul, as Bishop of Lead, S. D., and the Rev. T. Corbett, rector of the cathedral at Duluth, Minn., as Bishop of Crookston, Minn.

Denis Broderick, who died lately in England, left all his property, nearly \$200,000, after the death of his wife, to be divided equally between the dioceses of Southwark and Achonry, for the education and maintenance of students for Holy Orders.

The influx of English-speaking Catholics into the San Luis Valley, Colorado, has been so considerable that new congregations are forming in half a dozen towns. At Alamosa, the Americans, who have till now attended Mass in the Mexican church, have bought six lots for church purposes, and hope to have at an early date a church and priest for themselves. It will be their

first church with resident priest and regular attendance in the valley. Rev. Stephen Good, S.J., is in charge of the laudable work.

The annual pilgrimage of the diocese of Namur to Lourdes will take place from May 30 to June 7, and will be presided over by the Vicar General, Father Miest. During the pilgrimage the magnificent statues presented by the diocese will be blessed. The preacher on the occasion will be Father Dubar, S.J.

At the house of retreats of Notre Dame du Haut-Mont, near Mouvaux, France, forty-six general retreats, in which 1525 retreatants took part, were given in 1909; besides there were sixty-eight individual retreats.

Plans have been completed for the new St. Patrick's Church, Philadelphia. The corner-stone will come from Armagh, Ireland, and is a gift from his Eminence, Cardinal Logue, Archbishop of Armagh and Primate of all Ireland. The stone will be hewn from the rock on St. Patrick's Hill, where, tradition says, St. Patrick often preached, and on which now stands St. Patrick's Cathedral at Armagh.

OBITUARY

The death of the Bishop of Antigonish on April 6, removes the oldest member of the Canadian Hierarchy and one whose merit and influence were unique. John Cameron was born at South River, Nova Scotia, February 16, 1826, and was therefore in his eighty-fifth year when he died. Having received his early training in his native district and at a famous grammar school at St. Andrews, he was sent by Bishop MacKinnon to the Propaganda in Rome, where he entered November 12, 1844. He studied ten years in that celebrated college with distinguished success in literature, science and theology, was ordained priest July 26, 1853, and returned home in September, 1854. A few weeks afterward he was put at the head of the new college at Arichat. The following year the college was transferred to Antigonish, and Dr. Cameron became its first president there, calling it the College of St. Francis Xavier, which, under his fostering care, has since developed into the University of St. Francis Xavier's College. While continuing to govern the college, he was appointed parish priest of Antigonish and West River in June, 1855, and, amid his onerous duties, taught the ecclesiastics of the seminary, attached to the college, dogma and scripture for two hours each day. In 1863 he was appointed to the parish of Arichat and labored there until 1870, when he was summoned to Rome as

coadjutor Bishop of Arichat. He was consecrated in the chapel of the Propaganda by Cardinal Cullen on May 22. This being the year of the Vatican Council, the Right Rev. C. F. MacKinnon, Bishop of Arichat, was also in Rome; but owing to ill-health, he came back to his diocese before the Council was over, leaving the newly-consecrated Bishop in his stead. Soon, however, the Council was suspended on account of the breaking out of the Franco-Prussian war; but Bishop Cameron did not leave the Eternal City before he witnessed its capture by the invading hordes of Victor Emmanuel.

In 1877, when Bishop MacKinnon resigned, the Right Rev. John Cameron became Bishop of Arichat, and there he continued to live until 1880, when he transferred his residence to Antigonish, to which the see was transferred August 23, 1886.

No bishop in Canada enjoyed more fully than Bishop Cameron the respect and confidence of the Holy See. In May, 1885, he was sent as Papal Delegate to Three Rivers, P. Q., on the subject of the division of the diocese. On assuming the administration of the diocese he found a heavy debt which he paid off in a few years. He collected many thousand dollars for St. Francis Xavier's College, partly to improve the building and partly to form an endowment fund. His social influence was very great, and helped to frame and direct the policy of some of Canada's ablest statesmen.

Bishop Cameron's health was seriously impaired during the First Canadian Plenary Council at Quebec last autumn, and he had to return to Antigonish before its close. The end came rather suddenly in the evening of April 6, when high fever set in, and a few hours afterward, at half past ten o'clock, he calmly breathed his last. This Gaelic-speaking bishop had in his diocese eighty thousand Catholics, of whom forty-five thousand descended from ancestors evicted from the Scottish Highlands, speak Gaelic, as do sixty of his 104 priests who, with the laity, mourn their very great loss.

The death of the Right Rev. Mgr. Corbishley, President of the Ushaw College, Durham, England, occurred on March 25. Joseph Corbishley was born in London, May 30, 1851, and was sent early to Ushaw College. After taking his B. A. degree at the University of London he was appointed to teach classics at Ushaw. Three years later he commenced his studies in theology and was ordained August 15, 1875. For a time he was professor of mathematics and then of science, and when Bishop Wilkinson became President of the College in 1890, was chosen by the latter as vice-

President in which position Mgr. Corbishley performed the most important duties of his life work. As years went and collegiate work became difficult for the aged President the labors and responsibility of the vice-Presidency increased in proportion. It was in recognition of Father Corbishley's administrative work that he was appointed a Domestic Prelate to Pope Leo XIII, in December, 1896. On the death of Bishop Wilkinson, Mgr. Corbishley continued to govern the College and eventually, in June, 1909, became its President. The *London Tablet* declares his loss to be a very serious one for Ushaw.

The Very Reverend Alexander McIsaac, late of Mount St. Vincent, Halifax, died March 28, at the age of ninety. He was the first native of Cape Breton Island, Nova Scotia, who became a priest. Several other Island boys had entered upon ecclesiastical studies before Alexander McIsaac, but death or misfortune overtook them all in their student stage. This gave rise to a tradition among the pioneers of Cape Breton that no one born on this island could become a priest. When Father McIsaac was ordained by Archbishop Walsh in November, 1845, he broke the imaginary spell. Since then, one single county of the four counties of Cape Breton, Inverness, has produced forty priests, a bishop and an archbishop. The late Canon McIsaac, who had been more than sixty-four years a priest, was remarkable for self-denial, earnest and continuous work for souls, cheerful and profound piety and heroism in the typhus fever epidemic of 1847 and the Asiatic cholera of 1851 and 1866. When the Nova Scotia government offered him a grant of money for his services to the sick and dying, he, who had hardly a change of clothing, gently but firmly refused to accept any material compensation for what to him was a labor of love.

DRAMATIC NOTES.

"The Winter's Tale," The New Theatre.—An Elizabethan presentation of Shakespeare's play far surpassing anything in the classical repertory yet offered by The New Theatre Company. The program stated that the play was produced "after the manner of Shakespeare's time." But this must be taken with some qualifications. The mechanical devices and elaborate costuming, which are at the service of the New Theatre, were scarcely available for an Elizabethan stage. Howbeit in matters of detail the essential character of the presentation of a play in Shakespeare's day was preserved and proved highly effective in

rendering Shakespeare according to his text, which is rarely done now-a-days, and in setting forth the integrity of his drama, an innovation upon the present tradition of the stage, which has not hesitated to mutilate and transpose without scruple in order to accommodate Shakespeare to modern histrionic conditions. The result was a clear conception, on the part of the auditor, of the continuity and logical movement of the play, and, therefore, a proper appreciation of Shakespeare's art.

"The Palace of Truth," The Garden Theatre.—The Ben Greet players gave an admirable and successful revival of this fairy tale comedy of Gilbert, little known to the theatre-goers of this generation. The company is well balanced and intelligently trained.

"All the Comforts of Home."—The Georgetown University Dramatic Association deserve praise for their recent rendition of Gillette's comedy. In spite of the fact that the play as originally given was somewhat altered by the elimination of all the female characters, none of the essence of its fun was lost. A large and appreciative audience welcomed and greeted the performers in this, their first appearance in New York. The proceeds of the performance are to be given to the fund for the erection of a statue in Washington to Archbishop John Carroll.

CHARLES McDUGALL.

H. E. Krehbiel gives to the readers of the *New York Tribune* a judicious bit of serious comment on the "Elektra" of Richard Strauss, produced at the Manhattan Opera House. Following the accepted standards of art the critic places the "Elektra" among those artistic abortions which fortunately pass quietly away. Nearly every one of the elements which make the old opera or the modern lyric drama attractive is wanting in this new operatic miracle or rather monstrosity. We give here the concluding paragraph of the criticism:

"The noise of the explosion of 'Elektra' is over. How long will the reverberations last? Until public curiosity is satisfied. Not a moment longer. That has been the story of Richard Strauss' operas from the beginning. Each is looked forward to with the expectation that it will provide a sensation, a new thrill. The sensation having been felt, the thrill experienced, there is an end of the matter. Such art works are not like jealousy, 'which doth make the meat it feeds on.' Interest burns itself out speedily because it finds no healthy nourishment in them; nothing to warm the emotions, exalt the mind, permanently to charm the senses, awaken the desire for

frequent companionship or foster a taste like that created by a contemplation of the true, the beautiful and the good. Pathological subjects belong to the field of scientific knowledge—not to that of art. A visit to a madhouse or an infirmary may be undertaken once to gratify curiosity; esthetic pleasure can never come from frequent contemplation of mental and moral abnormalities or physical monstrosities. No pleasure can accrue to lovers of beauty from the fact that there is harmony between such dramas as 'Salome' and 'Elektra' and the musical investiture which Richard Strauss has given to them. Taste for the plays is likely to be paired with taste for the music; and the reason is that the taste, like the things which it approves, is unhealthy. Curiosity is easily satisfied; the taste for truly beautiful things grows with its gratification, and though it changes its ideas, it changes them slowly and never departs wholly from its fundamental principles. Even with the deplorable tendency of to-day toward nervous degeneracy, with all its sorrowful consequences, there is no need to fear that neurasthenia will overwhelm all forms of art, or even dramatic music, speedily. Mozart and Beethoven have not yet been dethroned, and the banishment of their music to the limbo of forgotten things is not imminent."

PULPIT, PRESS AND PLATFORM

"Strange that New York has no memorial to this remarkable man," says Richard Spillane, writing for the *Press* on Thomas Dongan, the Catholic Governor of Colonial New York. "No statue, no street, no avenue, no circle recalls him or his work. But what does it matter so long as the eternal hills (the Dongan Hills of Staten Island) that front the sea and first meet the gaze of the immigrant straining his eyes for a glimpse of the land of promise as he nears the gateway of the Western World bear his name, or so long as the Dongan Charter, written in ink which, it seems, never will fade and on parchment which, it seems, never will wither, rests in its metal case among the city's most valued treasures?"

The seminarists of the diocese of Tübingen have published a report of their success in promoting good reading in 1909. They secured fifty-eight subscriptions to Catholic dailies and eighteen to Catholic reviews. They distributed 18,670 copies of daily papers, 4,590 copies of other periodicals, and 3,050 circulars. Lastly, 3,400 good works were performed for the furtherance of the interests of the Catholic press.

LETTERS TO THE EDITOR

Apostolic Delegation,
United States of America,
Washington, D.C., April 11, 1910.

To the Editor of AMERICA:

A year ago the first appearance of AMERICA inspired great hopes that a new era for Catholic journalism had begun in the United States. Those hopes have been amply justified. The need was felt for a paper that would have the confidence of the Catholic public, and command as well the respect of those outside the Church. AMERICA by its literary excellence, by its scholarly and temperate tone, by the able manner in which topics of current and permanent interest are treated, has won for itself universal respect and admiration. As an exponent of Catholic truth it has dissipated many prejudices, and brought non-Catholics to a better appreciation of the Church's position, and at the same time has been highly instructive and edifying to our Catholic people.

I am confident that under the able direction of its editors, AMERICA will maintain in the years to come the high standard it has reached, and that as it grows older it will not belie the fair promise of its youth.

With earnest prayers for your continued success, I remain,

Yours sincerely in Christ,

D. FALCONIO,

Apostolic Delegate.

ONE CONVERT'S REASONS.

The following letter was written by a convert who, in his community, occupies a very prominent position, both socially and professionally, and is noted for his literary attainments.

My dear friend: Our talk this afternoon has greatly impressed me, especially your solemnity of manner in stating your conviction of the truth of the cardinal doctrines of Christianity. A man's soul so prepared, when free from prejudice, is the good soil in which the seed of revealed truth must eventually take root to bring forth fruit to the glory of our Creator. This, after all, is that for which we are put upon this earth—to faithfully serve God here in order to gain His eternal benediction and reward. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

I do not agree with you as to the future of the soul, but believe that as the body has but one death, so the separated soul has but one life which begins at the moment of death, when it faces its Judge and hears its doom for all eternity.

There are heresies from which you and

I would shrink in horror, but which may nevertheless be made by Scripture to appear plausible, when interpreted in accordance with man's fallible judgment. You must admit that Christ did not come into this world to create confusion of belief.

He prayed for unity among His disciples. His prayer must have been answered. He founded a Church and said: He would be with it always, even unto the end of the world. He said other sheep He had which were not of this fold, but there eventually should be one fold and one Shepherd.

Scripture tells us to hear the Church. What Church? The Church we are to hear must speak with one voice, teach one unvarying doctrine, must be as visible as a city set upon a hill. I looked in vain for any Church that answered to this description until I found that a Church had existed in the world for four hundred years, before the Canon of Scripture was officially promulgated as such. By whom? All Protestants admit that this was done by the Bishop of Rome, and I found that he was the successor of Peter, whom Christ made the Rock of the Church, and for whom He prayed that his faith should not fail so that he might strengthen that of his brethren.

I began to believe that the Church could not exist unless built upon the Rock against which the gates of hell shall not prevail, and that all other churches are but houses built upon the sand, which, when the floods come, shall fall. The divisions of Christendom are caused by the floods of diversity of opinion, all due to private interpretation of Holy Scripture, which requires an infallible interpreter just as your will, if obscure, may need the interpretation of a court, and, as we know, the Constitution, when questions arise under it, requires the interpretation of the Supreme Court.

So you will see that I cannot agree with you as to authority. If there is one subject that demands authoritative treatment it is that upon which our eternal salvation depends, for we are told that unless we become as little children we shall in nowise enter the Kingdom of Heaven. If to deny temporal authority is anarchy, the rejection of spiritual authority is rebellion against the infinite—to deny that we are spiritual beings, that we are possessed of a soul—for the soul is not of the temporal but of the spiritual world.

These were in part the thoughts that led me into the Catholic Church before I had read a Catholic book or consulted a Catholic priest. Since I came into the Church these views have grown into my life as positive convictions, and I can truly say with the blind man in the gospel to whom sight was restored that whereas I was blind, now I see.

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CHRONICLE

Taking the Census.—On April 15, an army of 70,000 interrogators, men and women, began the task of numbering Uncle Sam's children in preparation for the thirteenth census. The enumeration will cover all the States and two territories of the Union proper and also Hawaii and Porto Rico. Alaska, the Philippine Islands and Guam will not be included as other arrangements have been made for those dependencies. Under the statutes governing the work, the entire enumeration must be completed within a month; in the cities the work is limited to fifteen days. It is expected that some of the returns from the cities will be received by the last week of June though the exact population of the entire country will not be determined before September.

Progress on Panama Canal.—The *Canal Record* announces that the entire excavation as contemplated in the original Panama Canal project has been completed. Under that plan, which was approved by Congress at the beginning of the American occupation, 103,795,000 cubic yards of earth were to be removed. But later, in order to let through warships of the Dreadnought type and the giant liners under construction, the War Department ordered the widening and deepening of the cut. These changes involve the removal of about 70,000,000 additional yards of material and that is all of the work of excavation that remains. The record of achievement is without precedent in engineering undertakings. As excavation did not begin in earnest until 1907, the bulk

of the work for which nine years were given has been accomplished in three and a quarter years. Last month 3,067,479 cubic yards of material were taken out, and this in face of the heaviest rains ever known on the isthmus in March. In 1908, 37,116,735 cubic yards were removed, in 1909 35,096,166, making the total for the two years 72,212,901, a monthly average for the entire period of over 3,000,000 cubic yards.

Kitchener in America.—Lord Kitchener, commander of the British forces in the department of the Mediterranean, and the Far East, arrived in San Francisco from Tahiti on April 6. He has been making a tour of inspection in Australasia and is on his way to England. In a communication to the British consul-general, Lord Kitchener expressed the desire to be received as a private citizen. In Australia he organized a citizen army on a basis of universal service; all able bodied men of suitable age are to be regularly drilled and equipped, so as to be ready for effective service at any time. In addition he arranged a regular army on a peace footing of 80,000 men, besides advocating the establishment of a military college similar to West Point.

Lord Kitchener was the guest of the Superintendent of the Military Academy at West Point on April 16. The coming of the famous British army officer was an event in the history of the institution, and he received every opportunity to inspect it in detail. On Monday evening the British general attended a dinner in his honor given by the Pilgrim Society at the Waldorf-Astoria. There were five hundred guests on the occasion. The Hon.

Joseph H. Choate presided and the speakers included Ambassador Bryce, Mayor Gaynor, Secretary Meyer of the Navy, President Butler of Columbia and Patrick Francis Murphy. Lord Kitchener sailed for England on Wednesday.

Governor Pardons Col. Cooper.—The tragedy in Nashville, Tenn., on November 9, 1908, which resulted in the killing of former United States Senator Carmack of Tennessee by Col. Duncan B. Cooper and his son, Robin Cooper, was vividly recalled by the action of Gov. Patterson granting a pardon to Col. Cooper directly after the sentence of twenty years' imprisonment, imposed upon the latter, had been confirmed by the Supreme Court of Tennessee. Colonel Cooper is the close personal and political friend of Governor Patterson, who is the leader of the Anti-Prohibition forces in Tennessee. Senator Carmack was the chief of the Prohibition movement. Patterson was an important witness for the defense at the trial of the Coopers for the killing of Carmack.

The action of the executive is generally regarded as having been prompted alike by friendship and by prejudice, as a wanton abuse of his prerogative and an example of defying the courts which may have serious consequences.

Quebec Pulpwood.—On the 12th inst., Premier Gouin announced in the Quebec House of Assembly that his government had decided to prohibit the exportation of all pulpwood cut on crown lands before it was manufactured in Canada. When the Premier was asked when this prohibition would come into effect, he replied that an order-in-council would be issued during this session of the Legislature. Though the understanding had hitherto been that the prohibitory Quebec act would not take effect until September 1, Premier Gouin's announcement did not come as a surprise to the Federal authorities in Ottawa, but it gave rise to considerable speculation as to the exact effect it will have on the United States' duty. At present, owing to the remission of 25 cents per cord upon crown lands pulpwood manufactured in Quebec, paper made from such pulpwood is taxed \$6.10 per ton upon entering the United States, while Ontario paper pays only \$5.75 per ton. In New York Mr. John Norris, chairman of the American Newspaper Publishers' Association, said last week: "The announcement by the Quebec Premier precipitates a serious situation in the paper trade and tends to embarrass many paper mills which have supplies of pulpwood cut but not yet delivered in the United States." A few influential American newspapers have proclaimed that this Quebec prohibition is a distinct reversal of the recent Canadian tariff agreement. But Senator Root, of New York, when interviewed several days after the prohibition had been severely criticized, merely remarked that, while along the border of the two countries there is a strong sentiment for reciprocity in natural products, everyone feels that

the time has passed for reciprocity in manufactured products.

News from Great Britain.—A widespread belief that the king's health is unsatisfactory is denied absolutely by his physicians from Biarritz, where he is staying.—Mr. H. Benn, member for Greenwich introduced into Parliament a resolution in favor of Tariff Reform. The Nationalists abstained from voting and the Government majority against it was only 33.—The Asquith Peers resolutions passed the House of Commons in committee of the whole by majorities ranging from 105 to 111. Mr. William O'Brien and his followers were absent. Mr. Asquith attempted to make immediately his statement as to the course he would pursue if the Lords rejected the resolutions. Mr. Balfour protested that this would cut off the Opposition's opportunity to criticize and was sustained by the chairman of committees. Mr. Asquith's statement was made therefore on motion to adjourn. He said that if the Lords refused the resolutions he would advise the Crown as to the steps to be taken to give them statutory effect. Should he fail in this he would either resign or dissolve Parliament, but he would not dissolve except under conditions securing to the new parliament the power of carrying the judgment of the people into law. Mr. Balfour followed concluding his speech by saying that the Premier had bought the Irish vote for his Budget at the price of the dignity of his office and of the great traditions of which he was the guardian. During all the proceedings the House was in a tumultuous state.

Irish Questions.—Interest was divided during the week between the proceedings in Parliament and the decision of the National University on the position of Gaelic in its curriculum. Mr. Redmond had stated at Tipperary that his experience made him suspicious of all English parties in their dealings with Ireland, and hence his insistence on a definite course of action from which there could be no retreat. The Budget and every other question were subsidiary to Home Rule, which the dominance of the Lords prevented the Liberal party from enacting; therefore, unless the Government insisted, according to their pledges, on guarantees that would eliminate that dominance, and in default thereof, go to the country, Ireland could not support them. That matter settled, satisfactory adjustment of the Budget could be easily arranged. The consequent compliance of Mr. Asquith with the Irish party's demands has strengthened its already strong position and put a damper on Mr. O'Brien's new All-For-Ireland League. Mr. O'Brien's main contention at his inaugural meeting was that the party was dominated by the secret society of Hibernians, "a kind of Catholic Orangeism." It was pointed out that Lord Castletown, his chief speaker, is the grand master of Irish Freemasonry, and that another speaker was the secretary of the Orange Society.—Some twenty members of Parliament, several prominent cler-

gymen and numerous representatives of the County Councils, Gaelic Leagues and other bodies, have declared insufficient the National University Board's decision, to make Irish necessary for graduation but not for matriculation. Its requirement for matriculation, it is contended, is essential, as that would stimulate the study of Gaelic in the primary and secondary schools which are all ambitious to prepare students for the university and win its scholarships. The protest seems partially due to a misunderstanding of the Board of Studies' resolution, of which the exact terms have not yet been published. AMERICA is informed by private advices that the decree requires every student after 1912 to qualify in Irish either at his matriculation or during his first college year. The Senate will finally pass on the matter in May.

Australia.—The Government of Victoria will issue no more coal mining leases at present. The Premier gives as the reason the necessity of coal to the life of a civilized community. He says that the State alone requires now 1,250,000 tons a year, of which over 300,000 tons are for State railways. He will ask power from Parliament to sell coal at actual cost for domestic use and local manufactures.—The elections in South Australia have given the Labor party a majority of two.

Indian Sedition.—The Calcutta Police Bill which gives the Police Commissioner power to forbid summarily any public meeting or procession he holds to be dangerous, has passed the Bengal Legislative Council by 36 votes to 5.—The *Kal*, a notoriously seditious sheet of the Deccan has suspended publication, being unable to make the guarantee deposit required by the Press Act.—A warrant is out for the arrest of the well-known Arabindo Ghose for seditious writing in his newspaper, *Karmayogin*. Mr. Ghose is supposed to be in the Himalayas doing *yoga*, that is, in English, making a spiritual retreat. Natives report having seen him last at Agra, disguised as a mendicant. His friends say he will surrender.

Egyptian Nationalism.—The arrangements between the Egyptian Government and the Suez Canal Company for a renewal of lease has been rejected by the General Assembly. The company had agreed in October, as chronicled in AMERICA, to share the profits with the Egyptian Government on the expiration of the present lease and admit three government representatives on their board. The Nationalists raised an agitation against the compact. The Canal being in Egyptian territory, its profits should accrue to Egypt alone, which would be under no obligations to the European company once its lease had expired. The Khedive found it prudent to announce in February that he would submit the question to the National Assembly, which is only a consultative body but has been using this question to acquire legisla-

tive powers. The agitation was at its height when Mr. Roosevelt, on March 28, delivered before the Egyptian University the famous address which implied Egyptian unfitness for self-government. Ten days later, April 7, the General Assembly rejected the Government's proposals by 66 to 1, whereupon crowds paraded the streets of Cairo shouting: "Down with Roosevelt." As the Government undertook to abide by the decision of the Assembly, the renewal of the Canal lease is permanently rejected.

French Socialists Active.—The French Socialists are preparing to celebrate the first of May, their annual labor feast, by noise, disorder and violent speeches. This year the holiday will come just one week after the general election of the 24th inst. During the last few days the Socialists have put forth new pretensions. They now demand that all offences committed during the brawls caused by strikes shall be judged not as ordinary delinquencies but as simple political misdemeanors entailing neither suspension of civic rights nor exclusion from certain towns or districts. Each day witnesses in Paris long and tumultuous processions of Socialists. On Saturday, the 16th inst., three thousand navvies carried in triumph on a litter covered with red hunting one of their comrades who had just come out of jail, but who had been forbidden to appear in Paris for five years, and they openly defied the police to arrest him, affirming that all the workmen of Paris would prevent his arrest. A long calico streamer carried by the paraders, bore the inscription, "At your peril try to arrest our comrade." This attitude of the Socialists is causing general uneasiness throughout France. The regular recurrence of strikes is inflicting enormous losses on the country. One after the other the great English and German companies are forsaking Marseilles for Genoa, owing to the frequency of strikes in the great French port.

Electoral Campaign in France.—The Catholics are continuing an active campaign for the return of Deputies favorable to the Church. Archbishop Amette, of Paris, has issued a letter urging the faithful to vote for the men who will support "morality, justice and religious liberty." Although the law, by denying to women the right to vote, inferentially bars them from office, a score of women, led by Mesdames Durand and Pelletier, have proclaimed their candidacy for the Chamber. These women thus hope to attract enough attention to secure a discussion of the suffrage question in the new Parliament and pave the way for attaining the right to vote in civic and subsequently in national elections. They say that they can muster eighty thousand supporters in France. They demand equal salary for work equal to that of men, hygienic schoolhouses and hospitals and the abrogation of that part of the Civil Code which exacts of wives obedience to their husbands. Mme. Durand, who

is opposing Georges Berry in the Ninth Arrondissement of the Seine, recently placed a male idiot on the platform, sarcastically pointing out that he had a right to vote and that she had not. The unified or most radical Socialists have a candidate in every district in France and are fighting desperately to increase their present membership of fifty in the Chamber.

Shrewd Policy of Germany.—The Kaiser has given new evidence of the shrewd policy actuating his government in its effort to extend Germany's influence and to win commercial advantage in South America. Expressing a personal interest in the Buenos Aires forthcoming international exhibition, designed as a celebration of the centennial anniversary of the founding of the Argentine Republic, Emperor William has designated Gen. von der Goltz, a foremost diplomat and Germany's greatest living military strategist, as his personal representative at its opening. This action, following the arrangements made by the German Government for an official representation and for one of the most elaborate displays of German manufactures ever shown at a foreign exhibition, will be rightly interpreted by Argentina as a recognition of its progress and power by one of the greatest nations of the world. Of course, German prestige and trade advantage will be increased by this winning policy the nation has learned to play so successfully.

Questions before Austria's Reichsrath.—A very serious situation confronts the Imperial Reichsrath on reassembling this week following the Easter holidays. It is necessary that the factions, which have made the present parliament helpless, come together, and that a working majority be assured which shall be large enough to settle the urgent questions pressing upon its members. All-important among these is a finance program to meet a threatening situation. The deficit in imperial administration already amounts to more than 60,000,000 Kronen and it is imperative that a further deficit be avoided. At least equally urgent is the question of the finances of the provinces, since even the most progressive lands of the Empire, Bohemia, Moravia and Silesia, are on the verge of bankruptcy and, if one excepts Lower Austria, none of the Crown lands are in a satisfactory condition. So desperate appears the state of affairs that it seems the present revenue of all these lands will not be sufficient to meet the demands for salaries of officials and teachers or for the necessary expenditure for hospitals, asylums and other State institutions, whilst all public works have been suspended. The problem of the bond issue of 80,000,000 Kronen is, too, a matter touching the great interests of the Empire. This issue is needed because of the expenses incurred in the annexation of Bosnia and Herzegovina and remissness concerning it might argue disloyalty to the fatherland. The apparent peace which ruled between Germans and Slavs just

before the Easter recess meant little; the rumblings of discontent following its announcement boded ill for its permanency. A stronger pact is required so that necessary business may be transacted by the Reichsrath. The existing condition practically imports a test of constitutionalism itself. If the needed legislation by parliamentary process be not enacted owing to the impossibility of peace between the present factions, not this parliament merely may be doomed, but parliamentarianism itself may see its end in Austria.

Prospects of the Khuen-Hedevary Cabinet.—As noted in the Chronicle, the reaction following the brutal attack upon the Hungarian Premier, which led to the dissolution of parliament by royal decree, has inspired his followers to build high hopes on the coming elections. A correspondent mentions two other reasons which indicate that the Premier's prospects are bright. The members of the recently-dissolved Constitutional Party, under their old leader, Andrássy, are working zealously for the interests of Graf Khuen-Hedevary, and the Catholic People's Party, which is daily growing in numbers and influence, is apparently favorably disposed in his regard since the appointment of Graf Zichy as Minister of Worship in his Cabinet. The new Minister of Worship is not a leader of the Catholic Party, but he is one of the most influential Catholics in political life to-day. He is reputed to be close to the Emperor and he evidently has the confidence of the heir-apparent. He is, moreover, head of the non-political Catholic organizations of Hungary. Graf Zichy's entrance into the Cabinet makes it assured that the "liberalism" of the Khuen-Hedevary party will not inspire legislation inimical to the interests of the Catholic Church. A marked prejudice did exist against the Premier, following his appointment, because his record led men to believe him in entire accord with the so-called liberal policy which has done or attempted much injury to Catholic interests heretofore. But the appointment of Graf Zichy, a loyal Catholic, to the portfolio of Minister of Worship, has removed the prejudice.

Brazilian Catholics Reassured.—The election of Marshal Hermes da Fonseca to the presidency of Brazil was viewed with great alarm by the Catholics, but he has stated in an interview that he contemplates no interference with the Church. When asked his opinion on divorce, which Catholics feared he would introduce, the new President declared that he is entirely opposed to it, for he belongs "to the old school, the school of morality." President Fonseca added that he had reached the eighteenth degree among the Freemasons, but when he found that they had other objects than those of beneficence, he had broken off all relations with them. He has donated the material for the construction of a chapel in the town of Sapobemba.

QUESTIONS OF THE DAY

High Prices—Is Gold to Blame?

It has been suggested that the cause of the general rise in prices is to be found in an excessive supply of gold due to an increased production extending over many years. The idea is plausible. Gold is a commodity as well as the things it buys. If the value of these is expressed by their relations to gold, its value must be expressible in terms of the relations it bears to them. As their value falls, that of gold rises; and if gold falls they must increase in price. It is generally admitted that any abnormal excess in the production of a commodity lowers its value. Now, as all know, the yearly production of gold during the sixty years elapsing since its discovery in California and Australia, has been very great, and has been enormous since the modern methods of treating low grade and refractory ores came into general use and the great South African mines were opened. Hence gold has necessarily fallen in value, and the prices of other commodities have risen in the same ratio.

But if this reasoning be valid, the increase added each year to the stock of gold should have brought about a corresponding increase in prices; while, as a matter of fact, during a large part of the period in question there was a fairly constant diminution in the cost of the necessities of life. The causes of this come into two general categories. One includes the extension of railways and the multiplication of ships of large capacity, whereby new sources of supply were reached and the cost of transportation diminished; and also the engaging in the production, manufacture and distribution of those necessities, of aggregations of capital so great that a percentage of profit, small compared with that required in other times, would yield a princely income. In the other category are found the numerous applications to this business of the discoveries of physical science, such as the Bessemer steel process which cheapened and improved all machinery and by making high boiler pressure possible opened the way to the multiple expansion of steam and many other economies; the vacuum pan for sugar refining; the refrigerating machine which makes it possible to carry perishable food from most distant lands and to preserve it for any length of time, and others in every trade. Those of the first category must be referred directly to the increase of the world's capital due to the great gold production: those of the second must be referred to it indirectly, for without it the great expenditure called for by these applications, when made on a large scale, would have been impossible.

Hence, we see the immense production of gold of the last half century, not only not increasing prices, but actually conducing to lower them; not only maintaining its value in regard to other commodities, but even creating such a demand for itself as to increase that value. To

understand this the better let us examine more closely what has been the function of gold in the development of the economic condition of to-day.

In itself gold is, one might say, worthless, differing in this from corn, wool, iron, coal, timber, cotton, cattle and a hundred other commodities, which by reason of their connection with the sustaining of human life, have each their intrinsic worth. From the economic point of view, therefore, gold is merely the medium of exchange which facilitates, or rather, if operations on a large scale be considered, makes possible the production and distribution of these commodities. An example will show this clearly. Let us suppose a man returning to New York from Alaska or the Pacific Coast with a million dollars dug out of the earth. He resolves to put up a fine building; and straightway mechanics of various kinds come together for the work. Their end is to obtain for themselves and their families decent shelter, food and clothing, the conveniences of life in moderation and, if they are wise, a provision for these things against the contingencies of the future. The gold with which their employer pays them enables them to exchange their labor and skill for these things, and when the building is finished, it is occupied by merchants dealing in them.

Now it is easy to see that the increase of gold means the multiplication of such operations, since gold necessarily requires investment. It therefore draws men to towns which thus have grown marvellously. But the means of living are produced, not in cities, but on the farm and the cattle ranch, in the forest and the mine, often far away and even beyond the sea. Railways and steamships, therefore, come into existence with their multitudes of workmen to swell in part the urban population, and merchants and their employees and manufacturers and factory hands multiply till the cities count their inhabitants by hundreds of thousands and millions and the very means taken to supply their needs raise up new hosts with needs to be supplied. So new roads are built and more ships are launched and other mines are opened and virgin forests are laid low and every corner of the earth is explored for an answer to the question asked centuries ago by the Sea of Galilee: "Whence shall we get bread that these may eat?" and when ships and trains return laden with the reply of every region under heaven, behold the very answering has created another army to be clothed, housed and fed! And all this, the multiplication of consumers, the multiplication of products, the exchange of these for the labor of those, is effected by the agency of gold which of itself can neither clothe, nor warm, nor feed, nor shelter.

Man is, first of all, a consumer. All through his infancy and youth he consumes without producing; and even in his maturity he produces because he must needs consume. There is, therefore, on the land no such thing as an absolute producer, though in cities there are grown men and women, absolute consumers, who consume without producing anything. Nevertheless, not a few looked

upon as such share indirectly in production and many do so directly. Thus every factory hand is a producer, and his manufactured product is consumed even by those who draw the raw material from the soil. Still, as the country-people are the principal producers and the townsfolk, consumers, we may identify the class of producers with the former and that of consumers with the latter. We have seen that the first effect of the increase of gold was to draw people from the country to the towns, to convert producers into consumers; and that its next effect was to open new sources of supply to keep this well up to the demand. But one looking into the statistics of the great capital possessing countries sees, too, that the increase of the consuming urban population is in excess of that of the producing rural populations, strengthened though these be with labor-perfecting machinery. One sees, too, that there must be a limit to the new sources of supply.

For years the United States practically fed Great Britain and contributed no small share to the feeding of a great part of Europe. Now the time is approaching in which it will need all its resources to feed its own immense cities. Canada, Argentina, Australia, New Zealand are taking up the task it must gradually abandon, and Siberia, no doubt, will soon enter the field. There are probably great possibilities in Africa. But all will tend gradually to come to the condition, more or less, the United States is in to-day. And it is to be noted that when a country, growing normally, ceases to export food it very soon begins to import it. Hence with the growth of the great West will probably come a time when Canada and the United States may have to contend with Europe for the food products of other regions. Moreover the question to-day involves not only the normal growth of countries but also the increase of mere consumers, the personnel of the huge armies and navies and of the trades connected with their equipment and support. Here then we find one cause of the rise of prices, the growing difficulty of keeping the supply of the necessities of life up to the demands of the consumers.

HENRY WOODS, S.J.

(To be continued.)

The Irish Party and the Church

Grave misstatements, occasioned no doubt by the intensity of the struggle for political advantage, have been sent abroad regarding the attitude of the Irish Party towards the Catholic Church. The New York *Evening Post* gave recent editorial indorsement to the contention of its English correspondent that the Irish bishops, directed by the Vatican, are at one with English ecclesiastics in their Toryism and are gradually influencing a willing people in the same direction; that they are distrustful of Mr. Redmond and his party who are radical and anti-clerical at heart, and that they support Mr. O'Brien and Mr. Healy on religious grounds.

All these allegations are as groundless as the information that Mr. Redmond received his education at a godless college or that Mr. Justin McCarthy, who has been a practising Catholic for years, is an agnostic. The Irish leader received his "godless" education in the Jesuit college of Clongowes, of whose alumni association he has been several times elected president. It so happens that not only are the Irish bishops Home Rulers without exception but that several demand a more advanced and comprehensive measure of autonomy than the average Irish member. The most cogent statements we have seen of the case for Home Rule as essential to educational, industrial and, indirectly, to moral and religious development, have been made by Irish prelates.

Some bishops have exercised at times the right of other Nationalists to criticize occasional acts or tendencies of individuals or groups, but these have also made it clear that they are earnest supporters of the Party as a whole; of which their generous contributions to its funds and their accompanying letters and pronouncements give ample evidence. The rulers of the dioceses in which Mr. Healy lives and in which his constituency is situated disagreed with the party leaders in opposing the re-election of such a competent and honest, if uncongenial, colleague as the member for Louth, but the O'Brien movement has no support among the episcopate, and the clergy stand conspicuously aloof. Scarcely a week passes without some such declaration as this, from Dr. O'Dea of Galway, for many years acting president of Maynooth:

"I have always believed the Irish Party to be honest, and not the tail of any English Party, as so many critics have opprobriously alleged; and, believing this, and believing also in the competency of the Party, I trust their judgment, regard their relations with English Parties as the result of the closest study and fuller opportunities than we in Ireland can command, and I consider I am serving Ireland best, and not only Ireland but, in a measure, higher interests as well, by giving the Party my whole-hearted support, and thrusting from my own door the suspicions and aspersions with which they are assailed. In token of this trust in the Party, and because of the unusual demand on the Party funds in the present crisis, I double my usual subscription this year."

The hierarchy is aware that the Irish party has faithfully represented their views in parliament and frequently secured them legislative enactment; that they have been consistently the champions of Catholic interests throughout the British Empire, and their Catholic members are not only Catholic by conviction but, with possibly one exception, exemplary in the practice of their religious duties.

Equally groundless is the inference from the decrease in the *Freeman's Journal* dividends that the new Irish proprietors are losing interest in Home Rule. The decline of the great Dublin journal is due not to Nationalist lukewarmness but to the establishment of a rival Nationalist daily, which being cheaper, less partizan and

more cleverly conducted, has won a wide circulation not only among Home Rulers but among the increasing number of Unionists who are veering in the direction of self government. The greater diversity of interests and enlargement of opportunity, created by peasant proprietorship, have rather intensified the demand for power to protect and control them.

Already the demand, if not so feverish as formerly, is more forcibly and intelligently framed. Nationalist organs are no longer satisfied with the name of Home Rule. They are making a careful study of the kind of autonomy that will meet the nation's financial and industrial needs, and their columns bristle with communications advancing sound reasons for accepting no system which will not give Ireland control of her domestic and foreign trade. The Gladstone measures would not be acceptable now. A critical examination of needs and values has served to reinforce sentiment and crystallize it into intelligent and permanent conviction. And again among the latest to give strong expression to the necessity of a self-sufficing Irish Parliament, with full fiscal powers, is an Irish prelate, the new Bishop of Clonfert, until recently Dean of Maynooth.

The magazines edited at Maynooth, most authoritatively representative of Irish ecclesiastical opinion, mention the Irish Party only to approve its attitude or defend it from attack. The *Irish Ecclesiastical Record* has paid tribute in several recent issues to their zealous and skilful service in securing a National University endowed with such powers as have enabled it to extend its charter to Maynooth. The April issue of the *Irish Theological Quarterly* takes editorial exception to misrepresentations of the party's policy and conduct regarding Catholic education in England. Referring to a statement of a Mr. J. D. Newton in a German Catholic review that the Irish party were in opposition to the English hierarchy and allied to the Liberals whose prime minister had pledged himself to bring all schools under public control, it points out that Mr. Asquith and other ministers had held out hopes of special provisions for Catholic schools, and continues:

"That there were and are misunderstandings between the different sections of the Catholics in England we quite believe, but that Mr. Redmond leads one party against the Archbishop and Bishops is absolutely incorrect. Mr. Redmond has had a difficult card to play in connection with the English school question especially in view of the attitude of the English Tory Catholics, but Mr. Redmond has always acted in consultation with the competent ecclesiastical authorities in England. This is evident from the letter of thanks addressed to him by the Archbishop of Westminster. Nor is it right to insinuate that the Archbishop and Bishops of England issued an address to their flocks to vote Tory, as opposed to Mr. Redmond's address in favor of the Liberals. This is precisely what many of the Tory Catholics were anxious that the ecclesiastical authorities should do, but the ecclesiastical authorities

were too prudent not to recognize that an alliance with any political party is a dangerous experiment for the Church. They drew up a series of questions which were to be put to the different candidates and they ordered that the replies should be read in the churches, and the people should be exhorted to vote according to their conscientious convictions. Such articles as this of Mr. Newton addressed to a prominent foreign journal are calculated to stir up strife and contention and to arouse passions that might not easily be quelled."

The Maynooth publication does not place much reliance on Mr. Asquith's declarations before or after elections—"interpreting the promises of the Prime Minister," it says, "would require the services of a trained exegetist"—but it does rely on the competency and willingness of the Irish Party to protect Catholic interests whether in England or Ireland, and to formulate and execute national policies in accord with Catholic principles. The declarations of the Bishops and of the organs that represent them are satisfying evidence of the harmonious relations between Ireland's ecclesiastical and parliamentary representatives; while the Irish Party's record in the past and the character of its membership give ample assurance that the trust reposed in it has not been misplaced.

M. KENNY, S.J.

Art and Mrs. Grundy *

For a large portion of the public who are struggling towards the light in the labyrinths of art, Mr. Hunecker is a guide, philosopher and friend. It is to his credit that, finding so many humble learners at his feet, he does not lose his head and indulge in eccentricities. He maintains in general a manly and straightforward attitude and abhors dreamy posturings and misty inanities. He is always aware that there are other things in life besides music and pictures and decorative splendors, and, for one who has saturated himself so thoroughly with the atmosphere of art, he succeeds to a remarkable degree in preserving his sense of proportion. In the present volume he speaks of "the man crucified to the cross of aspiration by his unhappy temperament" and describes canvases as "giving forth the opalescent overtones of an unearthly composition," but, when an enthusiasm, which is convincing in its sincerity, does not quite carry him away, he avoids that meaningless artistic jargon which leaves the reader without an idea and language without a word wherewith to meet future contingencies of a higher order. To use a favorite device of Mr. Hunecker's, that, namely, of explaining one artist in terms of another, he is the Harry Thurston Peck of art criticism. He gives the literary flavor to the treatment of subjects unrelated to literature; he has read and memorized prodigiously—in one paragraph of the present book he refers casually

* Promenades of an Impressionist. By James Hunecker. New York: Charles Scribner's Sons.

to eleven different authors; he carries his learning like a man of the world, carefully concealing everything like pedantry and the academic strut; if a word or a phrase suits him he does not stop to enquire about its standing in the dictionaries.

In his "Promenades" the author takes us through some of the European galleries and narrates his personal impressions of certain great masterpieces of the "primitives." But, outside of these rambles and a few short essays on general topics allied to the main subject of his book, he devotes most of his space to "Impressionists," painters and etchers. The French Impressionists, as a school, are quite modern; Edouard Manet, who flourished during the latter half of the nineteenth century, is recognized as their leader, if not founder.

Impressionism fundamentally is an insistence on color over line; it replaces the broad distinction of light and shadow with that of light and modifications of light. The latter distinction was not unknown before, but the new painters emphasized it to the puzzlement of painters and critics alike. Readers of "Fors Clavigera" and of "The Gentle Art of Making Enemies" will recall the famous lawsuit originating in Ruskin's indignation over Whistler's "Nocturnes." "I never expected," wrote Ruskin in describing them, "to see a coxcomb ask 200 guineas for flinging a pot of paint in the public's face." Some Monticellis look like pictures that were exposed to a pelting rain before their paint had dried. To the uninitiated many famous impressionistic studies, especially of landscape, will always remain mere leather and prunella. By paying strict attention, however, to writers like Mr. Huneker, by earnest striving and the arduous cultivation of a temperament, one may hope in the course of time to find the angle of vision at which the riot and confusion of extreme impressionistic art will assume the outline and definition of a real picture.

"These are but wild and whirling words, my lord." But it is not our purpose to discuss technicalities; we desire to call attention to certain wide issues suggested by the French School of Impressionism. The movement may be described loosely as a revolt against the rules of the game. It is hard to be brilliant according to rule. The only alternative for a maximum of ambition and a minimum of ability is to score any way you please. If the umpire cannot be cheated or frightened appeal to the baser passions of the spectators. This is the perennial refuge of incapacity combined with impudence and towering aspiration. We cannot escape the conviction that much of the impressionistic revolt has been merely a manifestation of a very ugly human tendency. The principal promoters of the revolt were men of far less than first-rate genius. "How thin and unsubstantial modern painting is if compared to this magician!" cries even Mr. Huneker in the presence of the Frans Hals's exhibit in Haarlem. They, moreover, won a hearing by audacious appeals to the grosser instincts of human nature. The colors they revelled in most of all were the

nacreous surfaces of life's foul drains. "Art for Art's sake" was the formula which supplied a cloak for their hypocrisy or self-delusion—it is hard to tell which. Mixed with their shrewd desire to operate in a field, which the masters with superb disdain left practically untouched for such as they, was doubtless a bitter and unmanly pique against the rules and the verdict of the umpire. And so Monsieur Rops must needs spend fourteen hours a day sulking in his lonely tent and working hard at splenetic commentaries on the diabolism of society.

Parallelisms of the same tendency among men, whose "sails are bigger than their boat," are not wanting in the world of letters. Consider how much larger Walt Whitman looms in his studied eccentricities of form than if he had invited comparison by conformity with the rules governing the rest of our poets. He is a veritable mountain in his majestic isolation because there are no hills. Whatever we think of his poetry, we feel bound to admire his perspicacity in calculating ultimate effects. He, too, believed in the power of heavy spices to overcome the popular disinclination for strange dishes; or, to return to our former illustration, he, too, appealed to the commonest passions of the grandstand to disregard the umpire and the rules. We think the principle we have been enunciating will explain most of the lubricity in our modern poets, philosophers and writers of fiction.

The defense that art has nothing to do with morality seems to us so false as to verge on conscious hypocrisy. Mental confusion, so prevalent amid our boasted educational processes, may, of course, excuse those who act on the formula. There is a curious wavering of faith in this sophistical creed in one passage of Mr. Huneker's book. "We have always," he tells us, "held a brief for the Art for Art theory. The artist must think first of his material and its technical manifestation, but, after that, if his pulse beat to spiritual rhythms, then his work may attain the heights. It is not painting that is the lost art, but faith." Exactly. Mr. Huneker is at one with the discarded Mr. Ruskin.

The word "Art" has a variety of meanings, and we can explain the long and fruitless controversies about art and morality only on the supposition that these various meanings replace one another stealthily in the middle term of the argument. The two meanings that are oftenest confused is art, as a way of doing a thing, skill, technique; and art, as the product or effect of skilful performance. To the moralist the natural or acquired skill of any act is a negligible element. We can admire the art, or dexterity, of a pickpocket whilst seriously disapproving of the deed itself. The way a painter composes the colors of his palette, prepares his canvas, grades values, is all a matter of indifference to Mrs. Grundy—the scornful appellation applied by the art world to moralists collectively. It is characteristic of that world to attribute all sorts of denseness to Mrs. Grundy, and volumes of corruscating wit have been used up in perforating objec-

tions which she has never advanced. Mrs. Grundy has no quarrel with the dexterity of painters, etchers or sculptors. In this sense, art has absolutely nothing to do with morality, for dexterity may be manifest in the vilest of vile paintings. When Mrs. Grundy speaks of a necessary connection between good morality and good art, she uses the word art of the finished product, just as we might say, "The art of Velasquez is stored in this Museum." She says that a painting can be morally good or bad, that when it is bad the artist has committed a grave sin to the spiritual injury of all who will look upon his picture without having been previously hardened, by experiences not always desirable, against the impressions such a painting by its nature tends to produce.

Finally, we go a step farther and maintain with the sanest criticisms in art, that morality has very much to do with the merely esthetic value of an art-work. The statement has recently been ascribed to Rodin that "what people call ugly is often fuller of character than what people call beautiful, because the inner truth comes out more forcible through ugliness than through regularity." Rodin is defending moral ugliness in art, but in this sentence he supplies his own refutation. Almost anyone can detect depravity in a human countenance, but it is only a rare person who can recognize nobility when he sees it, and to reproduce that nobility in words, or on canvas, or in stone, requires nothing less than sheer genius. The veriest caricaturist can give us boulevardiers and bayaderes, but not a convincing Madonna. That is the reason why Whistler's portrait of his mother raises the average of his work into its high position despite impressionistic vagaries. This is the reason, also, why Mr. Hunecker prefers the saner and lovelier art of Louis Legrand to his studies of nocturnal Paris.

It is a pity that critics like Mr. Hunecker—no weak and nerveless esthetes, but strong men who preserve an intellectual quality in their appreciations—do not recognize more clearly and denounce more forcibly the false note in "modernity." We do not want them to fulminate pharisaic and solemn comminations against individuals, but we expect them to state without fear or favor the principles of common sense which lie at the heart of all great achievement in every art. "Modernity" is a neurotic condition rather than a reasoned point of view, and writers who have kept their heads in a general hysteria are under a certain obligation to insist on obvious truths and ancient platitudes. Not the least of these is the commonplace uttered by Tennyson that the Good and the Beautiful are sisters that "never can be sundered without tears."

JAMES J. DALY, S.J.

On Sunday evening, May 1, the Rev. Matthew C. Gleeson, U. S. N., will lecture at Carnegie Hall on "Around the World with the American Fleet." The proceeds will be devoted to the special charitable works of the Society of St. Vincent de Paul.

The Carnegie Educational Fund

When, in 1906, Mr. Carnegie set aside \$10,000,000 in 5 per cent. mortgage bonds of the United States Steel Corporation, as an endowment for the Carnegie Foundation for the Advancement of Teaching, few comments were made which were not eulogistic of the act. Men saw for a time only the munificence of the gift. To assure members of the teaching bodies of the higher educational institutions of English-speaking countries of North America a retiring allowance or pension appealed to them as a means to remove a sordid element, hitherto affecting the dignity of a noble profession. No professional men are more self-sacrificing than those of the teaching fraternity; none, as a general rule, are so meagrely recompensed, none so unassured as they of a competence which shall make certain a dignified, seemingly old age when retirement from active life shall have become imperative. Four years' experience of the conduct of the affairs of the Foundation has modified somewhat men's original judgment. The reality of the part which it is destined to play on the broad stage of American education is becoming better known, and the enthusiasm of many who welcomed its first announcement is tempered, until criticism of its provisions is general enough to demand attention.

The criticism is various, but the note sounding clearest in the gamut of charges made is that of ungenerous discrimination against religious schools and of influence inimical to Christian teaching. Mr. Carnegie, it would appear, is among the happily decreasing number of men who see in definite religious control of a school, misnamed sectarianism, something essentially incompatible with the ideals of a liberal education. In the letter announcing his Foundation, the new patron of higher training excluded from its benefits such colleges "as are under the control of a sect, or require trustees (or a majority thereof), officers, faculty, or students to belong to any specified sect, or which impose any theological test." One may wonder whether Mr. Carnegie appreciates the handicap which this ungenerous discrimination puts upon religious schools. In the profession of teaching, one need not be told, the honorarium received for work done is quite as attractive as in other professions, and an institution cannot expect to draw and hold good men unless it be able to make as generous provision for its faculty as do other like institutions. If a school cannot offer as ample rewards to teachers as other schools, it will find it difficult to compete successfully for teachers of the highest ability, nay it may lose its best men to institutions not straitened in material resources.

This result, flowing directly from the exclusion of religious schools from participation in the privileges of the Foundation, does not, of course, appeal to the managers of the Carnegie Fund. One of their implied objects is precisely the elimination of the small colleges which find a lack of material resources an obstacle to their wider and

fuller development. Yet there are among our leading educators men who set weighty store by the superior advantages these small colleges possess in the opportunity of personal influence and formation their smaller classes ensure. Even were this not the case few among us will view with equanimity the "trust" principle entering into educational life. Its possibilities in other fields do not so allure as to make one eager to see it extended to an absorbing and crushing of weaker and smaller colleges by some few great schools.

This loss of monetary help and of material advantage because of respect for religious convictions will be a new experience to non-Catholics. Catholics will not mind it much. Long years of sacrifice for principle's sake have made the latter well acquainted with the hardships entailed by their insistence that education without formal religious training is likely to do more harm than good. In a way, indeed, Catholics are finding a certain comfort in the refusal to extend to denominational colleges the benefits of this fund for pensioning professors. Whilst with their principles they neither expect nor are they likely to accept any assistance from the Foundation as at present conducted, they welcome its provisions as an occasion in which non-Catholics may come to have clearer appreciation of the Catholic stand in regard to education. Catholics maintain that formal religion is not an affair of half an hour on Sunday, but that it permeates the whole life. To permit the years of a youth's training to be passed without the controlling influence of his religion is to them a crime. True, defenders of Mr. Carnegie's policy argue that the conditions of his Foundation do not imply cutting loose from organized Christianity. They demand, as is noted in the last report of the Fund, only the exclusion of a "sectarianism which limits academic freedom by imposing a denominational test on teachers or pupils, or by warping administrative policy."

One might hesitate to set his judgment against this contention, were there not ample reason to show it to be as unfounded as it is plausible. Brown University, if we may credit a report of one of its own committees handed in last June, is as free to-day from sectarianism, in the way the Carnegie Fund appears to define it, as any college in America. No trace of sectarian influence is ever seen in the assembly of its trustees and fellows, in the meetings of the faculty, or in the instruction of the class-room. And yet Brown and twelve other educational institutions, just as strong as Brown in their disavowal of sectarian control and influence, are excluded from the privileges of the Foundation because of a mere *legal* dependence upon religious bodies. This legal dependence, as a committee delegated by these institutions to submit their petition for recognition by the Carnegie Fund Trustees declares, involves merely technical provisions in historic charters that are found in actual practice not a bar to the complete liberty and autonomy of the colleges concerned."

But there is a far more serious charge contained in

recent criticism of the Foundation. Mr. Carnegie is, of course, a Christian and his philanthropy does not in any manner, one may presume, lessen his desire to cherish and promote the Christian faith in all the life of the people. One may question, then, whether he realizes just what the conditions he imposes for participation in the benefits of his Foundation make logically necessary. If the schools which are to enjoy the privileges of his Fund are to eliminate every control exercised by a religious or Church body, as well as every theological test imposed on students or faculty, how can they be Christian? It has become fashionable in the last few years to speak of Christianity in a very wide and loose sense.

Even Unitarians, who deny the Trinity and the Divinity of Christ, are wont to say pretty things regarding the need to safeguard the helpful influence of Christian forces and ideals. Yet it seems easy enough to realize that there can be no question of Christian faith, no professions of moral and religious aspiration based on that faith, where there is not whole-hearted acceptance of Christianity's fundamental doctrines. And if by drastic enactment formal presentation of these doctrines be excluded from an institution, if, as the conditions of the Carnegie Fund insist, no theological test whatever may be imposed on students or faculty, does not the very munificence of its provisions make it evident that no greater enemy of Christian teaching exists to-day than this same Foundation? Have not the attractions of its monetary advantages been powerful already to lead certain institutions to take steps construed by their own friends as a sacrifice of Christian principle for material advantage?

This is not a Catholic question, nor a Protestant question. It is a Christian question whether it be for the best interests of education to have built up for educational achievement an immense fund weighted down by conditions inimical to religious teaching. For inimical it is to strengthen colleges and universities in which, whilst Agnosticism may be freely taught, no definite Christian test of belief or practice may be ensured in teacher or in student.

M. J. O'CONNOR, S.J.

Dr. Carl Lueger, a Modern Tribune of the People

II

Space does not allow us to follow the subsequent successes of the Christian Socialist party under Lueger's leadership. Another decade was required before their success was as complete in the country as it had been in Vienna. Suffice it to say that since the elections for the Reichsrat in 1909, for the first time under universal suffrage, they are the dominant party in Austria. They have routed Liberalism and it is now a political nullity; at present they are in danger only from Social Democracy, the offspring of Jewish Liberalism, and the heir to its hatred against the Church. Against this danger the realization of their program of economic and industrial

reform and organization would seem to be an effective bulwark. It must be added that the triumph of the Christian Socialists has brought with it an ever-increasing revival of religious life throughout Austria, that a quarter of a century ago would have been impossible. Catholic Austria has found itself again, and Catholic social works, Catholic school associations, Catholic labor unions, Catholic women's clubs, the Catholic press, in fact, every field of Catholic endeavor has been entered and is being vigorously cultivated, and life and growth abound where before reigned death and stagnation.

Lueger's activity during his thirteen years' incumbency of the Burgomaster's chair, the longest incumbency since the opening of the constitutional era of Austria in 1848, was astounding, and the Vienna of to-day is almost entirely his creation. When he assumed office the Liberals prophesied speedy and dire disaster for the city under his administration; at his death, and even for years before, all, without distinction of creed or party, united in bearing testimony to its phenomenal growth in size, beauty and completeness of industrial and municipal organization. A typical testimony is that of Dr. von Derschetta, leader of the German Peoples' Party, who declared some years ago that owing to Lueger Vienna is at present the equal of any capital in Europe, and that Lower Austria is, in the field of social politics, an example to the world. The mayor of Athens, Dr. Merkuris, after a visit in 1906, called Vienna the "Luegerstadt" (the Lueger city), because in every department he saw evidence of Lueger's creative and administrative genius. Similar views have been expressed by burgomasters of numerous other European cities after studying the administration of Vienna. Nor have the members of the many congresses, scientific and other, which have met with increasing frequency in Vienna during the past half-decade or so, failed to grow enthusiastic both over the city and its hospitality, the Viennese hospitality of old, which Lueger restored, and understood, as only a born son of Vienna does understand, so well how to dispense.

A mere catalogue of Lueger's achievements in Vienna would fill several columns of AMERICA. We must confine ourselves to a mention of the most important. First of all, the city has been nearly trebled in size and population, its extent at present being over one hundred square miles, with a population of 2,100,000 souls. The public gas and electric lighting has been municipalized; private lighting, too, is rapidly going over to the city works. The splendid system of electric street railways is also municipal. The latest figures to hand show a profit of \$2,111,600 a year for the railways, while in 1907 the city gas works showed a profit of nearly \$600,000; the electric works in 1908, of \$840,000. Lighting and transportation service were never so cheap and so good in Vienna as now. A new aqueduct—the second great one, the first was completed by Lueger—will be opened this December. It will lead the water from the Styrian Alps a distance of one hundred and twenty miles through underground tun-

nels to an immense subterranean reservoir in the suburbs.

Settlements for the poor and insane—they cannot be called asylums or hospitals—have been erected on the hills at the city limits. City employment bureaus have been established, which in 1908 found places for 53,000 men and 92,000 women. Nor have the schools been neglected. During his term of office Lueger erected more schools than had been built under all the Liberal Burgomasters put together. Not to mention the reorganization of the city normal school, by January 1, 1908, the primary and grammar schools numbered 406, with 6,604 teachers and 346,879 pupils. Destitute school-children are fed and clothed, shelters for the homeless ones are provided, and large playgrounds in the fields just outside the city have been established, to which the children are conveyed in special cars, are fed, medically examined and treated if need be, and sent back home improved and restored in health. What is more, a large seaside home for convalescent children has been opened at San Pelagio on the Adriatic.

Further, Vienna has been transformed into a veritable garden city. It contains at present two hundred and seventy-four parks of various sizes, to say nothing of the great park and boulevard, nearly two miles wide, that is gradually surrounding the city. One sees flowers everywhere in Vienna; even the lamp-posts in the principal thoroughfares are garlanded with them.

Allusion only can be made to the great central cemetery, one of the show-places of Vienna, with magnificent parks and avenues; to the great city slaughter-house and central market; to the municipal savings-banks, the life-insurance and old-age pension fund; to the public baths (one of these is a bathing resort on an island in the Danube, gotten up like a sea-beach, that has become so popular that it must soon be enlarged); to the canals and new bridges, and to the regulation of the Danube and the Wien. What makes all this achievement the more remarkable is that it was done in the face of the opposition of Jewish-Liberal capitalists, who refused to lend a penny for the work; the necessary loans, at least at the outset, had to be floated in Germany, and despite the enormous outlay for this imposing work, it was all effected without the slightest increase of the taxes and votes, while interest on the loans—the city debt at present is between \$80,000,000 and \$91,000,000—has been covered several times over. Incidentally Vienna has given the world a splendid example of the success of municipal ownership.

From what has been said, an insight can be had, perhaps, into the character of this extraordinary man. He has been compared by some to Caius Gracchus and to Daniel O'Connell; others have seemed to discover in him resemblances to both. Some he reminds of Windthorst, and there are indeed many points wherein they agree, although their fields of action were, in many respects, entirely different. The name "Volkstribune" (a tribune of the people) so often used by his countrymen to describe

him, characterizes him, perhaps, as well as any other. Work was his element; with this he coupled a marvellously rapid and penetrating judgment, which enabled him to come to a decision on a subject long before his colleagues had possessed themselves of the details. To his possession of this faculty his co-workers have borne frequent testimony, of his eloquence we have already spoken; to this he joined a real Viennese wit, which he could render very bitter when he chose and which his enemies learned to fear.

Lueger's integrity was unimpeachable. No enemy ever accused him of using his high position in the least to his own advantage; the salary of the Burgomaster he cut in half, leaving it only \$5,000 a year; and he died comparatively poor. Equally unsullied was his loyalty to Austria and the Hapsburg dynasty; he was called the "yellow and black Lueger" in allusion to the national colors of Austria. Among all classes he enjoyed an enormous popularity. People spoke of him habitually as "our Lueger." Significant of his tenderness of heart was his love of children, a love which they returned in full, greeting his carriage with cheers and crowding around him if he alighted to touch his hand or receive a glance or a word. Lueger was unmarried, and lived with his two sisters who survive him.

He was a fearless, outspoken Catholic, and no matter at what cost to himself, never hesitated to profess his faith. All through his great fight against Liberalism, he insisted on putting the defence of Catholic interests in the forefront, even though powerful personages, who could not stomach his "clericalism," withdrew from his support. He was tolerant, too, in the best sense; but woe to those who openly despised and insulted the Catholic name, or sought to corrupt the Faith of Austrians, it mattered not whether the attempts were cloaked under the guise of Jewish-Liberalism, National Germanism or *Los-von-Rom* propagandism. Especially marked was his devotion to Our Lady, which he inherited from his mother. It was well known in Austria that, as soon as he had brought some great municipal work to a successful conclusion, he made a pilgrimage of thanksgiving to Mariazell, the Lourdes of Austria. This happened also on his recovery from his first great illness in 1907, during which he caused Mass to be said daily in his room. The whole Catholic nation was edified by his resignation and cheerfulness in the face of death, and with the piety with which he received the last Sacraments. One of his last conscious acts was to recite the rosary, with the priest who visited him. His beads, a gift from his mother, were always with him throughout his life. He died with his beads in his hand.

Such in bold outline was the life and work of the great man for whom Austria is in mourning. He has shown her the way to greatness in the program he gave his party of a greater Austria, in which Slav and Magyar and German shall dwell together in harmony under the Hapsburg dynasty; the autonomous States forming, it

may be, the United States of Austria under a federal government; Catholic in religion, but justly tolerant of all other creeds; with the industrial and economic advancement of all the people as an enduring political basis. May not their fellow-believers in every land join with the Catholics of Austria in their prayer at his tomb: "*Er ruhet im Frieden*—May he rest in peace."

M. J. AHERN, S.J.

Practical men poke fun at the program of the Ministry for progressive school reform and social improvements in Italy. Where the Premier seems to imagine he will be able to work out his reforms with the turn of a hand, insurmountable obstacles face him at the very start. Well-informed critics affirm that his proposals imply one hundred and fifty millions more cash in hand than the country possesses. One must conclude, therefore, either that to meet his proposed outlay for the army, the navy, the commercial marine, for social improvements for working people and for school reform, the Premier means to introduce his covertly-threatened protective tariff tax, or that he is in no way in earnest regarding the projected reforms. The Premier asks for an expenditure of 10,000,000 liras for school development in 1910, 20,000,000 in 1911, 30,000,000 in 1912 and 40,000,000 in the years following. To bolster up his plea he has much to say regarding the "cultural" mission of the Italian people, and one smiles quietly as he notes the admission that a large percentage of the Italian people to-day can neither read nor write.

Bishop Broyer rests the future of his vicariate in the Navigator Archipelago on his Catholic schools. The Little Brothers of Mary have three boys' schools and other teachers conduct seven for the girls. There is also an industrial school for boys, a school of domestic economy for girls and a school for training catechists. Baptisms of adults average fifty a year.

Since the convention of 1899, most of the islands belong to Germany. Great Britain has a few small islands towards the west and the United States has some to the East. When seven men-of-war, representing these three countries, intervened in 1889 and bombarded the villages on the shore, King Mataafa showed himself a hero. On March 16 of that year a terrific hurricane drove some of the ships ashore. "Let us show them that we are true Christians," he said to his soldiers, and placing himself at their head, led them to the beach where they succeeded in rescuing many of their ship-wrecked enemies. In reward for this, Mataafa was exiled to the Marshall Islands, but his bravery and popularity brought about his recall to his native land. He is still alive, an old man of eighty and a devoted Catholic. By order of Emperor William, he is treated with great respect by the German governor.

CORRESPONDENCE

Patriotism in Chinese Schools

SHANGHAI, MARCH 6, 1910.

Patriotism, as distinct from love of home, has been till recently an unknown virtue in China. The child was brought up exclusively within the family circle; good roads lacking and inter-provincial communications being rare, he saw nothing beyond his native village or town, and on reaching man's estate ignored that love of country which embraces a whole empire. With the modern development of education, the extension of railways linking province with province, and the growing power of the press recording and commenting on all important events, China's youth is learning to be patriotic. Provincialism still lingers in some remote places and holds in check at times the Central Government, but it will gradually be crushed and China will live as one united empire in the hearts of her 400,000,000 subjects. Young China may be expected to be very patriotic, especially in a noisy and anti-foreign way, and this spirit is developed in too many of the Government schools. The following facts will illustrate this amply:

The troubled state of Manchuria in these latter times compelled the Government to suppress all telegrams referring to foreign loans, railways, municipal rights and other matters still in suspense between China and the Powers. This was a wise step, as nobody is so well aware of the credulity and fitfulness of the people as the Court. Neither could the native press be trusted. It is too much in the hands of former students in Japan, investigates little the accuracy of its information, takes rumors and gossip for truth, is violently anti-foreign, and instead of allaying fears, poisons the popular mind against this or that Power as occasions arise. The press, having been muzzled, the students in the schools drew up what is now known as "the carved melon circular," and sent it from one province to the other. This circular originated in Mukden, thence was forwarded to Peking and Paotingfu in the province of Chihli; from the North it penetrated southward and reached successively Shantung, Honan, North and Central Kiangsu. Nanking sent it to Shanghai, and this latter place dispatched it further south to Chekiang, Fukien and Kuangtung provinces.

The contents of the circular were that China had been divided up among the Powers. Japan held Manchuria, Russia Mongolia and Ili, France Koangsi and Yunnan, the American fleet had lately visited Woosung and was in hiding somewhere on the coast, while the English had a strong army and a powerful fleet centred in Hongkong. In many places these statements were taken as true and caused much excitement and unrest among the ignorant masses.

The incidence of a comet which appeared at the end of January, and was erroneously taken for that of Halley, increased the panic. This comet was observed in Peking, Nanking and here in Shanghai on the evenings from January 22 to 24. It appeared all of a sudden about 15 degrees ahead of Venus, then approaching perihelion and dimly visible in the western sky. The nucleus had almost the apparent diameter of Venus, while the tail, projecting towards the zenith, increased from 10 degrees at first to 30 at the end. After the 24th it moved away rapidly and by the 26th had quite disappeared. The phenomenon was, however, interpreted

as a sign of dynastic change and impending disaster for the Empire. The schools nurtured in the anti-foreign spirit suddenly developed a bellicose attitude. Stirring speeches were delivered and plans proposed. China's end is near approaching, it was said; we shall be soon slaves of another country like Egypt and Corea. Such words were calculated to influence the minds of the indifferent and stir up popular hatred and prejudice.

In many places, notably in Honan and North Kiangsu, the students asked for arms but were generally refused them except in a case or two. Military drill was the order of the day. In other places the schools were disbanded, and the students being free enrolled themselves in volunteer corps to meet the invading foreigner. What surprises most in all this commotion is the inertia of the Government and of the heads of the schools to nip in the bud such outbursts of juvenile patriotism. As the rumors originated in the Government schools, they were to all appearances cooked by those who knew, and these acted for a purpose. It was only after two months of sterile agitation that any serious step was adopted, and even then it was at the urgent request of the French Consul General in Shanghai. The Taotai, chief official of the city, has at last issued a proclamation denying the fact that the country had been divided up among the Powers, and prohibiting the further spreading of such a rumor under pain of rigorous punishment.

We thus enjoy quiet for some time, but the whole agitation and the active part taken in it by the students show how a new patriotic spirit is awakening throughout the country. In April and May, when Halley's comet will approach the earth and become visible to the naked eye, a new panic may again break out. Anti-monarchists and other designing persons, who are numerous in this country, are ever on the lookout for such events, and handle them with the greatest cunning to stir up the fears of the ignorant and superstitious masses. Education, it was thought, would enlighten and clear away prejudice and distrust, but as it has been amply shown here, it tends rather to increase hatred, while the press on its side renders a sorry service to the nation.

M. KENNELLY, S.J.

Mid-Day Missions in Paris

PARIS, APRIL 1, 1910.

A hackneyed reproach addressed to the French priests by over-zealous Catholics is that they have, in certain cases, omitted to adapt their methods to new manners and customs, that they are behind the times, out of touch with modern development. If, as is possible, there is a grain of truth in this, it would be unfair and unjust to overlook the efforts that are now being made, in Paris especially, to meet every kind of spiritual need; to create new institutions when the old ones no longer suffice or to modify existing habits whenever the spiritual welfare of the Catholics is at stake.

The Paris *midinette*, as the young work-woman is popularly called, is a well-known type. Refined, pretty and elegant as she often is, the moral dangers that surround her are manifold and need not be dwelt on. They exist in all large towns, but in Paris more than elsewhere on account of the persecution that is slowly and surely destroying religious landmarks throughout the country.

These young girls, who, when mere children, are exposed to the evil influence of the Paris workshops, were able in former days to take advantage, if they wished to do so, of the spiritual resources of their parish churches;

this has now become impossible. Within the last few years, certain quarters of Paris, those especially that were inhabited by the working classes, have been almost rebuilt and thousands of families who could not afford to pay higher rents, were obliged in consequence to remove to the suburbs, that now form almost a new city. The big shops that represent the commercial activity of the capital, the dressmakers, milliners, etc., where French and foreign millionaires spend their money, have not moved. They are situated in the wealthy part of Paris that extends round the boulevards, and many a *midinette* has daily to make a long journey in going to work and in returning to her poor home in a distant suburb. The churches are then closed, and even were the tired girl so inclined, it would be impossible for her to kneel for five minutes before the tabernacle, much less to join in any religious service.

Two years ago this state of things attracted the attention of a few young work-women belonging to the parish of the Madeleine. They knew by experience how difficult it is for girls who, like themselves, worked for their living far from their homes, to enjoy any of the privileges that to the rich and leisured come so easily; they knew too that a word in season, a wholesome reminder of things eternal and unseen, works wonders in souls that the necessities of life expose to daily, almost hourly peril. They decided, therefore, in order to give their wishes a practical form, that special missions must be preached for the *midinettes*, at half past twelve, during the time that is allowed to them for their mid-day meal and recreation, which instructions must, of course, take place successively in the different churches that are nearest the big shops and fashionable dressmakers and milliners: the Madeleine, St. Louis d'Antin, St. Roch, etc.

"It was an *idée de génie*," said a Paris priest, "but not devoid of boldness, for it seemed, at first sight, somewhat rash to expect the light-hearted, merry, pleasure-loving *midinette* to shorten her stroll along the sunny boulevards, to listen to a sermon."

However, the promoters of the good work began bravely. They caused papers to be printed where the hour of the mission was announced; these they gave away broadcast in the workshops, at restaurants and in the streets, and then, in some fear, waited for the result. At first the attendance was small, then by degrees the congregation grew larger; from one hundred, it increased steadily until at a recent mission twelve hundred *midinettes* were gathered round the pulpit.

The proceedings are necessarily rapid, for the girls' time is limited: at 12:30 a hymn is sung; at 12:35 the preacher begins his discourse, which is familiar, clear, attractive and easy to grasp; at 12:50 he ends his sermon. The whole thing last exactly twenty minutes. These missions generally go on for a fortnight and are always ended by a Mass at seven and by a general Communion.

The audience naturally varies according to the parish in which the service takes place; here dressmakers are more numerous, elsewhere milliners or shop girls form the greater part of the congregation; some are saints and heroines, others have an appearance more worldly than angelic, a few, a curious fact in a Catholic country, have never heard a sermon or been inside a church, nevertheless they listen attentively and ask to be allowed to carry away "the songs" that are given them, meaning the hymns.

After every mission, results are obtained, though it is

difficult, when estimating spiritual victories to make use of statistics. It is a certain fact that within the last three years, from seven to eight thousand young girls have at one time or another, been brought into touch with the Church, owing to these missions, also that the question of religion is no longer kept out of sight, but openly discussed in many fashionable workshops. Those who profess to be practical Catholics may be laughed at or blamed, as the case may be, but they can no longer be ignored. Some of the *midinettes* have an heroic spirit: one hung up a crucifix in her *atelier*. "Who has done that?" said the astonished and not over-pleased directress. "It is I," replied a blushing girl. "Well, as it is there, it may stay," was the reply. In another large workshop, a group of girls formed a syndicate with the object of suppressing immoral conversations, a new and unexpected form of the power of association that is now so much to the fore in all social questions.

As may be supposed, the attendance of the *midinettes* at the mid-day sermons means much self denial. They have to hurry over their meal and sacrifice their stroll in the fresh air. Some are called upon to endure persecution. One girl was turned out of doors by her father because she owned that she followed a retreat. Sometimes, early Communion is a difficulty: twelve young girls who had not been able to receive Holy Communion in the morning, waited till the mid-day sermon, rather than give up their purpose. That, in spite of so many difficulties, the *missions de midi* live, prosper, and extend their sphere of influence, is due, after God, to the founders and promoters of the work.

These young girls, who are themselves workwomen, are known as *les zélatrices*, they are, in fact, the good angels of their companions. It is they who remind the latter of the days, hours and churches where the missions take place and they display much tact and resourcefulness as well as the courage that braves reproach and derision. It is they who introduce the new comers to the different institutions that have gradually been founded for their benefit, to the catechisms, where special instructions are given to those who have not made their first Communion, to the lending libraries established on purpose for them and opened at the hours that suit them best. A superior course of religious instruction has lately been founded for those who wish to complete their religious training. It is also the *zélatrices* who introduce their companions to the restaurants, founded for their benefit, where they find wholesome food, at a moderate price, and also a wholesome moral atmosphere. In one of these restaurants that adjoins a chapel, a sermon is occasionally preached during these meals, in order to save time.

The work thus described has existed for only three years and is flourishing in many parishes. On February 27, thirty-six young *zélatrices*, the foundress and chief promoters, were received by the Archbishop, who warmly approves of their work. It was a novel sight to see these smart, bright, young girls at the archbishop's house, and those who knew at the cost of what brave efforts they fulfil their self-imposed mission looked at them with respect. Under many a pretty blouse beats the heart of an apostle.

The chaplain of the Montmartre group of *midinettes* has established Homes of Rest, where, during their brief holidays the tired girls may enjoy the pleasures of the country together with the refreshment of a kindly, moral atmosphere. Some of their letters, written from these homes are truly wonderful, not merely from their keen

appreciation of the welcome rest, but from their depth of feeling, delicate and grateful thoughts, their high-minded tone and innate refinement of soul. In some of these country villages, where these *midinettes* come to rest, they contrive, poor as they are, to give more than they receive. They are bound to no religious practice, and are left in this respect, perfectly free, but many of them attend daily Mass, others in a village of the Département de l'Oise undertook to adorn the chapel, and their deft fingers, that all the year round trim hats or dresses for the leaders of fashion, lined the Tabernacle and embroidered cloths for the altar. The attendants of the *missions de midi* are only a handful compared to the thousands of girls who fill the Paris shops and banking houses, but since a handful of fishermen saved the world, the Church, unlike the world, believes more in the earnestness of the workers, backed by the grace of God, than in mere numbers.

ANGLO-FRENCH CATHOLIC.

Death of the Primate of the Serbs

The Slav world, and the Catholic hierarchy alike, mourn the loss of Archbishop Milinovitch of Bar in Montenegro, Primate of all the Serbs. During a quarter of a century the venerated prelate filled this important post to the satisfaction of his temporal and spiritual superiors and to the great solace of the flock confided to his care. Like many other sons of Catholic Dalmatia, he treasured his Serb nationality together with his heritage of faith, and succeeded in combining the interests of both to the common advantage of race and religion.

The vocation of young Simon Milinovitch was determined at an early age, and his bent for serious studies carried him easily through gymnasium and college. At twenty-three he entered the Franciscan Order—his teachers—and was appointed Professor at Senj, where he became Director after he had received his diploma at the Vienna University.

In 1878 the treaty of Berlin assured to Montenegro the territory of Bar, and Prince Nicola, encouraged by the Holy See, revived the ancient bishopric, securing for it all the privileges it had enjoyed previous to the Turkish invasion. Thus were friendly relations between an enlightened Sovereign of the Greek-Orthodox faith and the occupant of the Chair of St. Peter greatly increased and strengthened.

About this time the famous Bishop Strossmayer had already trained a youthful band of apostles destined to spread the Southern Slav movement towards union and keep it in pace with the march of Catholicism. It was natural that Prince Nicola of Montenegro should address himself to the popular Croatian prelate for assistance in the selection of the first Catholic Bishop of modern Montenegro. Bishop Strossmayer at once designated the learned and zealous Franciscan, who had, besides a strong national sense, a rare capacity for guiding and elevating the people. Prince Nicola's choice was sanctioned by the Sovereign Pontiff and Archbishop Milinovitch was duly enthroned. Slav Catholicism gained thereby a worthy representative and the Church a model dignitary.

During his tenure of office many remarkable events occurred in which Montenegro always obtained the advantage. The Papal grant of the retention of the old Slav Liturgy in the Catholic churches of Montenegro is attributed entirely to the efforts of the titular of Bar. The Slav Liturgy had been discouraged in other Slav lands, and even permanently superseded by the Latin.

This vexed question which is sorely troubling the Church just now on the Istrian and Dalmatian coast has been spared to Montenegro by the tactful patriotism of Archbishop Milinovitch. Another memorable service rendered to Slavs was his successful contention for a share in the benefits of the St. Hieronymus College in Rome, resulting in a decision favorable to Serbs. Henceforth Serb students are taught in this institution by Serb instructors and allowed to use the Cyrillic alphabet.

But, above all, the brilliant diplomatic victory of Prince Nicola in obtaining from the Holy See the recognition of the title "Primate of all the Serbs" for the Archbishop of Bar and his successors, is largely due to the personal prestige at the Vatican of the first Titulary and the able manner in which he seconded his Sovereign's efforts.

The veteran ruler of the principality is a wise and tolerant statesman who aims at securing the full trust of his Roman Catholic subjects. The father of the Queen of Italy, long before his daughter's conversion, was known to be free from creed prejudice, and without entering on ungracious comparisons it is safe to assert that nowhere, in lands where Court and Government are orthodox, have Roman Catholics such a fair field.

While furthering the external policy of his fatherland to the utmost of his power, Monsignor Milinovitch did not neglect internal progress. By careful administration of his very slender resources, he managed to place the Church on a solid, if modest, material basis; to repair and beautify the Cathedral of Bar and the episcopal residence; to advance education and to establish a methodical form of assistance to the poor. His benevolence was far-famed, for the manner in which this servant of Christ, living himself in penury, exercised charity towards his flock, seemed little short of miraculous. His hand was equally open to all in distress, irrespective of creed, and his name is blessed by orthodox and Catholic alike.

As a writer, Monsignor Milinovitch won fame in archeology, theology and history, and was the recipient of many Italian and Servian decorations for literary merit. Prince Nicola treated him as a dear personal friend and ranked him, at official functions, on exactly the same footing as the Orthodox Metropolitan. The telegrams exchanged over his grave between Pius X and the Prince show sufficiently how great is the loss sustained in his demise by Church and State, but the best proof of the virtues and lovable qualities of this fervent server at God's altar is the deep mourning of the lowly to whom he was friend and father. BEN HURST.

The college of Maria Hilf, a monument of the Catholic canton of Schwyz in Switzerland, was recently destroyed by fire. Little was saved of the store of literary treasures in the old-time college edifice, and only through heroic efforts the inmates, professors and students were rescued. The library, a noted one in Europe for its rare manuscripts and ancient documents, is a complete loss. The damage, 2,000,000 francs, falls upon the Episcopacy of Switzerland, who controlled the college.

A double railway with tunnels from Como to Chur in the Grisons is planned, one branch to go via the Splügen Pass, the other via Bellizona and the Greina Pass. Signor Vingoli of Parma, the promoter, in applying to the Swiss Government for the concession, declares that he has the capital, \$16,000,000, guaranteed.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

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Expulsion of Peruvian Parish Priests

Since in Chile the Catholic religion is the religion of State, the action of the Government in expelling priests from Tacna, as given in the daily papers, looks like persecution by those of one's own household. Religion, however, has nothing to do with Chile's action in regard to the expulsion of the Peruvian priests. The truth is that, as a consequence of war, Chile took over the administration of the Peruvian province of Tacna in 1884. The agreement then was that at the expiration of ten years the citizens of the province should decide by vote whether they would remain Peruvians on Peruvian territory or become Chileans, the province becoming a part of Chile. For one reason or another, the popular vote has never been taken, although Chile has given unmistakable signs of her intention to effect the formal and definitive annexation of the province.

The expulsion of the Peruvian priests is one of the signs. In both Peru and Chile, a parish priest needs government authorization for the discharge of his functions, because in certain matters he acts as a government official. The Chilean authorities, therefore, directed the Peruvian parish priests in Tacna to secure their commissions from Chile, but as such an action on the part of the priests would be construed as a recognition of Chile's sovereignty, they very properly refrained from what would necessarily have a political bearing and, possibly, momentous political consequences. They had been already duly authorized by Peru, in whom the sovereignty of the disputed province was nominally vested; by seeking authorization from Chile they would have thereby to some extent recognized Chile's pretensions. They prudently left the question to the decision of diplomatists. By expelling them Chile openly declares her intention to hold the province.

Some One Has Blundered

We crave the indulgence of our readers in harking back to a threadbare theme. We have observed in our reading of current literature of the newspaper type what would seem to be a concerted effort to confuse the public mind and to destroy any reputation for common sense and practical wisdom that the Vatican authorities might happen to possess in the eyes of the world at large. One periodical, devoted to balancing the principal editorial opinions of the week in relation to the doings of the day, carefully manages to leave the impression that in the eyes of the country at large the Vatican acted in a very narrow and blundering fashion in closing its gates to the distinguished man who was our President. By a similar process of judicious selection the news agencies abroad have cabled to this country only such editorial expressions of opinion as will tend to deepen the same impression. Articles are already beginning to appear in which Cardinal Merry del Val is pictured as a man who opposes truth and reason on every possible occasion, as witness his conduct in the destruction of the French Concordat and his ruthless treatment of those rare and clear, white souls, the "Modernists."

It is well in a controversy that is apt to revive at any time to cling tenaciously to the main facts as set forth in the statement of the Cardinal Secretary of State. It was there pointed out that the Methodist centre in Rome "systematically joined hands with the worst and most anti-clerical and anti-Papal elements in the City of the Popes and in Catholic Italy, and they do so notoriously and in the most aggressive and insulting manner." Not a particle of evidence in disproof of this plain assertion has appeared anywhere; on the contrary, a public statement by a Methodist official in Rome has supplied abundant confirmation of the charge made by the Cardinal. "The Holy See," continues the Cardinal, "after the unfortunate Fairbanks incident, had every reason to fear that Mr. Roosevelt unwittingly and in perfect good faith might be led into showing open sympathy and friendship for this hostile centre of aggression against the Catholic Church in the heart of the Catholic world. Consequently, when Mr. Roosevelt applied indirectly and confidentially for an audience with His Holiness the Pope, the wish was courteously expressed that he would avoid being dragged into the objectionable position of appearing to publicly support the offensive campaign against the Pope in his own residence. Mr. Roosevelt replied, refusing all conditions or agreements, and thus allowing the possibility of his accomplishing what would be offensive to His Holiness. This was amply confirmed by his own secretary, Mr. O'Laughlin, who, when asked whether without any formal promise or expressed condition, Mr. Roosevelt would, as a matter of fact, not go to the Methodist centre in Via XX Settembre, replied that he would give no assurance, and that, in his opinion, Mr. Roosevelt was just the man to do it. In view of this

attitude the audience became impossible. *It is simply a question of common courtesy, and surely common courtesy is not incompatible with the rights and freedom of an American citizen.*"

We have italicized the very sensible comment of the Cardinal on the facts of the case. Although one may detect in it a veiled irony for Tarasconian gasconade about manly independence, not sure of itself except in rude exaggerations, we fail to observe either in the comment or in the statement of the facts, which no one has denied, any blundering on the part of the authorities of the Vatican. There was a blunder, "and the other man was"—Mr. Roosevelt. We can find no excuse for him except that, after his rough sport under Afric suns, civilization was, during the first days of his return to it, what a china-shop is to any redundancy of animal spirits.

One must be suspicious of cabled news from abroad. Everyone understands the nature of the political censorship of continental news reports. The ownership and sources of editorial inspiration of some of our American publications would form an interesting subject of inquiry for Americans of every shade of Christian belief.

An instructive by-play of the now historic incident is the way it brought to the front those Catholics who think it a duty to differ from the Church in everything outside of faith and morals.

Bureau of American Republics

One of the conditions which Ferdinand VII of Spain sought to introduce into the treaty for the cession of Florida in 1819 was intended to prevent any friendship between the United States and the revolted Spanish colonies of Latin America. His attempt failed. Yet, when at the suggestion of Simon Bolívar a General Congress met at Panama in 1826 to discuss matters concerning the American republics, our country sent as representatives two mere spectators who took no part in its deliberations. The general move in the new republics towards the abolition of slavery probably had a sufficiently deterrent effect upon the United States to make it chary of any decisions of the Congress. Much to Bolívar's disgust the Congress ended in failure, for only two South American countries were represented.

Outside of treaties of amity and commerce and other diplomatic civilities, the first successful attempt to bring the American republics together was made by James G. Blaine, then Secretary of State, in the winter of 1889-1890 at Washington. His action looked to the improvement of commercial relations and the diffusion of knowledge about them, for he had seen that if the Latin Americans knew little about the United States, our merchants and exporters knew no more about Latin America. A second Pan-American Conference, held in Mexico in the winter of 1901-1902, was a distinct advance over the first, but the third, held at Rio de Janeiro in 1906, put the finishing touches to the scheme.

Thanks to the ability and industry of Secretary of State Elihu Root, the undertaking was put on a permanent footing, its international character was duly emphasized and secured, and its headquarters were fixed at Washington. The first director of the Bureau was found in the person of Hon. John Barrett, a gentleman familiar with South American affairs, for he was our Minister in Bogotá when he was called to the new position. The Bureau is under the control of a Governing Board, which consists of the Secretary of State and the diplomatic representatives at Washington of the Latin American republics. The cost of maintenance is secured by pro rata contributions from the countries concerned.

The object of the Bureau is primarily to build up trade by furnishing trustworthy information to merchants, manufacturers, exporters and importers and to prospective investors in mining or agricultural pursuits, and secondarily, to furnish professors, editors, artists and travelers with a variety of information which will arouse their interest in Pan-American affairs. It publishes a number of descriptive handbooks, maps, etc., a list of which is sent free on application. The Bureau is the custodian of the archives of the Pan-American Conferences, has charge of the correspondence connected with them, and prepares programs for future conferences. The next conference will be held at Buenos Aires, Argentina, in July of this year, when that progressive republic will celebrate the centenary of its independence.

The library of the Bureau, which numbers about 18,000 volumes, comprises historical, descriptive and statistical works of all American nations. It also receives copies of all Government publications from the twenty-one republics. This library, which is supplied with current Latin-American periodicals as well, is accessible without charge. The palatial new home of the Bureau is on Seventeenth between B and C streets. It represents an outlay of \$1,000,000, of which Andrew Carnegie contributed \$750,000, the remainder coming from the commercially allied republics.

In the decorations of the building, a space remains vacant for the escutcheon of Canada, and a pedestal for the bust of some prominent Canadian will be kept until needed; for it is confidently hoped that the Dominion will join this American commercial league. The formal inauguration of the new building will take place on April 26.

Failure in the Emmanuel Movement

Two or three years ago the Emmanuel Movement in the Protestant Episcopal Church began to be talked about. It takes its name from Emmanuel Church, Boston, and at first seemed a benevolent aiming at the lessening of sickness. By degrees people recognized it to be a system of mental and faith healing. Then came its specific note distinguishing it from every other system and constituting it a Protestant Episcopal delusion. Its directors

claimed healing powers as ministers of the Church; Christ's promises to the Church were their title, and they did not shrink from the logical consequences, that what he promised was only a special skill in psycho-therapeutics and that his own miraculous powers, instead of being those of the Creator over the creature, were nothing more. The gladness with which one of the most conservative of the sects accepted the movement shows clearly the deplorable state into which these have fallen. Here and there an individual made his protest to deaf ears. Many, perhaps, were flattered by the idea: "If we can show miracles in our Church what a weapon we shall have against Rome." Anyhow the movement grew, and a year ago Bishop Nichols of California set apart for the new healing a ward in St. Luke's Hospital, San Francisco, and brought an adept from Boston to direct it. We are now told the work has failed and the adept is going home. Bishop Nichols attributes the failure to the depressing influence of the hospital. The constant atmosphere of suffering, he says, makes cures impossible. As he would hardly limit the miraculous powers of Christ in the same way, it is reasonable to hope that this failure will result in freeing what faith survives among Episcopalians from a diabolical illusion.

Chile Answers Speer

A certain Mr. Speer who wriggled into *The Literary Digest* of February 5, and disfigured its pages with sectarian misrepresentations of the Church in South America has received some free advertising in *El Mercurio*, a Liberal party paper of Santiago de Chile, in its issue of March 19. After reproducing for the edification of its readers an exact Spanish translation of Mr. Speer's extract from the so-called "letter of the Pope to the Chilean clergy," *El Mercurio* rises to make a few remarks: "It is unnecessary to say that the letter is a fraud," declares our Chilean contemporary. "If it is not, let Mr. Speer give us the name of the Pope that signed it with its date, and some reference that will prove its authenticity. While he is busy at that, let him know that in the Chilean dailies of 1904 there appeared an official communication from Rome which states precisely the contrary of what he avers. The Sacred Congregation of the Council, under date of March 21, 1904, congratulates Archbishop Casanova of Santiago on his work 'in promoting the solemnity of divine worship, in strengthening ecclesiastical discipline, in favoring education, in defending the faith and in encouraging piety among the people.' It goes on to say that their Eminences 'rejoice that in so great a labor, and in gathering in a harvest so abundant and so salutary he is aided by his clergy whose learning, piety and zeal deserve his praise.'

"It is simply ridiculous and so it would be judged by Chileans whether Catholics or not to say that the Chilean clergy have no tenderness for the poor when we all know that there is no work of Christian charity with which a

priest is not concerned either as a director or as an enthusiastic supporter. As far as income goes, let Mr. Speer compare what his ministers in the United States get with the modest allowance, ironically called 'congruous,' which our priests receive. Then shall we see who seek first the kingdom of God. Further we will say to Mr. Speer, in answer to the mass of vile insinuations contained in his article, that Chile is not only Christian but also civilized and would not tolerate for one moment the presence of a priesthood such as is pictured in that apocryphal papal letter. It seems to us that a Christian propagandist ought to observe the natural virtues of sincerity and justice, without which there can be no evangelical virtue at all.

"At all events, with religion or without it, no man of honor will fail to keep the commandment, 'Thou shalt not bear false witness against thy neighbor.' If up there in the North there are propagandists who are not gentlemen, let Mr. Speer devote his zeal to their conversion, for charity begins at home and Chile can afford to wait."

El Mercurio descends to particulars, giving names and details of the work undertaken by the Chilean clergy for the relief of the poor and the pest-stricken and in the cause of temperance and concludes: "Who supplied Mr. Speer with his information about Chile? In Valparaiso where he got it only they could have deceived him so shamelessly who are enemies of Chile or sectarians with whom to slander an opponent is to serve God or country or both."

We regret that, in spite of a large extra edition of the issue of April 9, in which the Roosevelt incident was chronicled, we have been unable to supply the demand for copies of *AMERICA* of that week. The record of the event will, however, be reprinted in an early issue of "*The Catholic Mind*."

The Department of Commerce and Labor's Report for March, 1910, of the foreign trade of the United States, shows for the first time in fifteen years an unfavorable balance. But twice before has this balance against us, \$19,254,000, been overtopped by the returns of our foreign trade for March: in 1869 by the eagerness of foreign capital to take advantage of our paralyzed industries following the civil war, and in 1893, by the menace of a panic, the disastrous effects of which are still in evidence. But an even more portentous feature of the present Report is the evidence it adduces of the spread of the national sin of extravagance, public and private. Never before now has the detailed statement of imports contained so overwhelming a preponderance of luxuries. No wonder the discontent of the poor is growing and that the sweep of dangerous economic and social principles is spreading. In a desperate strait the average man is willing to try any scheme which promises to bring him relief from a condition that has come to be intolerable.

RELIGION IN THE INDIAN SCHOOLS.

The following general regulations for religious worship and instruction of pupils in Government Indian schools were issued March 12, 1910, from the Office of Indian Affairs, Department of the Interior:

1. Pupils shall be directed to attend the respective Churches to which they belong or for which their parents or guardians express a preference.

2. Should a question arise as to which Church pupils belong, they shall be classed as belonging to a certain denomination as follows:

(a) Those whose names are to be found on the baptismal record of said denomination, or who have been formally received as members of such denomination, or who belong to families under its instructions, except where the children are under 18 years of age and parents or lawful guardians make written request that the child be instructed in some other religion.

(b) Those who, regardless of previous affiliations, Christian or pagan, having attained the age of 18 years, desire to become members of any denomination.

(c) Those of any religion whatever, under 18 years of age (or over that age, unless they make voluntary protest), whose parents or lawful guardians, by written request, signify their desire that their children shall be reared in a certain denomination.

3. Ample provision shall be made for the conveyance of those who are too young or unable to walk in cases where the Church services are held at a distance from the school. Hours of services are to be agreed upon between the attending pastor and the superintendent. Where these services can not be held in or near the school on Sunday, the pupils must be sent to Church on week days, provided arrangements can be made between the attending pastor and the superintendent so as not to conflict with regular school duties.

4. Pupils shall not change Church membership without the knowledge of the superintendent and consent of parents or guardians.

5. Pupils who belong to no Church are encouraged to affiliate with some denomination—preference being left to the pupil if he be 18 years of age or to the parent or guardian if the child be under 18 years of age.

6. Proselyting among pupils by pastors, employees or pupils is strictly forbidden.

7. Method and promptness and a pervasive desire to co-operate with the discipline and aims of the school must characterize the work of those to whom the spiritual interests of the pupils are intrusted.

8. Two hours on week days are allowed each Church authority for religious instruction, the hours to be decided upon by superintendent and pastor.

9. Each Sunday all pupils belonging to a certain denomination shall attend the Sunday school taught, either at the school or in a near-by church, when by mutual consent of the attending pastor and superintendent such a place has been selected.

10. Pupils will have every facility in attending Confession, preparatory classes, and Communion by handing their names to their religious instructors, and these in turn shall hand their names to the matron or disciplinarian—this as a precaution to account for the presence of the pupil.

11. Truancy, tardiness, or misconduct on the part of pupils attending Church or Sunday school, either away

from or at the school, must be promptly reported to the superintendent.

12. For special services in Church or at the school, special permission, granted at least a day in advance, must always be procured from the superintendent.

13. In the general school assembly exercises, as distinguished from the several Sunday school exercises under separate denominational control, the following *only* must be observed for the strictly religious part:

(a) Substitute the Revised Version for the King James Version of the Bible, for scriptural readings, and confine these to the four Gospels and the Acts of the Apostles.

(b) Either form of the Lord's prayer as given in the Revised Version.

(c) For song exercises use the "Carmina for Social Worship," omitting the following hymns: Nos. 106, 108, 110, 111, 119, 161 and 165.

(d) These assembly exercises are to be conducted by the superintendent of the school, or some employee or pupil designated by him, but not a minister or priest unless the superintendent should be one, in which case he acts *ex officio*.

(e) The privilege of addressing the school at these exercises will be cordially offered to all ministers and priests, but doctrinal instructions or denominational teachings must not be permitted.

14. Regular and compulsory attendance is demanded on the part of all pupils at the regular assembly exercises conducted by the superintendent of the school.

15. Superintendents shall be required to carry out these regulations. They are required not only to co-operate loyally with this Office in holding the balances equally between all Churches, granting them equal privileges and excluding special privilege, but must not under any circumstances allow their personal prejudices or Church affiliations to bias them in any way.

R. G. Valentine, Commissioner.

Rev. William H. Ketcham, director of the Bureau of Catholic Indian Missions, is of the opinion that the above regulations will prove a great blessing for Catholic Indian Missions in Government schools. "They are not in every respect what we, as Catholics, would wish for Catholic children, but are a vast improvement on the regulations of the past," said Father Ketcham, "and I am sure that we can never expect to have broader and more favorable ones."

"The objectionable features have been reduced to a minimum. Practically, Catholic pupils are absolutely exempt from services held by preachers and from non-Catholic Sunday Schools. Their physical presence at the assembly exercises, from which the features most revolting to Catholic sensibilities have been eliminated, is all that remains of enforced Protestantism, and many Catholics think it is better to submit to this than to insist that the school as a school should not recognize the Christian religion at all. Each Church represented among the children has the right and obligation of caring for the religious worship and needs of the children."

"While these regulations are exceedingly fair and place all religions on an equal footing, strange to say, the Protestants have objected to them most strenuously, and had, as it was represented to the Indian Office, seventeen different denominations interested in Indian work who were opposed to the leading features of these regulations. Later, the representation was made that fifteen denominations were in opposition to these regulations."

"They objected to the compulsory feature especially, and it was contended that the Government should not compel any child to attend any '*denominational service*,' but it should compel *all* children to attend a *Christian service*—a '*non-sectarian service*,' of course.

"I, on the other hand, contended that in these schools the Government stands in *loco parentis*—that it has assumed the obligations and duties of parents, and that it should exercise parental rights and compel children to attend the churches to which they belong, or to which or for which their parents or guardians express a choice.

"On the whole, we are well pleased with the regulations and think they will result in a great benefit to all the children and to the schools themselves."

LITERATURE

The Indian and His Problem, by FRANCIS E. LEUPP. New York: Charles Scribner's Sons. Price \$2.00 net.

A former United States Commissioner of Indian Affairs has taken the reading public into his confidence and has presented it with the fruit of his own study and observation and his own harassing trials. What the Indian was, what he is, what he will become—these are the great divisions of a work which shows on every page intelligent sympathy with him and an earnest purpose to promote his best interests. No words are wasted in empty declamation. The author goes to the root of the difficulty, shows how the Indians were treated when they were looked upon as domestic yet independent nations, lays bare some of the rascality with which the department was well-nigh honeycombed, relates the generous but mistaken efforts of philanthropists to handle a subject of which they knew nothing, and presents the more inviting picture of what an enlightened public policy is now attempting to do, to atone for the mistakes of the past.

We are gratified to note that our preference for schools in Indian towns and for industrial education which may be of some practical use toward gaining a livelihood are in complete accord with the result of his riper and wider experience. The chapter on "Theory and Fact in Education" might well be studied by many educators who are not in charge of Indians, though it speaks with most telling force to those who have the welfare of the red man at heart. His remarks on co-education should be graven on plates of brass for a perpetual remembrance.

His severest condemnation falls upon the practice of taking (we might say kidnapping) Indian children, shipping them far away to a different climate and there training them for years in branches of study that they can never utilize when they return to their own. Back on the reservation, they feel estranged from their kindred, they miss the electric light and steam heat, and they end by lounging around until the day for Government payments gives them a chance for a celebration. Many schemes for the betterment of the Indian have been suggested and tried on the hapless objects of their attention. Some have been as wild as that of the philanthropic Englishman who proposed a society for furnishing ulsters and overshoes to the Fiji Islanders. And the result of them all is that the Government must now begin at the beginning and teach the young Indian how to earn his keep.

The author's preference for mission schools (p. 30) as distinguished from Government schools is sustained by well-chosen arguments. The confusion that must result in the Indian's mind from the variety of precept and practice which he sees in various religious bodies has its counterpart in China as it has, for that matter, among very many of the whitest of the white Americans. One missionary, said an observant Indian

father, threatened the little redskins with future punishment if they played their harmless games on Sunday; another missionary sanctified the same day by devoting a part of it to tennis. The unsophisticated parent was in a quandary. But he was speechless when a Mormon missionary with four wives assured him that such a thing was pleasing to God, and a Protestant preacher with one wife gave one as the limit of matrimonial venture, and a priest told him that God would be displeased if the priest tried to divide his time between mission work and a wife. Whoever wishes to think and speak understandingly of the Indian question, which has been a problem since the days of Washington, ought to study Mr. Leupp's admirable book.

History of Medieval Philosophy, by MAURICE DE WULF, translated by P. COFFEY, D.Ph. New York: Longmans, Green & Co.

A reaction has set in in favor of the philosophy of the Schools. It began somewhat less than a century ago, the pioneer work being done by such men as Fathers Kleutgen, Liberatore, Sanseverino, Cardinal Zigliara and others. Their chief aim was to give to the world a true presentation of the doctrine of St. Thomas; thus they hoped once more to enthrone scholasticism in its rightful place; for St. Thomas is the representative of genuine scholasticism. This movement received fresh impetus by the encouragement and sanction given it by the Apostolic See. It will always be one of the brightest jewels in the tiara of Leo XIII, that he proposed St. Thomas as the model on which Christian philosophers should form themselves. The present reigning pontiff is in full accord with his predecessor in promoting the study of the Angelic Doctor; for he clearly sees that this will materially aid him in realizing the motto which he set before himself on his accession to the Pontificate, "to renew all things in Christ."

Those pioneer workers in the cause of scholasticism have lately been joined by a new force, whose special purpose it is to unearth the buried treasures of the wisdom of the Middle Ages, and to harmonize them with the requirements of modern science. This harmonization must be possible, since truth cannot be opposed to truth. All that is required to bring it about are skilful workmen who know how to handle the tools prepared by their predecessors. This new force enlisted on behalf of scholasticism, is known as the Philosophical Institute of Louvain, founded by the illustrious Archbishop of Mechlin, Cardinal Mercier. Of this famous Institute, the writer of the book under review, Prof. Maurice de Wulf, is one of the most distinguished members and active workers. We feel confident that the "History of Medieval Philosophy" will go far towards accomplishing the object of the Institute, to reinstate scholasticism in its former place of honor, and to demonstrate the substantial harmony of its basic principles with the discoveries of modern science.

It is a pleasure, indeed, to review a book in which there is hardly anything except what is worthy of commendation. The "History of Medieval Philosophy" is a splendid exposition of the fortunes of scholasticism—of its rise, its successive steps of development, its culminating glory, its gradual decline and its final decay. The author opens his history with a brief review of the philosophical systems prior to the rise of Medieval Philosophy, in order to show to what extent the Schoolmen are indebted to the past for their teachings. He then proceeds to unfold the various phases of scholastic lore. Frequent critical observations are added to guide the reader to the right appreciation of the doctrines expounded. In the arrangement of the material the proper perspective is never lost sight of, the space allotted to the divers systems being always proportionate to their importance. Hence it is that the great synthesis of St. Thomas stands out most prominently; for it is the pivotal point of scholasticism. All along, due regard is paid to contemporaneous systems an-

tagonistic to the teaching of the Schools, in order to set forth the mutual interaction between them and scholastic tenets.

To crown all, the work under review is written in a graceful, flowing style, sometimes rising even into poetic diction. In the perusal of the volume, one is struck with the vast amount of erudition displayed and the indications of painstaking research everywhere in evidence. Much skill has also been shown in condensing entire systems into a few lines or paragraphs. So difficult a task is this, that it may account for occasional rapid transitions and for statements, here and there, which it requires considerable mental effort to grasp. The full bibliography annexed to the end of chapters and sections, will prove a most useful help to those who wish to pursue the study of Medieval Philosophy still further or verify the writer's statements.

The author must be congratulated on having found so able a translator as Prof. P. Coffey, D.Ph., of Maynooth College. On the whole, we deem the "History of Medieval Philosophy" a monumental work. A careful examination of the book leads one to the conclusion that in giving it to the public, the author has erected to himself a "*monumentum ære perennius*."

A. ROTHER, S.J.

Crete, the Forerunner of Greece. By C. H. and H. HAWES. New York: Harper & Brothers. Price 75 cents.

Thirty years ago the world of learning was amazed and looked askance at the discoveries of Henry Schliemann, which it was forced in the end to accept, although in doing so it had to give up numbers of preconceived theories concerning early Greek culture. And to-day, once again, scholars are called upon to revise their theorizing by the startling discoveries made on the Island of Crete in a series of recent excavations, which go to prove that the home of the first European civilization within Ægean area originated there. The only wonder is that archæologists did not long ago turn their attention to Crete as a possible field of inquiry, in view of the fact that legends and semi-historical references pointed to the island (the last port of call between Europe and Egypt) as having played an important role in the most ancient of ancient times.

The Cretan excavations have been going on for a number of years, carried along purely scientific lines, and have yielded the fact that the soil is teeming with pre-Hellenic antiquities, thus proving that Crete was "the forerunner of Greece." All that has been done to date, in the way of exploration, has been carefully summarized in a small book, just published by Harper & Brothers, written by two well-known archæologists who actively participated in the wonderful discoveries that have been made: C. H. and H. Hawes, husband and wife. In fact Mrs. Hawes (Harriet Body), acting for the American Exploration Society of Philadelphia, discovered the city of Gourina, the most complete pre-Hellenic town yet uncovered on the Island of Crete.

The book is intended to give simply a glimpse of the Minoan world, the "Greece beyond Greece," in order to interest the general reader in the subject, and also as a safe guide to visitors. It is carefully written, and adheres to facts, except in the matter of chronology, which seems to be more arbitrary than scientific. City after city has been uncovered: Knossos, Phæstos, Palæocastro and a number of others, places which were in their glory years and years before the golden age of Athens. The excavations and the objects found make it plain that the inhabitants were cultured people and in full possession of many of the arts and crafts in which the Greeks in after times were so proficient: architecture, painting, sculpture, mosaic, engraving of precious stones, the chasing and repousse of metals, the moulding and ornamentation of pottery, the weaving and embroidering of cloth.

The Minoans, like others of the ancients, wrote their ar-

chives upon clay tablets, of which thousands have been found but have not been deciphered, for as yet no one has discovered the key to the writing, which has some analogies to the Hittite system. There is every reason to believe that the day is not far distant when these tablets will have to give up their secrets; then we shall know what these people of Crete thought, as we now know how they looked, dressed and lived.

Simon Bolivar, "El Libertador." By F. LORRAINE PETRE. New York: The John Lane Company. Price \$4.20, postpaid.

This is the portrayal with knifelike keenness of a career in which vainglory, despotism, cruelty and lust successfully struggled together in discordant unison for the mastery of the nobler aspirations of a strong, resourceful mind. The struggle, many-sided and unequal, began in the mere youth and raged until, prematurely old, racked with bodily ailments and abandoned and hated of many who had groveled before him, the world-weary Liberator, being then in his forty-eighth year, reached the end of his tumultuous life. The introductory chapter on the mistaken and short-sighted method of governing, which Spain obstinately pursued in her American dominions, explains the political unrest that must have leavened nearly all the better class of native subjects; while the peculiar and perplexing combinations arising from the mixture of the white, red and black races aggravated the social condition and effectually prevented oneness of thought and action.

Bolivar was a creole. Born in Caracas, Venezuela, in 1783, of parents who traced their unbroken descent from distinguished families of old Spain, his early boyhood was spent under the care of the best masters that the city could furnish. He was little more than a boy when he began that feverish study of political questions which ended in his own transient aggrandizement and in the overthrow of Spain's enfeebled authority in South America. Bolivar was the Liberator. Yes, as far as doing away with the remnants of the royal prerogative of Ferdinand VII is concerned, Bolivar has the glory. But his attempt to set up any just and stable government in its stead was a complete failure.

Whatever his political theories may have been, he did not, and perhaps could not, establish representative government. He spurned the proffered title of Emperor of the Andes, yet he ruled with more than Bourbon absolutism and saw in fancy his sway extended to all Spanish South America. His power was in the sword. Fire, pillage and bloodshed marked his meteoric course. In him there was little to love, much to fear. His memory is not enshrined in the affections of the people. If, with all the flamboyant patriotism to which the Castilian tongue lends itself so readily, the people hail him as the Liberator, they exalt the man of resistless, relentless energy, not the solicitous father of his people: his hands were too deeply dyed with the blood of massacre.

With painstaking accuracy, the author traces Bolivar's life day by day, one might say, up to the last moment when he breathed his last in the arms of Bishop José M. Estevez of Santa Marta. Incidentally as it were, yet conclusively he demonstrates from the nature and temperament of the people the folly of hoping to find or found a Latin American republic in which manhood shall be the sole or chief qualification for exercising the suffrage. The gaps between creole and mestizo, Indian and zambo, can not be closed in a day. Issued on the eve of centennial celebrations of independence in nearly all parts of Latin America, "Simon Bolivar" is a history of the greatest of the revolutionary movements which drove Spain from the mainland and is a fair representation of the others.

H. J. S.

Desiderata—Nach Fünf Jahren. ERZÄHLT VON AUGUSTE V. LAMA. New York: Frederick Pustet. Price 75 cents.

Two novelettes of girl life bound together into one volume. The stories are graphically told, the characters strongly and sympathetically delineated, and the noblest Christian ideals ever kept before our eyes.

The author opens with an account of convent days only to lead us on to that most critical of all periods, when the convent gates swing open for the last time, to send forth their ward into a world so different from that which hitherto she had learned to know and love.

A more particular reference to the second of these narratives may prove of interest. The scene opens with the reception into the sodality of three candidates from the upper classes. They promise, at Sister Dominica's request, each to write her a letter after five years shall have elapsed. The varied experiences crowded into these five years form three most vivid chapters. At last the fifth year arrives, and with it come three letters to Sister Dominica's desk.

The first is edged in black. It is not written by the hand she had known so well, for that hand lies still and cold beneath the sod, far in a foreign land; but the heart of the sodalist had not forgotten her, and this is its last message at the end of a stormy life. The second consists of eight closely written pages. The writer had intended to carry out her promise orally, for was she not to be a nun behind those self-same cloistral walls with the dear Sister?—but all that was five years ago, and now she has just entered on her honeymoon, and her letter is filled with rapture. The last is from the madcap, passionate, queenly Victoria, whom society had awaited with open arms. One thing alone she had never dreamed of "Non Monaca, non Monaca!" she had exclaimed in terror to the Holy Father, when in an audience he laughingly had asked what should be made of her. "Non monaca?—O come Dio vuole!" had been the old man's sweet reply. A picture now fell from the folds of her letter. It was a picture of St. Teresa. In a convent of St. Teresa's order Victoria had assumed the veil and there had found at last the peace and joy of God.

BOOKS RECEIVED

The Best Stories by the Foremost Catholic Authors. With an Introduction by Maurice Francis Egan, LL.D. In Ten Volumes. New York: Benziger Bros.

The Light of His Countenance. A Tale of Rome in the Second Century After Christ. By Jerome Harte. New York: Benziger Bros. Net \$1.25.

A Modern Chronicle. By Winston Churchill. New York: The Macmillan Co. Net \$1.50.

Nathan Burke. By Mary S. Watts. New York: The Macmillan Co. Net \$1.50.

Prince Izon. A Romance of the Grand Canyon. By James Paul Kelly. Chicago: A. C. McClurg & Co. Net \$1.50.

The Making of Species. By Messrs. Douglass Dewar and Frank Finn. New York: The John Lane Co. Net \$2.75 postpaid.

The Utility of All Kinds of Higher Schooling. An Investigation by R. T. Crane. Chicago: A. C. McClurg & Co.

The Spanish Stage in the Time of Lope de Vega. By Hugo A. Rennert. New York: The Hispanic Society of America. Net \$3.00.

Recollections of a Varied Life. By George Cary Eggleston. New York: Henry Holt & Co.

The War in Wexford. An Account of the Rebellion in the South of Ireland in 1798. By H. F. M. Wheeler and A. M. Broadley. New York: The John Lane Co. Net \$4.20 postpaid.

German Publications:

Die Stellung der Deutschen Katholiken Zur Neuen Literatur. Von Alexander Baumgartner, S.J. St. Louis: B. Herder. Net 27 cents.

Sonnenkraft. Der Philippinerbrief des heiligen Paulus. Von Dr. Franz Keller. St. Louis: B. Herder. Net 55 cents.

French Publications:

L'Etat Mystique. Sa Nature. Ses Phases. Par Abbé A. Saudreau. Angers: Germain & G. Grassin.

Les Faits Extraordinaires De La Vie Spirituelle. Par Auguste Saudreau. Angers: Germain & G. Grassin.

La Vie D'Union a Dieu et Les Moyens d'y Arriver. Par Auguste Saudreau. Angers: Germain & G. Grassin.

Louis XVI. Etude Historique. Par Marius Sepelet. Paris: Pierre Tequi.

De Goethe a Bismarck. Par Louis Cons. Paris: Nouvelle Librairie Nationale.

Spanish Publication:

Con Los Jesuitas. Por Castigo. Por Pablo Ker. (Narrador de la Juventud.) St. Louis: B. Herder. Net 90 cents.

Pamphlets:

The Salvation of God. The Substance of Five Sermons Preached in Westminster Cathedral in 1909. By Rev. M. Gavin, S.J. London: Burns & Oates. Net 8d.

A Simple Communion Book. By Mother Mary Loyola. Brooklyn, N. Y.: The International Catholic Truth Society. Net 5 cents.

The Place of Religion in Good Government. By Max Pam. Notre Dame, Ind.: The University Press.

Literary Notes

Brimful of energy and hope, *The Missionary* for April comes with its message of cheer. The line of battle is long, very long, and the ranks need recruits if the cause of the Church is to be presented properly to the citizens of the United States. We cannot give vocations to the priesthood but we can develop them. More priests is the cry. "Let us keep this appeal for priests ringing in the ears and echoing into the hearts of American Catholics, through pulpit, press and platform, through the voice of the spiritual director and the sweet insistence of the Catholic teacher in the Catholic school. The result will be vocations and foundations for the education of priests. God will be better served and America will be converted." Amen, say we. Notes from the field telling of the good accomplished make the future look encouraging.

What may almost be called an official life of the late Cardinal Vaughan is in preparation, and will be published about the date of the consecration of Westminster Cathedral next June. The work is in the hands of Mr. Snead Cox, the editor of the *Tablet*, who has had placed at his disposal an immense mass of material, including important documents from the records of Cardinal Vaughan's foundation, the Missionary College of

Mill Hill, and from the archives of the dioceses of Salford and Westminster.

The Irish Texts Society has in press an edition in three volumes, edited by Rev. J. MacErlean, S.J., of the poems of David O'Bruadair, who lived during the siege of Limerick, 1690, and gave a vivid picture of the times; also three romances translated into Irish in 1706 from the Spanish of Juan Perez de Montabor, by Father Manus O'Donnell; and a third volume of the poems of Egan O'Rahilly, revised by Tadhg O'Donoghue. "Ireland from the Union to Catholic Emancipation" is the title of a new volume based on unpublished documents in the State Papers of Dublin Castle.

Regarding the Charlemagne manuscript which he recently discovered in the Vatican, Cardinal Rampolla says: "There can be no doubt as to its genuineness. It is well known also that he had often expressed himself in poetry, and a good example of his composition and style is the epitaph on Pope Stephen. The discovered document is an elegy on the death of his son, written in Latin, and when found was in two pieces, the joining of which was a laborious task."

In the *Irish Book Lover*, No. 7, Rev. Stephen Browne, S.J., Clongowes Wood College, County Kildare, asks the help of interested readers in completing a "Readers' Guide to Books on Ireland," which he has in preparation. It will consist of a classified list of books dealing with Ireland and the Irish, with a descriptive note for each title. The fictional section has already 520 titles and notes and the historical list 300. Messrs. D. J. O'Donoghue, Grattan Flood, Dr. McCaffrey of Maynooth and others are collaborating with Father Browne.

An Irish Opera, "Eithne," by Robert O'Dwyer, which had a successful performance in Dublin recently, is being prepared for publication. Father O'Neill, S.J., of the National University, says: "It is the finest thing in opera ever done by an Irishman, more profound and solid and much more Irish than anything of Balfe or Wallace."

The centennial celebrations of the Argentine Republic in May and of Mexico in September give timeliness to Dr. Warren Currier's sketch of the causes, progress and results of Spanish-American independence in *The American Catholic Quarterly Review*.

"Edmond Rostand and His Works" is the opening number of the April *Irish Monthly*. It is entirely eulogistic of the literary productions of the French dramatist.

PULPIT, PRESS AND PLATFORM

PASTORAL LETTER OF THE FIRST CANADIAN
PLENARY COUNCIL.

"The Pastoral Letter of the Fathers of the First Plenary Council of Quebec—September 19th to November 1st, 1909," was published on the 8th of the present month. This lucid and exhaustive pronouncement "on the Christian Spirit in the Individual, in the Family and in Society" is addressed to all Catholics, clergy and laity, throughout Canada, and is signed by the entire Canadian hierarchy: the Archbishop of Ephesus, the Most Rev. Donatus Sbarretti, Apostolic Delegate, and six other Archbishops; twenty-seven Bishops, of whom four are Vicars Apostolic, two Auxiliaries, and one Coadjutor; one Prefect Apostolic, and three Administrators of vacant sees. We here give a digest of its forty-one pages.

The Introduction states that the chief pastors of Canada, "after having confided their deliberations to the guidance of the Holy Ghost, and called to their consultations men most noteworthy for erudition, wisdom and piety, have enacted such decrees as they judged to be the most conducive to the spiritual welfare of the faithful committed to their care. These decrees, after having been submitted to the supreme authority of Rome will be made public, to be thenceforward a guide for your faith and a rule for your conduct." Thanking the faithful for their prayers which have been heard in the harmony and successful issue of the Council, the entire Canadian hierarchy exhorts them to receive this letter, as the common voice of the Episcopate, with respect, and to ponder carefully its teachings. "Taking our inspiration," say the Fathers of the Council, "from the admirable program which Pius X traced for himself at the outset of his Pontificate, and convinced with him that there is no salvation for either individual or society, that does not rest on that foundation 'which is laid, which is Christ Jesus,' we join our voice to his in exhorting you to 're-establish all things in Christ,' and to engrave the indelible impress of His spirit upon your private, your domestic, and your social life."

The great duty of a Christian is constantly to reproduce in his own life the essential features of the Saviour. Hence follows the duty of studying this Divine Model. How few are those who endeavor to study His actions, to drink in His words and to commune with Him in intimate and holy familiarity. A craving for profane sciences is freely indulged; it is considered a source of legitimate pride to know all about the people that attract public attention. But of Jesus Christ, His divine per-

sonality, His precepts and counsels, what definite knowledge is possessed by the generality of men? Under the plea of presenting Christ to us in a new light, more in conformity with human science, the so-called Modernists portray for us but an unseemly caricature of the Saviour. Far other is the Christ whom the Church adores and whom the Gospels and tradition represent to us. His spirit is unalterably opposed to the spirit of the world which He relentlessly condemned. His example and teaching breathe humility and obedience, whereas the world lauds false independence and insubordination. It is because His Church is a nursery of discipline and obedience that she has strewn the ages with works that perish not. The spirit of Christ is, moreover, one of self-denial and of sacrifice, opposed to the ever-growing worldly love of comfort, the eager quest of pleasure, the alarming increase of luxury which swallows up the fruits of labor, breeds dissatisfaction and inflames the most wicked passions. Christians should remember that the Gospel is inseparable from the Cross, and they should therefore accept with cheerful hearts the law of penance, which for sinful man is a law of resurrection and of life.

But in order to the strengthening of the will which these supernatural virtues presuppose prayer is absolutely necessary. In the supernatural order our soul's life looks to grace alone for support and grace is granted to him that asks for it. It is good for the Christian to lay aside from time to time his occupations, lift his thoughts to God, and refresh his soul with heavenly discourse. The food of our souls is Holy Communion. "Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you." The decree on daily communion, issued four years ago by our much beloved Pontiff, Pius X, has produced an irresistible movement of faith and love that is leading back the faithful to the Eucharistic Jesus.

The family, like the heart of the individual Christian, is a sanctuary that should be consecrated and sanctified by religion. It is an error altogether too common nowadays and extremely ruinous to souls, to think that one can serve two masters, by accommodating his conscience to opposite codes of morality. The stability and happiness of the Christian home depend entirely on the indissolubility of the marriage tie. The respect due to the inviolable and sacred matrimonial union places Catholic husbands and wives under special obligations. Husbands should devote to their homes all the time that business and social duties leave at their disposal. Wives should not allow social work, although now more necessary than ever, to interfere with those home duties for which nature and Providence have especially fitted them.

The training of children is truly the supreme duty, even as it is the great glory, of parents. The domestic hearth is the child's first school, in which Christian parents, knowing that their children have come from God and must return to Him, take pains to develop in them deep faith and habits of prayer. Then they send them to Catholic schools, avoiding, at all costs, as most dangerous, those schools in which all beliefs are treated as equal.

Besides being part of a family, man is a member of society, whether civic, provincial or national. Whatever be your office in civil society, fulfil it with integrity, holding the common good above your personal advantage, taking always as a guide your conscience as Catholics. Vote with wisdom and honesty. To sell one's vote is to sell one's conscience and to dishonor the fair name of citizen. Catholic legislators should bear in mind that the Church, while admitting the supremacy of the civil power within the limits of its own sphere, is herself supreme within her own domain, and demands that all her rights be respected.

As the press is the chief and largely the sole educator of the multitude, and as bad newspapers far surpass good ones in number and in influence, the responsibility of the Catholic journalist is as great as his apostolate is fruitful. He must confront error with truth and counteract the poison of evil reading by the antidote of wholesome and interesting articles. He must rise above party interests when those of religion are at stake.

Among the social plagues which the Fathers of the Council expose and combat at considerable length and with convincing arguments are: (1) intemperance, which paves "the way to every abasement, physical, intellectual and moral;" (2) mixed marriages, which are the cause of great losses to the Church, and which may be prevented by proper care on the part of parents to forestall the danger by avoiding occasions for meetings that may lead to such unions; (3) "secret societies more or less directly allied to freemasonry, which, under a variety of names, strive with the same untiring persistency to wipe out Catholicism from the face of the earth;" and (4) neutral associations, professing religious neutrality, which, although not yet under the formal ban of the Church, may some day deserve condemnation and thus expose such Catholics as have imprudently joined them to the painful alternative either of relinquishing the savings they have entrusted to these neutral societies, or of abandoning the practice of their religion.

The Letter concludes with the hope that the principles it embodies may guide all Canadian Catholics in their private and public life, and thus bring about the re-establishment of all things in Christ.

EDUCATION

The syllabus, prepared by the public school authorities of New York State for grammar schools after the present year, is meeting wide approval. That a six years' course of work is best adapted for primary grades is agreed upon by educators as a solution of the problem of the long time now demanded by the courses of secondary and higher schools. If students be ready to begin their high school work two years earlier than heretofore, their further training in the professional school or college will have been completed at an age compatible with a fairly early entrance upon their chosen life work. As was noted in this column, in the issue of February 19, the revised syllabus is satisfactory, as well, from an educational standpoint. The work to be accomplished in its primary grades can be fully attended to in six years. True, many fads of recent introduction will be dropped, but they will be replaced profitably by the restoration to their former importance of the three R's. The progress claimed for prevalent programs of primary grade studies does not appeal to many as an advance from good to better.

It is a mistake to crowd into work assigned for these years a series of topics useful, indeed, and in themselves educational, but which suppose a receptivity far in advance of the initial years of school training. Physiology, for instance, is a subject upon which stress is laid in most recent schedules of primary work. It is, too, one regarding whose fundamental notions children should have some information. But is it not better to impart this information through the occasional word of parent or teacher, than to oblige children to study the subject from a text-book which they can scarcely understand? Similarly subjects pertaining to science and mathematics beyond the capacity of primary students occur in these programs.

Modern educators urge better "co-ordination" of schoolwork. To effect this they speak of "drawing down the higher schools to meet more closely the lower grades." In the process that follows, the elements, at least, of science and of mathematics are required in primary grades, while fuller treatment is reserved for secondary schools. In consequence primary pupils labor with little benefit to themselves and with a loss of time that should be devoted to work of which they are capable. Better far a return to the old method of insistent drill in the three R's in primary schools. With these the pupil is ready for the advanced instruction of secondary classes; and those who cannot go further will, at least, have a rounded and complete training in the rudiments.

A feature of the report of colleges and universities this past year is a discussion of the problem how to keep a college educational. The question is not as readily answered as one might think. President Butler, of Columbia, a short time since, reminded us that difficulties in the way of attaining educational efficiency are not surmounted by assured material resources, such as ample endowments, buildings and equipment, nor yet by providing a competent faculty. These things alone, while admittedly important, do not meet present day influences inside as well as outside of the college, which tend to offset the formative work attempted in educational institutions. Dr. Winthrop Stone, President of Purdue University, is quite frank in the treatment of the question in his annual report to the trustees of the university. Speaking of the great varieties of activities coincident with the growth of student bodies, and developing customs, institutions and traditions innocent and valuable enough in themselves, he explains how they become an absorbing feature of student life and tend to weaken the forces which the university employs to attain its true purpose.

"The environment of the institution has a tendency to become mercenary in its attitude as the larger number of students brings larger disbursements of money for living and recreation; the purveyors of amusements offer inducements for wasteful expenditure of time and money; society advances its claims; the physical environment of the university may expose the student body to unsanitary conditions of living or to contagious diseases; and finally, immorality and vice are alert to the possibilities of their trade among young men." The aim of the college is to produce men morally strong even more than intellectually equipped, and the question how to meet these forces and to deal with them is by no means the least important of the problems to be faced by the educator. And, though no reference to the thought is to be found in the reports to which reference is here made, it is a problem which the Catholic feels must be solved in most part by the salutary influence of religion in education. The development of a sense of duty will be the best means to deal with such forces, and the sense of duty without religious motive is unthinkable.

A memorial, signed by over 2,000 students and graduates, praying that Irish be made a compulsory subject for matriculation for all Irish-born students, was considered, March 31, by the Faculties of the National University, and on the motion of Dr. Douglas Hyde, was approved. The Board of Studies has since decided that Gaelic shall be compulsory at some period of the University course.

SOCIOLOGY

The American Society for Visiting Catholic Prisoners has just published its fourteenth annual report. Its work is within the state of Pennsylvania, chiefly in Philadelphia, where it visits the Eastern Penitentiary, Moyamensing and Holmsburg Prisons. To the first it made 327 visits, visiting 5,758 Catholic prisoners, to whom it has made 127,725 individual visits during fourteen years. Moyamensing Prison was visited 84 times and 1157 Catholic prisoners were visited. The committee appointed to visit Holmsburg have difficulties put in their way by the regulations of the Board of Inspectors, who forbid all visiting on Sunday and public holidays. The same rule holds at Moyamensing, and its visitors have to take time from their business to perform this work of charity. The State Assembly passed an Act in 1909 to remedy this, but the superintendents decline to act until the Prison Inspectors change their regulations. The Visiting Committees distribute pictures, rosaries, scapulars, crucifixes, Catholic newspapers, etc., prepare prisoners for the Sacraments, and strive to help them after their release. A contribution of fifty dollars entitles one to be enrolled as a benefactor. The address of the Treasurer is: Ignatius J. Dohan, P. O. Box 15, Philadelphia.

The St. Francis Hospital, New York, under the charge of the Sisters of the Poor of St. Francis, sends us its forty-fourth annual report. Each year shows an increase in the number of afflicted poor to whom the Sisters minister. With the exception of tuberculosis and incurable cases, none is denied admission no matter what his faith may be, for the Sisters count it their privilege to care for those who are least able to help themselves. The number of patients on January 1, 1909 was 302. 2,372 were admitted during the year. 2,148 were discharged and 240 died during the year, leaving 286 in the hospital on January 1, 1910. Exclusive of the number of patients admitted in a dying condition, the death rate was only 5.4 per cent. It is needless to say that funds are greatly needed for this most worthy charity.

Mr. John Mitchell, the labor leader, in a recent lecture on the Labor Unions at Cathedral Hall, New York, to a crowded audience, was introduced by Rt. Rev. Bishop Cusack as a man who had given years of devoted study to the conditions and problems of labor and was a master of his subject, the bishop adding that the Church is heart and soul with him as it is with every man trying to help his fellow-man.

ECONOMICS

A year ago Sir Christopher Furness, the well-known English shipbuilder, entered into a co-partnership arrangement with his workmen at West Hartlepool. It was to be tried for a year, and then the question of continuing it was to be voted on. It has now been rejected by the men by a majority of 106 in a total vote of 1,090. Many did not vote. Several reasons are alleged for its rejection; but the real reason seems to be the opposition of the unions and the Socialists. Speaking for the former Mr. Barnes, M. P., said the system is inconsistent with unionism. Had it succeeded the men would have come to regard their positions in the works as secure, and would have been detached from their fellows, as is the case with the men of the South Metropolitan Gas Co., who live selfishly in a world of their own, knowing nothing of the outside world of industry. On behalf of the Socialists Mr. Keir Hardie, M. P., spoke in the same tone, adding that the profits had been divided unfairly. The large number of abstentions shows the pressure the unions put upon the men, and how little care Mr. Barnes and Mr. Hardie have for the poor is shown by their words.

During the fiscal year of 1904 the cattle exported numbered 593,000: the indications are that for the present fiscal year they will not surpass 175,000. In 1901 the fresh beef export was 350,000 pounds: this year it may reach 75 million pounds. The export of bacon in 1898 was 650 million pounds: it will be less than 180 million pounds this year. In 1906 742 million pounds of lard were exported: this year the export will be about 400 million pounds. In 1892 the wheat exported amounted to 117 million bushels: this year it will be 50 million. Of corn 209 million bushels were exported in 1900: 36 million will be exported this year.

The price of cattle in 1895 was \$62 per head; in 1903 \$74 per head; in 1910 \$90 per head. Bacon in 1897 was 7½ cents a pound; in 1910 12 cents. Lard was 5.1 cents a pound in 1897; in 1910, 12 cents. Wheat was 58 cents a bushel in 1895; 73 cents in 1902, and \$1.03 in 1910. Corn was 31 cents a bushel in 1897; 41 cents in 1900, and 70 cents in 1910. These figures show conclusively the reason of high prices; the disproportion of the supply to the demand. Europe is ready to pay high prices for food and our farmers are unable to furnish more than a fraction of what they used to ship. It is noteworthy too that their surplus for shipping would supply this country for a very short time.

The Progressive Union of New Orleans has succeeded, after three years of persistent effort, in persuading the Hamburg-

American Steamship Company to establish a direct service between Hamburg and New Orleans. The city is now making strenuous efforts to secure the Panama World's Exposition. At a mass meeting April 7, presided over by Governor Sanders and attended by the State Committee of Five Hundred, \$200,000 were subscribed for preliminary expenses. It was agreed that the State Legislature should be asked for authority to impose a tax of \$4,000,000 for the purposes of the Exposition, the rate for New Orleans to be double that of other portions of Louisiana.

We have received a copy of the *Electrical Worker* for March last, in which the editor, Mr. Peter W. Collins, speaks out very strongly and to the point against Socialism as the enemy of Trade Unionism, declaring, moreover, it to be anti-religious and un-American. Workingmen would do well to read his editorial, especially the *Electrical Workers*, who have been suffering much lately from Socialistic organizations within their ranks.

SCIENCE

The Georgetown College Observatory has issued a convenient table for those who would view Halley's comet with the naked eye. While primarily intended for Washingtonians, the table with slight modifications will be serviceable for persons in the Eastern states. Sunrise and cometrise are given first, and the directions where and when to look for the comet:

	Sun rises	Comet rises
April 24.....	5.22 A.M.	3.24 A.M.
April 28.....	5.17 A.M.	3.08 A.M.
May 2.....	5.11 A.M.	2.55 A.M.
May 6.....	5.07 A.M.	2.46 A.M.
May 10.....	5.02 A.M.	2.44 A.M.
May 12.....	5.00 A.M.	2.48 A.M.
May 14.....	4.58 A.M.	3.00 A.M.
May 16.....	4.56 A.M.	3.28 A.M.

To see the comet, the sky should be sufficiently dark. This will not be the case later than an hour before sunrise, and with the present brightness of the comet it will be safer to allow an hour and a half. After the comet has once been found it can be seen in a brighter sky.

Moreover, the comet should be fairly above the horizon, say five or six degrees. This is about the apparent height of the top of a three-story house, seen from a block away, on reasonably level ground, of course. The comet reaches this height above the true horizon half an hour after it has risen. One's natural horizon is apt to be somewhat higher than the true horizon.

Hence one should look for the comet not earlier than half an hour after cometrise and not later than an hour before sunrise, but better an hour and a half.

The comet will be visible in the morning until the middle of May, but at an earlier hour, as the sun is rising earlier. One can figure out when to look by the table given above.

During April, at the time the comet rises, it will be some 10 degrees north of east. Half an hour later it will be 5 degrees north of east, and an hour later nearly due east. During the first half of May it rises farther north, approaching the point where the sun rises. It can be seen from any point from which there is a view of the east, if the house tops, etc., do not cut out the lower sky.

On May 17, 18 and 19 the comet will be too nearly in line with the sun to be seen unless it should be unexpectedly brilliant. From then on it will be visible in the west in the evening as soon as it grows dark enough. On May 20 it sets two hours after the sun, and later every night; so it can be seen well then at a convenient hour.

"The Total Amount of Starlight" is investigated by G. J. Burns in the March number of *The Observatory*. His own method was to put a star so much out of focus in a telescope that the apparent brightness of the disk it presented was equal to that of the sky. He says that Newcomb had used a somewhat similar method, and that Kapteyn had obtained his results by a mathematical formula deduced from the known brightness and known number of stars of all magnitudes. The latest determination is by Yntema, of Groningen, Holland. His procedure was to direct a plaster of Paris disk to the sky, and illumine it by sliding a small electric lamp in front of it and noting the latter's position when the disk ceased to be visible.

These methods gave different results, the total amount of starlight deduced from them ranging from 1350 to 2000 times that of a standard first-magnitude star. The color of the sky was found to be a troublesome factor, as in non-galactic regions it is at times dark blue, at times more or less milk-white, and near the horizon grayish.

Yntema found that there was some light, which he called earth-light, which was not due to direct starlight, and which he estimated to be at times as much as fifteen times as plentiful as starlight. He said it was caused partly by the diffused light of the stars, and might be a permanent aurora or an extension of the zodiacal light. It increases toward the horizon, and is sometimes observable even when the sky is overcast. It is evident that observations on the total amount of starlight and on the brightness of the sky call for moonless nights, and for exceptionally transparent atmospheric conditions and a location far from the artificial lights of a great city.

WILLIAM F. RIGGE, S.J.

ECCLESIASTICAL NEWS

On April 14., at the Cathedral, Burlington, Vt., Right Rev. Joseph John Rice, of Northbridge, Mass., was consecrated bishop of the see by Right Rev. Bishop Beaven, of Springfield. Bishop Rice is the fourth bishop from the Springfield diocese to be consecrated, since 1892, the others being Bishops Conaty, of Monterey and Los Angeles, Garrigan, of Sioux City, Feehan, of Fall River, and he is the third bishop to receive consecration from the hands of Bishop Beaven. One of the chaplains of the new bishop at the consecration was Rev. Albert R. Peters, S.J., who had baptized him. Bishop Rice was born at Leicester, Mass., December 6, 1871, and on December 10 was baptized by Father Peters in St. Joseph's Church, Leicester, at that time under the charge of the Jesuit Fathers attached to Holy Cross College, Worcester. He was graduated from the Leicester Academy in 1888, entered Holy Cross College in the fall of that year, and was graduated from the college in June, 1891. He entered the Grand Seminary, Montreal, in September, and was ordained to the priesthood in Springfield, on September 29, 1894, by Bishop Beaven. He then went to Rome and made a two years' special course of theology and canon law. On May 16, 1896, he received at the Minerva his doctorate of Theology. On his return to the United States in July, 1896, he was assigned to Oldtown, Maine, a French and Indian parish, where he remained until November, 1896, being recalled thence to St. Bernard's Church, Fitchburg, under the direction of the then Father, now Bishop Feehan. This parish has given two other bishops to the Church, Garrigan and Feehan. He was afterwards transferred to Notre Dame, Pittsfield, to St. Roch's, Oxford, and to St. Patrick's Cathedral, Whitinsville. In September, 1902, he was called to fill the chair of Scholastic Philosophy at St. John's Seminary, Brighton, where he remained till 1904, when he was appointed pastor of St. Peter's, Northbridge, and here he received on January 8, 1910, the appointment to the Bishopric of Burlington. Both the consecrating prelate and the newly consecrated bishop are graduates of Holy Cross College, while the two assistant consecrators were also Holy Cross College students.

His Eminence Cardinal Gibbons, the Rt. Rev. Mgr. Thomas J. Shahan, Rector of the Catholic University, and a notable gathering of college presidents, educators and scholars attended the public disputations in theology and philosophy at Woodstock College, Woodstock, Md., on April 13.

Rev. John M. Salter, S.J., a student of the college, defended the entire Catholic

doctrine on the sacraments. Mr. Francis P. Le Buffe, S.J., defended the entire field of Catholic philosophy. The disputations were carried on in the Latin language and according to the usual scholastic method. Each of the auditors was furnished with a neat booklet containing the theses to be defended, and was free to enter controversy with the defendant. To ensure an adequate number of antagonists, eminent scholars were invited to enter the lists.

Those who attacked the Theological theses were: Rev. J. McHugh, O.P., S.T.L., Professor of Dogmatic Theology at the Dominican College of the Immaculate Conception, Washington, D. C.; Rev. Joseph Bruneau, S.S., D.D., Professor of Dogmatic Theology at St. Mary's Theological Seminary, Baltimore; Rev. Florentine Bechtel, S.J., Professor of Sacred Scripture and Hebrew at St. Louis University, St. Louis, Mo., and Rev. William Power, S.J., of Selma, Alabama. Against the theses in Philosophy there were: Rev. P. L. Duffy, LL.D., Litt. D., Rector of St. Joseph's Church, Charleston, S. C.; Rev. Charles A. Dubray, S.M., of the Marist Seminary, Brookland, D. C.; Rev. Francis P. Siegfried, Professor of Philosophy, St. Charles' Seminary, Overbrook, Philadelphia; Rev. G. Sauvage, C.S.C., D.D., Professor of Dogmatic Theology at the Holy Cross College, Washington, D. C.

Advices from Australasia state that at a meeting of the priests of the diocese of Auckland, on March 11, for the purpose of nominating a successor to the late Bishop Lenihan, the Rev. Dr. H. W. Cleary, editor of the *New Zealand Tablet*, was named as *dignissimus*. Dr. Cleary was in New York recently en route to Rome. He came here by way of South America, visiting there the principal cities to further the details of a scheme in which the Australian Catholic Truth Society is interested. This is to establish a chain of Catholic correspondents linking all the great cities together. When information is desired to correct misstatements, or to give original details, these centres of information are to be at all times available for the use of the Catholic Truth Society. Dr. Cleary visited several of the cities here and will make a tour of Great Britain, Ireland and the Continent during his stay abroad, which he expects will last about a year. Dr. Cleary has contributed several articles to "The Catholic Encyclopedia," and for a number of years has successfully edited *The Tablet*. He is also the author of a history of the Orangemen—the fanatical Protestant Society that has played so prominent a part in modern Irish history.

Impressive ceremonies marked the formal installation on April 5, in St. Mary's Church, Newark, of the Rt. Rev. Ernest

Helmstetter, O.S.B., who was recently elected Abbot of St. Mary's Abbey by his brother monks of the Benedictine Order. The Rt. Rev. John J. O'Connor, D.D., Bishop of Newark, pontificated; present in the sanctuary were the Rt. Rev. James A. McFaul, of Trenton, and the Rt. Rev. John S. Monaghan, of Wilmington; the Rt. Rev. Arch Abbot Leander Schnerr, O.S.B., of St. Vincent's Arch Abbey, Latrobe, Pa., and many monsignors and dignitaries of the Benedictine order.

The Rev. Dr. H. G. Ganss, who has been in charge of St. Patrick's Church, Carlisle, Pa., for nineteen years, has been appointed immovable rector of St. Mary's, Lancaster, and successor to the late Rev. Dr. P. J. McCullagh. Dr. Ganss is a native Lancastrian, and he returns as pastor to the church of his boyhood. He was educated at St. Vincent's College, Beatty, Pa., where he received the degree of Doctor of Music in 1876, and was ordained two years later. Several brochures from his pen have appeared on Luther, the Reformation and kindred topics, and his frequent contributions to Catholic periodicals evince an accurate knowledge and keen insight on a variety of topics and interests. An article on "The Real Luther" was written by Dr. Ganss for the first volume of *AMERICA*.

The investiture as Domestic Prelate of the Rt. Rev. A. Bronsgeest, V.G., took place on April 3, the Rt. Rev. Bishop O'Reilly presiding. Mgr. Bronsgeest has been rector of St. Peter's Church, The Dalles, Ore., for the past thirty years. The missionary field in which he labored alone for so many years is now divided into seven parishes with resident priests.

Under the will of the late Rev. Dr. P. J. McCullagh, of Lancaster, Pa., the Little Sisters of the Poor of Philadelphia receive the munificent sum of \$85,000.

By signing the general appropriation bill Governor Crothers approved the item of \$5,000 for two years for St. Vincent's Orphan Asylum, near Towson, Md. Governor Crothers visited the new institution last summer, and personally complimented the Sisters in charge on their good management of the asylum.

At a recent meeting of the Bureau of Catholic Indian Missions, held in Washington, D. C., the Rev. William Hughes, of San Jacinto, Cal., was appointed to assist the Rev. William H. Ketcham in the work of the Bureau. Father Hughes's experience with Indian Mission work will be a valuable acquisition to the Indian Bureau. He is an alumnus of the Catholic University.

The Field Afar, should it need any introduction to our readers, is the organ of the Boston archdiocesan Society for the Propagation of the Faith. Now in its fourth year, it is strong, earnest, enthusiastic. The April-May issue has an account of an East African mission centre and its new church, the pride of the district, with a glimpse of the trials of missionary and neophytes, and a description of life and manners in distant Borneo. The many illustrations all have their attractiveness, but the most taking picture is that of a little Chinese altar boy who is looking forward to the day when he may be a priest. An accompanying letter tells all about the prospective missionary. A note on priestly and religious vocations in Holland increases our admiration for our Dutch brethren in the Faith.

The Catholic population of Holland is 1,670,000 and there is one priest for every 740 Catholics.

Last year, there were 1,051 parishes and 2,404 priests.

There are 3,900 men in various religious orders as against 3,200 twelve years ago. These represent no fewer than twelve orders or societies.

The Foreign Missions are represented by the Society of the Most Sacred Heart (Tilburg), the Missioners of Steyl, of Zundert and Rosendaal, a branch of Mill Hill. There are Dutch Sisters of all kinds, reckoned at more than 20,000, and quite a little army of these is at work on the missions. Besides these Holland's missioners are now toiling, the Jesuits, in Dutch Indies; Capuchins, in Borneo; Carmelites, in Brazil; Dominicans, in Curaçoa and Porto Rico; Franciscans, in China (So. Shensi and No. Shantung) Brazil; Lazarists, in East Tcheley; Redemptorists, in Dutch West Indies, Brazil; Sacred Heart of Jesus, in New Guinea, Philippines; other missioners, in Oceania, Australia and the United States.

Mgr. J. de Becker, rector of the American College at Louvain, on a visit to Rome during the Easter holidays, presented to the Holy Father a memorial volume, edition de luxe, of the recent Jubilee festivities at the Catholic University of Louvain.

President Taft has designated the Rev. Dr. Charles Warren Carrier of the Catholic Bureau of Indian Missions to represent the United States and the Smithsonian Institution at the congress of Americanists, at Buenos Aires next month. He will also represent the Catholic University. Rev. Dr. Carrier spent some time in Spain and Cuba, and is well versed in the language and affairs of the Spanish-American republics.

PERSONAL

The Catholic Club of New York City held its annual banquet on the sixteenth inst. About one hundred and fifty members attended. The President, Frank S. Gannon, Esq., was toastmaster, having at his right the guest of honor, Archbishop Farley, of New York. His Grace made a feeling address speaking of his affection for the Club and alluding in touching words to his undying attachment to the memory of its founder, Father P. F. Dealy, S.J. He then spoke of the great work incumbent upon the Club by reason of the increase of our Catholic population, of showing to the country what we are in intelligence and moral worth, and assured the members that they had in this fulfilled his anticipations as he had expressed them at the opening of their home. Edward J. McGuire, Esq., took for his theme the obligation resting on Catholics of taking a more active part in the work of social improvement, alluding to the week-end retreats at Keyser Island as the source of his inspiration. Hon. John F. O'Connell, of Boston, spoke for the non-resident members of the Club. Calling attention to the number of Catholics in the United States, he said that the time is past for apologising for our existence and for accepting the patronage of high officials who go about the world claiming praise for their broad liberality because they have appointed one Catholic to this office, another to that. He hoped never again to see a Catholic appointed or elected to anything because he is a Catholic. But, on the other hand, he protested against any man being excluded from any office because he is a Catholic. Let the best man be chosen, and he did not doubt but that our religion would make our men the best. Frank Keenan, Esq., gave a very useful address on the relation of the Stage to the Church from the actor's point of view. He did not believe in an alliance between the two. An alliance is between equals. The Church is absolutely superior to the Stage. It is the means given us by God to save our souls, and actors like everybody else must save their souls by submitting to its teaching and laws. The actor must refuse to take part in evil plays for his own sake; but the obligation of purifying the stage does not rest on them alone. History and human nature prove that the stage will be what the public wants it to be. "I belong," he said, "to an association of actors bound to refuse their cooperation in the production of an evil play: how many Catholic men and women bind themselves to refuse to cooperate by

witnessing such productions. When I see them going to such things I attribute it to a momentary lapse, but their obligation is as clear as mine."

The following supplementary editorial on the President Roosevelt incident appeared in the *New York World*, April 7:—

John Callan O'Loughlin, who served as a voluntary ambassador between Mr. Roosevelt and the Vatican during the late unpleasantness cables to the valued *Times* that "Mr. Roosevelt has always possessed a peculiar affection for the Methodists."

Of course he has, and not merely for the Methodists of the North but for the Methodists of the South: for the Free Methodists as well as for the African Methodists, for the African Union Methodists, for the Primitive Methodists, for the Wesleyan Methodists, for the Zion Union Apostolic Methodists, for the Congregational Methodists, for the Union American Methodists.

Likewise he has always possessed a peculiar affection for the Baptists—not alone the regular Baptists, but Freewill Baptists, Seventh-Day Baptists, Six-Principle Baptists, and even for the Old Two-Seed-in-the-Spirit Predestinarian Baptists.

He has always possessed a peculiar affection for the Catholics and for the Jews and for the Episcopalians and the Unitarians; for the Congregationalists and for the Christian Scientists and for the Universalists and the German Lutherans; for the Salvation Army and for the Presbyterians and for the Dutch Reformed Church and for the Hicksite Quakers; for the Seventh-Day Adventists and the Mennonites, the Moravians and the Spiritualists.

There may be individuals whom Mr. Roosevelt detests. There may be liars and malefactors and mollicoddles and weaklings and cowards and cravens and undesirable citizens whom this just man armed loathes and abominates. But there is no organized body of American citizens, exerting voting strength or political influence, for whom Mr. Roosevelt has not "always possessed a peculiar affection."

The final lecture of the course given by the Long Island Chapter, Knights of Columbus, in the new Montauk Theatre, Brooklyn, will be delivered on Sunday evening, April 24, by the Rev. Thomas J. Campbell, S.J. The lecture will be on "Some Ideal Knights of Early Times." Father Campbell will also lecture, on April 25, at the Catholic Club, Manhattan, for the United States Catholic Historical Society, on "Pierre Esprit Radisson" Founder of the Hudson Bay Company.

The German Kaiser has signified his intention to honor the centenary of Mexican independence by presenting to the

republic a life-size statue of the great explorer and scientist, Alexander von Humboldt.

OBITUARY

The Rev. Raphael Gélinas, S.J., died at the Jesuit novitiate, St. Andrew-on-Hudson on April 14. For forty years he was chaplain at Blackwell's, Randall's and Ward's islands, his appointment dating from his ordination in 1867. His work in the city institutions on the Islands was interrupted by a year's service at St. Mary's College, Montreal, in 1878, and one year, in 1872, at Frederick, Md. Father Gélinas was born November 9, 1829, at Yamachiche, near Three Rivers, Quebec. He entered the Jesuit novitiate in Canada at the age of twenty-five, and made his theological course at Fordham, N. Y., and at Georgetown University. He was a man of remarkable singleness of purpose, zeal and devotion to duty. Even when the infirmities of old age made outside work impossible, he longed for active employment in quest of souls to be saved and he consoled himself for the forced inactivity of a still cloudless mind by prayer for the living and the dead.

Very Rev. Michael Rua, Superior General of the Salesians, died in Turin, on April 6, aged 73 years. He joined the Congregation in his fifteenth year, and was secretary to the great Don Bosco, who designated him as his successor at his death in 1888. His administration during twenty-two years was most successful. The Salesians now have 4,000 priests in their society, and 500 institutions, colleges, asylums and schools under their charge.

LETTERS TO THE EDITOR

MODEL VENEZUELAN PRIESTS.

To the Editor of AMERICA:

The allusion of Father Creamer to two good Venezuelan priests working in the Archdiocese of Port of Spain, Trinidad, B. W. I., brough back to my mind many things of the past in dear, beautiful Trinidad. Father Creamer refers to dear old Fathers Alvarez and Perdomo. I knew them well long, long ago. I was then in Minor Orders and teaching for the Local Cambridge Examinations in St. Mary's College, Port of Spain. Many a time have I been honored as a guest, in the house of Father Alvarez at Maraval, one of the most beautiful spots near the above mentioned city. We spoke French and Spanish together. He is a model to priests. I looked up to him as to a martyr. He had been driven from Venezuela by the tyrant Guzman Blanco. The venerable Archbishop Guevara and Father Rodriguez (afterwards bishop of a diocese in Venezuela), shared his exile. Never would he return to be

a slave to an infidel ruler. For the good of the Church in Trinidad he remained there, and never have I known a more faithful priest. Father Perdomo often came to the college, and I often had the honor of entertaining him. He was most devoted to his parish of Tumpuna and missions, and brought the Sisters of St. Joseph of Cluny to several of his schools. Here are three South American priests that I have known and admired. I look back upon their lives as models of the life of the good pastor of souls. Shame upon Speer and his allies that calumniate the priests of those far distant climes! I have known hundreds of Venezuelan boys in the College, some of them petulant enough; but I never heard one of them say that the priests of Venezuela were bad. In my opinion, the South Americans of Spanish and Indian descent would give very short notice to quit to the priest that would act in the manner described by Speer. As Fathers Alvarez and Perdomo (Bishop Rodriguez died some years ago at Marseilles on his first visit to Rome) may read AMERICA in the island I loved so well, I would ask you to publish this letter therein, to remind them of the young cleric to whom they were so kind and to whom they were a model, and to show them after so many years he does not forget them.

WILLIAM A. MAHER.

St. Brigid's Church, Liberty, Ind.,
April 11, 1910.

A COMMONPLACE WONDER.

To the Editor of AMERICA:

Last night I was present at the ending of the three days' retreat of a Young Men's Sodality. A very commonplace occasion. But it was the circular of a great non-Catholic proselytizing society, read just before, that cast a mystical and tender glory about the ending of that retreat.

The circular had been sadly eloquent of what "they" are doing, and we, it seems, find it so hard to do. There were tales of great gymnasia, and reading rooms in crowded cities, and halls in lonely villages; of railroad libraries and sailors' rests, in home and foreign ports. There were lists of lecture courses, and Bible classes; and figures which dealt with brick and stone and money and games and books. And to be sure the question rose in our mind, as it has in many minds before:—why cannot we, with our Faith, with our clear vision of the need, with our sorrow for perverse proselytizing, and zeal for conversions to the one true faith—why cannot we make such boasts as these?

Some hours later I stood in the rear of a Sodality Hall, and listened to the closing words of the retreat. There, crowded together on the not luxurious benches, listened a throng of men various in nearly

every respect, but they all were Catholics and earnest souls. No social pleasure nor fine equipment nor sports nor books helped at all to gather them together for these three days of thought and prayer; but they had been coming in just such throngs from office and store, and workshop and factory, to listen to the soberest truths of Faith, Death, Judgment, Hell and Heaven. And they listened humbly, piously, with honest and reverent eyes.

After this last instruction there was to be an admission of candidates, and a crowd of young men, bright-eyed, vigorous fellows, knelt at the railing and recited a simple Act of Consecration, and were given the medal of the Sodality. What did that mean? That these young men, with the flush of their hot youth in them, and the spell of the world all about them, were joining a society which aims first and almost exclusively at unearthly things. They were pledging themselves to monthly Communion, with all that means of a steady will and strong pursuit of heavenly-mindedness. They were promising to try and keep their hearts as clean and their lives as innocent as becomes the sworn sons of a stainless Mother, who is crowned in the Heavens.

Then my reverie grew, and I saw in that self-same city other such sodalities, each with the same bright, unearthly aim, the same more than natural promises, and the same various membership of energetic, hot-blooded men, exposed every day and hour to the full blast and flame of this world's wickedness. Then I saw sodalities in other cities, other countries, other continents! The strangeness, the superhuman strangeness and beauty of it all dawned slowly upon me, from the commonplace forms and work-a-day surroundings. These men move in a world which sneers at unworldliness, smiles at simple faith and yearns for the sensible and the delightful, for what it can touch and grasp and see. Yet they are not moved to their hard and pure allegiance to the Queen of Heaven by much present gain or genial fellowship, or bright assembly rooms, or social gatherings. They like all these things and have them, in some measure, and it is very desirable no doubt that they should have them more and more. But the beauty and glory of their fellowship lies just in this: that it is independent of all temporal gain, an unpurchased fealty, a supernatural service—surely a high and holy and a strange phenomenon in this sadducean world.

I lifted my head. The bricks and stones and books and games—good and worthy helps though they are—did not shine quite so brightly now, beside the glory of those many forms bowed at the shrine of Mary. A touch of true unworldliness—this after all is rare and wonderful on the earth!

E. F. G.

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CHRONICLE

A New Justice.—Governor Hughes, of New York, has been nominated by the President Associate Justice of the Supreme Court. The nomination is received with general satisfaction by public men, regardless of party affiliations.

Killing Frosts in West and South.—A situation, which Superintendent Cox of the Weather Bureau in Chicago designated as one of the most serious in his experience, ruled in the West and South early in the week. Snow and freezing weather throughout the district destroyed the remnant of the fruit and berry crops which had survived the heavy frost of the week before. The loss to the fruit crop is estimated at \$20,000,000; Michigan, Iowa, Illinois, Wisconsin, Indiana, Missouri, Minnesota and Nebraska are the chief sufferers. As the area of remarkably low temperature extended as far south as the Carolinas, Mr. Cox declared that the only chances for a supply of fruit that he could see were in the Colorado districts and those west of Colorado. In the Northwest grain crops were badly damaged, but reports affirmed the soil to be in fine condition and it is happily not too late for reseeding. Snow covered Georgia on Monday, and this together with severe weather in other Southern States has wrought great damage to cotton, diminishing the already slight prospects of an increased supply.

Steel Workmen Insured.—The United States Steel Corporation and its subsidiaries have announced an in-

crease of pay, estimated at \$9,000,000 annually, for their employees, and have published the details of a plan for the relief of those injured at work and the families of men killed. The plan will be put in operation May 1 for a year's test and its continuance will depend on its success. The cost will be several millions a year and employees will not contribute. For permanent injuries payment will be based upon the nature of the injury and the yearly wages of the victim. When an employee is killed, his family will receive a sum equal to his wages for a year and a half with an additional allowance for each child under sixteen. Announcement is also made that a plan for pensioning disabled and superannuated employees will soon be put into effect.

Sugar Trust in Far West.—Investigation of the Sugar Trust and its methods has been instituted in San Francisco by the United States Grand Jury. Underweighing of imports and a combine of sugar interests in restraint of trade are the two subjects of inquiry. The trust does business on the Pacific Coast and in the West generally under the name of the Western Sugar Refinery of San Francisco, the Missouri River being the dividing line of the selling country for the western adjunct of the trust property. The Federal officials reason that if the American Sugar Refinery people have evaded duties on sugar imports at the port of New York, there is certainly good reason to look into the conduct of its branch in California. Captain William Watson, the steamship magnate, who handles thousands of tons of sugar at the port of San Francisco, has been subpoenaed by the authorities.

Canadian Reciprocity.—Circumstances have greatly changed since March 17, 1866, when the United States declined to renew the reciprocity treaty with Canada, which had then been in operation for twelve years. Now the first proposals for a renewal come from Washington. Representatives Fish and Parsons are intensely interested in a resolution before the Ways and Means Committee which affirms that "it is the sense and judgment of this House that negotiations with Canada should be instituted at this time with a view to establishing closer commercial ties and freer trade relations with that country." The resolution orders that a copy thereof be transmitted to the President. Thus far the Ways and Means Committee has seemed little inclined to report the resolution, but Mr. Fish has secured about fifty Republican signatures to it and expects that he will have no difficulty in showing within the next week to the committee a list which will contain more than a majority of the Republicans. It is understood that the President favors the establishment of closer trade relations with Canada and is quite ready to use the Tariff Board as a means of framing reciprocity treaties and making concessions. The only serious difficulty in the way of such an agreement is the apparent unwillingness of Canada to make any material concessions to the United States.

Newfoundland.—Sir Edward Morris, Premier of Newfoundland, was in New York last Saturday on his way to The Hague. He spoke at the St. George Society's dinner that evening. Sir Edward's errand at The Hague is concerned with the arbitration next June by the Peace Tribunal of the fisheries dispute between the United States and Newfoundland. The chief point is the question whether Americans are entitled by the provisions of the treaty of 1818 to take fish in Newfoundland waters with the help of crews not made up entirely, and sometimes not made up at all, of Americans. Another important point is whether "the right to take fish on the coast" signifies only the outer coast, or includes bays, harbors and creeks. One of the minor difficulties is the refusal of Americans in Newfoundland waters to report to the customs or to pay the coast light duties levied on shipping. Sir Edward is very anxious to see reciprocity established between the United States and Newfoundland. "We have made," he said to a *Sun* reporter, "two reciprocity treaties with your country in twenty years. The Blaine treaty never reached the Senate and the Hague treaty reached the Senate only to be guillotined again. We still hope that good sense will effect some suitable commercial arrangement. Millions of people in the United States need our fresh cod, the finest in the world, and it can be landed in New York at three cents a pound. It is only the opposition of the Massachusetts fishermen that makes us unable to supply the people of the United States with this cheap article of food." Sir Edward added that the revenues of Newfoundland had doubled in the last two years, and that numerous com-

panies, such as the Harmsworths' Pulp Mill Company, were developing the wealth of the island.

Great Britain.—The Veto resolutions passed the House of Commons by majorities varying from 98 to 114 and the final vote was the occasion of extraordinary excitement. The Budget passed through the Lower House by good majorities owing to the support of the Irish Party, but its continuance is still precarious. There is a suspicion that Mr. Asquith's statement about guarantees and dissolution lends itself to an interpretation that Mr. Redmond will not find satisfactory. The Veto resolutions are now before the Upper House but the Lords have decided not to act upon them until after Whitsuntide recess. Meanwhile, and before that date, the Budget will have passed the Commons. If, as seems likely from Ministers' reticence, it is then sent to the Lords, it will be at once passed, and Mr. Redmond's condition, "no Veto, no Budget," would be disregarded. A Scotch Temperance Bill, based on local option, has passed the House. Mr. Asquith announced that the House would adjourn towards the end of April for a recess of three weeks. The vote on Account was taken for six weeks only, so that on the reopening of Parliament this important item of the financial question will be again up for settlement.—A deputation of workmen who were sent to Germany and Belgium by the Tariff Reform League to examine the conditions of the workers in those countries, reported that workmen were better housed, dressed and fed than in England; that there was less indication of poverty and none of extreme want. The Government Commissioner appointed to report on the religious riots in Liverpool has completely exonerated the Catholics, declared their processions legal and placed the blame on the Orange leaders and preachers.

Ireland in Parliament.—In reference to Sir Robert Anderson's revelation that he had written the "Parnellism and Crime" articles for the *London Times* while he was a prominent official in the Government Secret Service, Mr. Asquith said, replying to Mr. Redmond, that Anderson had supplied Government documents to Le Caron, the *Times* witness, but without the knowledge of the Home Secretary; that an inquiry would now serve no useful purpose, but the question of discontinuing Anderson's pensions could be taken up on the Vote on Account. "I cannot," he continued, "express too strongly my condemnation of the admitted breach of official duty of which Sir Robert Anderson was guilty. . . . It was contrary to the rules and traditions of the Secret Service and so far as I know without precedent." The fact that the then Unionist Government connived at Anderson's partizan activities and promoted him immediately thereafter to the head of the criminal service, is considered damaging to that party's good faith.—Mr. Asquith's announcement that he would demand guarantees from the Crown for the passage of his Veto Bill by the Upper House,

and not dissolve unless he had secured them for the next Parliament, is satisfactory to the Irish Party, which has therefore, supported the Government on the Budget. While Mr. O'Brien denounces Mr. Redmond as the tool of the Government, the Opposition proclaim him its master and dictator. Replying to an amendment of an Orange member excepting Home Rule legislation from the Lords' disabilities, Mr. Churchill said that one of the main objects of the Veto resolutions was to secure a national settlement of the Irish question. The South African measure was not submitted to the Lords; it was a success because they were not permitted to mar it; giving a Parliament to Ireland is not so radical or far-reaching a policy, but one which would be even more beneficial to the strength, unity and prosperity of the Empire than the grant of a Constitution to South Africa. All the Nationalist members voted for the Veto resolutions. Mr. O'Brien and his friends opposed the Budget.

Australian Government Defeated.—The Hon. Alfred Deakin, Prime Minister of the Commonwealth of Australia, resigned on April 19. In the general elections, which took place a week before that date, there was a great labor upheaval which defeated the Deakin Government. Mr. Deakin himself had a narrow escape from defeat at the hands of the Laborite candidate who opposed him in Ballarat. The Deakin Government was a coalition of Free Traders, Protectionists and Anti-Socialists, which overthrew the Labor Ministry about a year ago. Thus ends Mr. Deakin's third term as Prime Minister of the Australian Commonwealth, the first covering parts of the two years 1903 and 1904, the second extending from 1905 to 1908, and the third having lasted about twelve months. The present crisis was foreshadowed as early as August 7, last year, by AMERICA (No. 17, p. 451), which then said that the Labor party, supported by a sweeping majority of the electors, would inevitably bring about the downfall of the Cabinet in the following spring, owing to the tactical mistake that Mr. Deakin made in offering a Dreadnought or its equivalent to the Imperial Government.

Discontent in Cuba.—Murmurs which may be the prelude to armed violence are heard from Cubans of negro blood, who assert that though they form almost one-third of the population, their numerical strength is not properly recognized by white politicians. It is feared that the Negro party, which claims an enrolment of 93,000 and is actively engaged in adding to the number, may precipitate a race war and thus call for renewed intervention and occupation on the part of the United States.

Death of Mexican Statesman.—Ignacio Mariscal, Secretary of Foreign Relations throughout Diaz's presidency and to whose skill and tact Mexico's excellent standing abroad is due, died in Mexico on the 16th inst. of

pneumonia. He was in his eighty-first year and had been continuously in public office for over half a century. He was a native of Oaxaca, a lawyer by profession, and of marked literary ability. He represented his state in the constitutional convention of 1857, was first attorney general under Juarez when he directed the sale of the confiscated church property, then secretary of justice and public instruction and later connected with the Mexican legation at Washington. He also represented his country at the court of St. James. The authorized announcement that after a long estrangement from the Church, Señor Mariscal repented for the past and received the Viaticum and the Holy Oils before his death, has been made in the Catholic press.

Assassin of Nun Dead.—Nadal Rius, a Spaniard who, a few weeks since, shot and instantly killed Sister Bernabé Indavé, superioress of the Spanish Refuge in the city of Mexico, died in prison on the 11th inst. while awaiting trial. He was an able civil engineer and had held contracts with several South American countries, but his mind became affected of late years so that he was employed at light desk work out of mere charity. At the time of the death of the nun, he was falsely proclaimed an anarchist bent on deeds of blood. His act is now known to have been that of a person long mentally deranged but considered harmless. Had death not relieved him before his trial he would have ended his days in an insane asylum.

Opening of the Belgian Exposition.—On Saturday last, with much stately ceremony, the great Belgian Exposition was opened in Brussels by King Albert. Queen Elizabeth, the Countess of Flanders, Princess Clementine and a splendid gathering of Belgium's notabilities assisted at the inaugural exercises. The Exposition group of buildings, called the White City, is situated near the end of the Avenue Louise, which, on the west side of Brussels, leads out to the beautiful Bois de la Cambre.

French Elections.—The general elections in France last Sunday brought out three thousand candidates for 597 seats. The results, as known so far, cover 531 election districts. Of these, second ballots will be necessary in 207 cases. In the districts where definite results were reached the Republicans gained eight members and lost one; the Radicals and Radical Socialists gained nine but lost fifteen; the Independent Socialists gained six and lost two; the Conservatives and Liberals gained three and lost four; the Progressists gained three and lost four. All the members of the Cabinet except M. Millerand, who will need a second ballot, have been re-elected. Among others who will have to stand for election a second time are M. Brisson, President of the Chamber of Deputies; Jean Jaurès, the Socialist leader; Boni de Castellane, and M. Delcassé, the former Minister of Foreign Affairs. The declaration of the results at

Chambon-Feugerolles, in the Department of Loire, was followed by a riot. The commissary of police was stabbed, the City Hall was burned and the local archives destroyed. Order was restored by a battalion of dragoons. The general result of the election so far is that the Government majority is slightly increased, but the relative position of the parties is not materially modified.

Special Colonial Tax Proposed.—An amendment introduced by a member of the Centre during the discussion of the Budget now before the German Reichstag has caused excitement in and out of parliamentary circles. The amendment provides that corporations and individuals in German Southwest Africa controlling a capital of more than 300,000 marks shall pay a special tax to the home government. The amendment was introduced during the consideration of the budget provision for a loan to cover the expense incurred by the Empire in putting down the recent serious uprisings in German Southwest Africa, and the motive, no doubt, is to force the colonists to share the burden of an expense undertaken largely for their well-being. The interested colonists, who have invested in the growing industries of the land mainly because of government urging, cry out against what they term a confiscation. They affirm that acceptance of the amendment will occasion a disastrous check to colonial enterprise everywhere, as the principle once admitted other nations will unquestionably follow Germany's example. Capitalists will be slow to put up with the injustice of a special tax to secure needed protection in their development of interests which, after all, say they, are for the common good. Herr Dernburg, Imperial Secretary of State for the Colonies, in an impassioned address which aroused a stormy scene in the Reichstag, strongly opposed the amendment, and the outcome of the Centre's proposal in this week's debate is awaited with interest.

New Obstacle to Prussia's Electoral Reform.—It had been expected that little opposition to the Government's act would be encountered in the consideration of the reform measure by the Upper House of the Prussian Landtag. But the special committee, to which the bill was referred, has attached to it a clause according to which all future changes in the Constitution must have a two-thirds majority before becoming effective. The Government majority in the Lower House is insistent in its demand that this amendment be withdrawn, and Premier von Bethmann-Hollweg, speaking for his party before the committee, declared in decisive terms that the clause could not be accepted by the Government. The Upper House for the present refuses to recede and the second reading of the bill in the Upper House is looked forward to with apprehension. The existent bitterness between the representatives and the Government, due to

the debate on the reform act, will be magnified if a third element of friction arises in the stubbornness of the Upper House. The opposition to the amendment among the members of the House of Representatives is based on the claim that under existent suffrage conditions a two-thirds majority for constitutional reforms is not attainable, and rather than see this condition coupled with the present electoral reform bill its defenders are willing to let the bill go by the board.

The Week in Austria.—The plan to erect a splendid memorial in Vienna, commemorative of the loyal friendship of Germany, which proved so helpful an aid in the troublous days immediately preceding the annexation by Austria of Bosnia and Herzegovina last spring, has fallen through. Since the death of Bürgermeister Dr. Lueger, who strongly favored the project, the committee in charge has practically disbanded.—The question of national partizanship continues to make trouble in the Reichsrath and there is little prospect that the Germans and Czechs will come together. Just lately an incident occurred to show how bitter the language question is become. The Common Council of Prague, dominated by the Czechs, has forbidden the publication of statements from the municipal statistician's office in German. A contract has been let to a French printing firm and the municipal records will appear in Bohemian and French.—Unofficial announcement is made that Emperor Francis Joseph will in June next make an extended tour through the newly-annexed provinces of Bosnia and Herzegovina.—The famous military band of the Fourth Infantry Regiment of Lower Austria has been invited to visit the coming exposition in Buenos Aires to give a series of military concerts in Argentina's capital city.

Theodore Roosevelt in Vienna.—Mr. Roosevelt was received with distinction by the Emperor of Austria and later met Monsignor Granito di Belmonte Pignatelli, the Papal Nuncio at Vienna, during a call the Nuncio was making on Ambassador Kerens. This incident was assumed by press agents throughout the world as indicating a change of heart on the part of His Holiness, Pius X, but the following statement was promptly issued by the Vatican: "The Papal Nuncio at Vienna did not ask for any instructions concerning his visit to Mr. Roosevelt, nor were any instructions sent to him from the Vatican. Therefore, as the supposition that the Nuncio was charged with a communication to Mr. Roosevelt is deprived of any foundation, so it is certain that his visit cannot have any significance."—The ex-President's welcome by the Magyars was an enthusiastic one. In Budapest and in his trip through the Kingdom the warmth and cordiality of the people's greeting were remarkable. The traveler was hailed as an apostle of freedom and the guardian spirit of the Hungarians in America.

QUESTIONS OF THE DAY

Don Rua and the Salesians

The announcement of the death of Don Rua, General of the Salesians, which was recorded in our last issue, has been received with expressions of universal regret. His career was noteworthy as it embraced the story of the more recent development and spread of a remarkable body of apostolic men whose lives are especially consecrated to the care of homeless or neglected boys.

Few Catholics are aware of the extent and character of the institutional work founded by Giovanni Bosco, who died in 1888, and who was declared Venerable as late as 1907 by Pius X. At the time of his death there were 250 houses of the Salesian Society in all parts of the world, instructing and sheltering 130,000 children and turning out every year an average of 18,000 apprentices. It was in 1845 that Don Bosco began in a humble way his night schools. With a solitary pupil in 1841, he had gathered around him twenty in February 1842, thirty in March of the same year, and in March a few years later, four hundred. In course of time there was established in the city of Turin, the first Salesian Home, which now houses more than a thousand boys. The municipal authorities at last came to realize the importance of the work and a fund was started for the erection of technical schools and workshops. The first church was built in 1868, and the society under the name of the Salesian Fathers and the patronage of St. Francis de Sales, was approved by Pius IX, provisionally in 1868, and formally in 1874. With the approbation of the Vicar of Christ, the work that in its inception had a thousand obstacles to meet, and a thousand anxieties to harass its founder, began to thrive prodigiously. After all, "neither is he that planteth anything, nor he that watereth, but God that giveth the increase." At the death of Don Bosco, thirteen years after Rome had set her seal on the Congregation, the Salesians could point to more than 6,000 priests, who had gone forth from their institutions, twelve hundred of whom had volunteered to devote their lives to the industrial and religious training of the poor and neglected among the boys and youths of many lands.

Turin the other day witnessed the funeral of Don Rua, the successor and disciple of Don Bosco. All Italy was stirred by the event and the solemn services were attended by 100,000 persons. Even the bitterest enemies of Christianity honored the illustrious dead, so universal was the tribute of admiration paid to his memory.

Don Rua was a native of Turin, where he was born in 1837. At the age of fifteen he entered the Salesian Oratory where he soon attracted the attention of Don Bosco and became one of his most assiduous pupils. The Salesian schools are so graded as to begin with the child's first studies, and then lead, for those whose vocation is

sufficiently marked, to seminaries for the priesthood. Freedom of choice on the part of the pupil in taking this step is absolutely respected. Don Rua after his preparatory studies entered the seminary and in due time, on July 29, 1860, was ordained a priest. Then followed a year or two at the Oratory where he taught Italian and the ancient classics. His success in the class room and his enthusiasm for the work, combined with an exceptional gift for government and spiritual guidance, were obvious recommendations for the directorship of the new Oratory at Mirabello, to which the young priest was shortly assigned by Don Bosco. This position he continued to hold after he became Prefect General of the Salesian Society, and until his election as Superior General at the death of the founder. Don Rua was re-elected in 1898 and continued in office, working for the good of the Society, and for humanity at large, until his death on April 6, within a few months of the Golden Jubilee of his priesthood.

How the work prospered under his guidance can be only mentioned here in summary. The houses of the Salesians during the twenty-two years of his Generalate developed from 250 to 500; the individual membership from 800 to more than 4,000. The *Salesian Bulletin*, the organ of the Society, at the death of Don Bosco, was printed in only three languages; at present it is printed in nine with a monthly circulation of 300,000 copies. The Congregation had then but few houses beyond the limits of Italy; now they are found in almost every country of the globe—in Italy, Spain, Portugal, France, England, Belgium, Switzerland, Austria, Palestine and Algiers; in North America and Mexico. Nowhere perhaps, are they doing better work than in the much maligned and little understood countries of South America, from Central America in the north to the extreme limits in the south—in Colombia, Venezuela, Ecuador, Chile, Peru, Uruguay, Bolivia, Brazil, the Argentine Republic, Paraguay, Patagonia and Tierra del Fuego. In fact there is not a single Republic in South America which does not possess several Salesian institutions. It was during Don Rua's life that the Church of the Sacred Heart was opened at great expense in London, and it was he who sent the Salesians to the United States; to them has been handed over by Archbishop Farley, the Church of the Transfiguration in New York City. The Provincial for this country has his residence in San Francisco.

It is well for Catholics to have in mind the work of these Apostolic men, Don Bosco and Don Rua, and of their numerous disciples when they read of similar work done by Protestant institutions, notably the Young Men's Christian Association, and wonder why Catholics are not equally active. Here is a Catholic organization which had its inception before the Y. M. C. A. was thought of and which is doing in many parts of the world an apostolic work for which little credit is given. The credit is withheld because the work is so little known. Blatant advertising is not a part of the program of the

Salesians, nor indeed of any benevolent or religious association that combines humility with activity. It is high time that the work of these men should be fittingly encouraged at home in our own land. Nowhere is the need more pressing. Before the flood tide of immigration had set in, an apostle whose name may be worthily linked with Don Bosco and Don Rua, and a kindred spirit, the zealous Father John Drumgoole, saw the loss to the Church and the menace to society resulting from the neglect of the waifs and strays, the newsboys and the street gamins of the metropolis. The Mission of the Immaculate Virgin which he opened in 1881, was the inauguration of an apostolic work which drew the attention as it drew the support of Catholics far beyond the confines of New York City.

In every great city of the land there is need of similar organized endeavor to help the boys; now more than ever, since everywhere are found little aliens, or children of aliens, who are brought up in congested districts amid degrading environment, and are made the prey of designing religionists who under the guise of charity and social betterment lead the lambs astray and despoil them of their only treasure the Christian, that is the Catholic Faith. Father Drumgoole has gone. His spirit and his work, thank God, remain. Don Rua, too, has received his imperishable crown. His last illness was short and his death tranquil and most edifying. He has passed to his reward, leaving his work as a heritage to the Church and to the Catholics of all lands. We are aware that devoted men are carrying on similar work in several cities of the Union, in Chicago, St. Louis, New Orleans and elsewhere. May not something more be done here in the United States, in the larger centres of population especially, to welcome the sons of the Venerable Don Bosco and his late worthy successor, Don Rua, and enable them to carry on their glorious work for the children of the poor, for the boys who roam our streets, who are, many of them, children of the same faith as ourselves, and have all of them been redeemed by the blood of Christ?

E. SPILLANE, S.J.

Missionary Heroism*

De Quincey has a classic description of the terror that grips the ordinary civilized person in the midst of an uncivilized race. "I know not," he says in a famous passage of the "Opium-Eater," "whether others share in my feelings on this point: but I have often thought that, if I were compelled to forego England and to live in China, and among Chinese manners and modes of life and scenery, I should go mad." And, after an interesting attempt to analyze the horror, he concludes, "I am terrified with the modes of life, by the manners, and the barrier of utter abhorrence and want of sympathy, placed between us by feelings deeper than I can analyze. I

could sooner live with lunatics or brute animals." If anyone suspects that this is the exaggerated fear of a timid and super-sensitive recluse, let him turn to "From Sea to Sea," by that hardy cosmopolitan who scouts everything unmasculine, Rudyard Kipling. "The mere mob," he writes while in Canton, "was terrifying . . . hear the tramp of the feet on the granite blocks of the road and the breaking wave of human speech, that is not human! Watch the yellow faces that glare at you . . . and you will be afraid, as I was afraid." He fled in a panic to Hong-Kong from "a big, blue sink of a city full of tunnels, all dark and inhabited by yellow devils, a city that Doré ought to have seen." One may catch a hint of the feeling for himself by penetrating the Chinese quarters of New York or San Francisco.

It was the end of the nineteenth century when Kipling's imagination shattered his self-control under the stress of a great and nameless fear. More than two hundred years ago Catholic missionaries put out in old tubs that would not be considered safe to-day on our rivers, much less on our inland lakes, and after months of tossing on strange and tropical seas, living under conditions that do not exist now in the worst of steerages, thrust themselves into those swarming Asiatic warrens, meeting death sometimes, sometimes living for years, alone of all the white race, among the teeming alien populations. In those days there were no tiffins and "At Homes," with globe-trotting guests. There are few of them even to-day for the Catholic missionaries. There were no wives and families and smart native servants, no dozing under a punkah, within hailing distance of the consul and with the warship of a civilized nation at anchor in the harbor. The men who stood up to the horrible fear clutching at their hearts, who wrestled with it and overcame it, were not rude, unimaginative sailors or soldiers; they were not reckless adventurers, nor beach-combers flung like scum from over the edge of civilization. They were students and scholars, university-bred and gentle in all their ways. They left fathers and mothers, sisters and brothers, behind them. They had nerves and were sensitive, the finest products of a highly advanced culture, with the instincts and preferences of gentlemen, even as De Quincey and Mr. Kipling. How they had the vast intrepidity to do and suffer the things they did in those far-off days is a mystery of heroism whose full impact the world has not yet received.

It is this trial of fear and loneliness amid hostile hordes and repulsive strangenesses that is apt to be most impressive to the reader of Father Campbell's "Pioneer Priests of North America." If anything the horror of helpless panic was accentuated in the case of the early Indian missionaries. Perhaps no race of savages ever combined in the same degree the qualities of brutality, cruel resourcefulness and ingenious cunning possessed by the American Indians. Their hatred was easily aroused, undying in its vigilance and quest, and most elaborate and revolting in the glutting.

*Pioneer Priests of North America. By T. J. Campbell, S.J. New York: The America Press.

The mind did not reel before any countless immensity of numbers as in the case of the Chinese; but it may well be that the mystery, which they threw over their fields and forests by their silent lurkings and ambushes and sudden forays, were a greater stain on the self-control of the European than the frank, unconcealed presence of Asiatic mobs. Gentle rearing, a long course of study in belles-lettres, philosophy and theology, a professor or executive in a college, and sometimes, as in the instance of Enemond Massé, attached to the royal court of France; afterwards a perilous trip full of squalid hardship across the Atlantic, a short sojourn in Quebec and then a surrender of himself up to hunger and cold, suffering and insult and torture, and probably death, in the heart of an unknown continent hundreds of leagues away from any white man's dwelling—this is the general formula, allowing for accidental variations, of the early Canadian missionary's career. No Church, except the Catholic Church, has ever inspired such a glowing page of heroic deeds; and one wonders whether in the history of the Catholic Church herself, in which even to-day surpassing heroisms are being practised, there can be found more startling instances of unflinching courage and cheerful hardihood.

The second volume of "Pioneer Priests," which has just been published, is devoted, outside of a preliminary account of the early Acadian mission, to a history of the Jesuit missionaries among the Hurons. The period covered is brief, sixteen years. The Hurons were not a good fighting race, and fell a prey, even to extinction, to the superior powers of their savage neighbors. But crowded into the short time at the disposal of the missionaries for the conversion of this tribe there are more tragedy, thrilling adventures, and frightful suffering than in any other of the early Canadian missions. The tribe lacked most of those qualities of character which were needed for self-preservation under the conditions in which they lived; they were exposed, and their missionaries with them, to enemies that kept circling around them restlessly in ever narrowing circles. Why the Jesuits thus allied themselves to a helpless nation and a hopeless cause is a problem we fling in passing to firm believers in the "jesuitical" tradition, kept alive by our dictionaries.

Father Campbell has not confined himself to picking out of the voluminous records of the "Relations" the pertinent facts for a consecutive biography of each of the missionaries—in itself no light labor; he has consulted nearly every known authority, living and dead, for scraps of evidence and he has pieced them together into a closely woven texture of skilful narration. Especially valuable is his identification of the ancient sites in the story he is telling with modern geographical localities. The author's style is felicitously suited to his subject. He has caught something of the nonchalant air of his heroes. They possessed to a remarkable degree the Gallic adaptability to strange environment; but in an equally remarkable degree they seemed to lack the theatrical self-conscious-

ness which, at least in the nineteenth century, we are wont to attribute to the French. Father Campbell has something of this impersonal quality in his narrative. He tells us the most startling things in a matter-of-fact fashion, catching us unawares here and there with a bit of dry humor in some crisp comment, and resisting always what must have been an urgent temptation to indulge in excited and enthusiastic dithyramb.

For, if ever a narrator could be forgiven for being carried away by his subject into perfervid reflections, it would be in such a story as this of the Huron mission. We cannot give here an idea of the demands made upon human endurance by the vicissitudes of that undertaking. The present volume is little more than an enumeration of reckless risks, hair-breadth escapes, captures, and incredible sufferings, each following another in quick succession and sometimes ending at the stake to the demoniac accompaniment of savageries too gross and excruciating even to be described. De Brébeuf is the central figure in the group, a giant in stature with a sharp mind and a dauntless spirit. Here is one of his adventures. He arrived for the first time in Quebec in June, 1625. In the following October he joined a band of Algonquins who were going to disappear into the western wilderness for their winter hunting. He had to take his share in the paddling and at the portages; he slept in the snow and in the over-crowded tents; he knew on starting out little or nothing of their language. He was not seen or heard of in Quebec till the following March when he turned up with an Algonquin dictionary and grammar of his own composition!

On another winter trip later on he did some rough travel for three days, crawling up icy hills on hands and knees and sliding down the opposite declivities—and this with a broken collar-bone! He was hated and feared by the Iroquois and his life was in constant peril. But he moves on through the story with a fine indifference for danger and a big forcefulness that awed even the savages. His end was what he prayed for all his life—burning at the stake and exhausting the inventiveness of his experienced torturers to devise new cruelties and engines of pain. His writings lead us to suspect that even in his death-throes he felt some disappointment at not having had more to suffer for the sake of his Divine Saviour. At his side the fragile and delicate Gabriel Lalemant suffered the most exquisite tortures, repulsive and shocking in their details, for fifteen hours before death came to release him. Lalemant's mother was still living far away in France. She became a nun at the news and devoted the rest of her life entirely to God as became the mother of a martyr. They were brave sons in those days, and they had need of brave mothers.

And so the tale of the Huron mission runs. It tries our powers of understanding, but nevertheless it is a fact, that these self-sacrificing men often met their greatest opposition and suffering at the hands of their own countrymen. In Canada they were harassed by the

Huguenots who had acquired control of the commercial enterprises of the colony; at home in France they were the objects of atrocious libels. It may be observed in passing that the Society of Jesus, never quite free from accusations of worldly policy and self-seeking machinations, kept pouring with strange prodigality its best blood into the Canadian missions for a century and a half.

It is worthy of remark that these men cannot be described as fanatics. To a non-Catholic fanaticism is the universal solvent for all sorts of religious heroism. But fanaticism is obviously the wrong word to use in reference to De Brébeuf and his companions. They were a singularly light-hearted and good-natured company, quick to seize and get what joy there was from the comical incidents of the day. The savages used to make the hut of the fathers a common place of sojourn, prying into their belongings, helping themselves to the provisions and shouting uproariously even while the priests celebrated Mass or said their prayers. "Why does the clock strike?" asked the wondering guests. "Ah!" explained one of the ready-witted missionaries, "when it strikes twelve it says that you must go out; also when it strikes four." And as the superstitious savages scrambled forth, we can see the merry twinkle in the eyes that watched them. The savages were not without a humor of their own which did not escape their religious teachers. A father strove to convey in gentle language to an obstreperous savage that he yelled too loudly during a certain religious ceremony. Just at that moment a cock crew outside the door. "Why, don't you make him stop," answered the Indian in his injured innocence, "he is talking louder than I am." One can hear the chuckle of the missionary as he writes the story down.

No reader of the "Relations" or of "Pioneer Priests" can fail to see in the writings of the missionaries those mental characteristics usually resulting from scientific habits of mind and those literary graces of genial humor and of keen observation, which no mere fanatic could simulate, much less claim as natural gifts. This is the test of doctrinal truth as well as of true sanctity that religious enthusiasm does not destroy the common sense and natural equipoise of the enthusiast. Enthusiasts without the human qualities of sanity and kindness have been common enough, principally outside of the Catholic Church. The Church never recognizes such sanctity by canonization. The human qualities, of course, are common enough also, divorced from anything like religious enthusiasm. The genius of the saint is exercised in the fusing of the two, and the genius of the saint has powers beyond the capacity of mere human nature to supply. It is a kind of genius peculiarly and, we venture to add, exclusively associated with the Catholic Faith.

JAMES J. DALY, S.J.

The Rt. Rev. Bishop Shaw was consecrated Coadjutor Bishop of San Antonio, Tex., in Mobile, April 15, in his native parish and in the Cathedral Church of which he had been rector, by his Grace Archbishop Blenk.

High Prices—Is Gold to Blame?

II

Statistics indicate that the supply of the necessities of life does not increase equally with the demand. The Department of Agriculture tells us that within a few years the proportion of food animals to population has fallen over twenty per cent. The trade returns show the number received at the shipping centres to be declining. England, whom we used to supply, is trying the experiment of importing pork from China. Our meat packers have their eyes already on the herds of Argentina and the export of wheat and flour is declining.

But there is no excess of gold to raise prices. Indeed the great banks find it far from easy to maintain their reserves. Gold is called for constantly, and the reasons of the demand are worth our serious attention. There are in general three. Gold is demanded for armaments, for civic improvements and for increasing the means of transport by land and sea. The first is an element of serious economic disturbance involving a vast quantity of unproductive work and an immense number, therefore, of absolute consumers, and, what is worse, the secret withdrawal from circulation of undiscoverable sums to fill the military chest against future wars. Civic improvements are the necessary consequences of the growth of cities. Smaller buildings must be torn down to be replaced with sky scrapers. Tubes, tunnels, water, light, sewers, public offices must be provided for, for the cities have been watered with Danae showers of gold and have fructified accordingly.

All these, too, mean the multiplication of consumers; so the third demand is the necessary consequence of the first and second. Railways must be built and ships must be launched that the world may be fed. Two new roads are being rushed across Canada to open new fields to the plough, new pastures to the herds. The Andes have been tunnelled, the Isthmus of Panama is being pierced to shorten sea routes. So far is it from lying idle by reason of its excess, that gold may be looked upon as the Hercules of the modern economic world burdened with labors that it alone can accomplish; and so far is the supply of it from being responsible for the rise of prices that were the supply seriously diminished prices would probably soar to an unheard-of height.

We have seen that the increased production of gold lessened the cost of production and distribution by engaging in the work a large capital demanding only a moderate percentage of profit and making possible the application on a large scale of scientific discoveries. At first, no doubt, the capitalist reaped huge rewards, but of these the workman has long been claiming his share. Wages have increased steadily and the hours of labor have decreased. The lessened cost of production and distribution have made these possible hitherto; but here also there must be a limit beyond which employers can

not go, at which their profits must vanish. As it is approached any diminution of labor or increase of wages must mean a rise in prices. The public must pay what the employer can no longer afford to give; and it seems that this is the actual condition of things. We hold, therefore, that the increase of consumption in the face of a relative limiting of supply, and the growing cost of production which the enormous stock of gold could palliate for a time but can no longer do so, are to be reckoned the chief causes of the universal rise in prices. We are far from saying the only causes. Extravagance of many kinds has something to do with it. There are those in this country that blame the tariff, and their view confirms ours, that the United States is approaching the time when all its food will barely suffice its own people, for the tariff can only raise prices of food by keeping foreign food out of the country. In face of the Congressional investigation into the matter we could not deny if we would that producers may be taking advantage of the public and that cold-storage warehouses may be bursting with food held for higher prices. But such causes as these are temporary and local: the fundamental causes beginning to make their effects felt all over the world, are, we believe, what we have indicated.

What is to be done? We hear of workmen asking an increase of wages. Certainly they should not be the only ones to feel the pinch. Employers should relieve it even though it cost them some privation for the moment; moreover, if there really be a food corner in this country, the raising of wages and salaries would help to open it. But the raising of wages cannot be a cure for high prices, but must rather aggravate the evil. The establishment of a multiple standard has been recommended, namely, the making of the rise or fall of wages with regard to a certain standard wage, proportional to the rise or fall of the prices of a given number of staple commodities with regard to a corresponding standard for each. But this is open to the same objection. If the rise of wages is one of the causes of the rise of prices, it cannot be a corrective of this rise.

The evil tends to cure itself. If production becomes more and more profitable, capital will be withdrawn from other employments and invested in it; and, as labor is drawn by capital an outflow of population back to the land will begin, increasing the number of producers and lessening that of consumers. But nature should be helped judiciously; and in the first place the cultivated lands in the neighborhood of towns should be made as productive as possible, and unproducing lands should be reclaimed. Then the movement back to the land, whether of individuals to lands near by, or of colonies to more distant ones, should be encouraged in every possible way, e. g., by loans, remission of taxes for a time, and even grants for houses, food and implements, if necessary. In newer countries immigrants should be directed to the unsettled lands and colonize there, instead of being allowed to remain in the already over-grown cities. This is the

policy of the Government of Canada with regard to the flood of immigration setting towards that country. It proclaims that it wants only agricultural immigrants, not such as will increase the congestion in towns: it wants hands to produce, not mouths to be fed.

Some will object, this will check the growth of cities. The assertion is true; but whether it be an objection and not rather an argument in favor of such a policy, is another question. The growth of cities may be healthy or unhealthy: it is decidedly the latter when it is accompanied by the heaping together of colossal fortunes on the one hand, and the reduction of the many to a mere proletariat on the other; when it implies the tyranny of capital and the insurrection of labor; when it means enormous house rent and congested tenements. To check this growth naturally by the natural, gradual transferring of the surplus population to the land would, therefore, be most beneficial. It would cost something.

Everything worth having must be paid for. The poor would have to pay in the sacrifice of the attractions of the city to which they have grown accustomed, and in the fortitude necessary to bear the temporary difficulties of their new life. But the money cost would fall on those best able to bear it, the capitalists. Land values, house rents, railway profits, even trade itself might fall off, at least for a time. But in economics little is really lost. The values disappearing from the cities would reappear in the fields and the homes: they who before had nothing of their own would come to possess, and thus would begin that redistribution of wealth many are seeking to bring about by unlawful means. This is what we have had in view when expressing the opinion that from the rise of prices may come the solution of many a pressing social problem.

And this redistribution may be accelerated by thrift. Whether on the land or in the town, every working-man and working-woman should produce as far as possible the things necessary for the family. Money now wasted on things unnecessary and still more on useless pleasures would remain in their possession instead of passing away to swell the accumulations of a few, and thus the cost of living with other industrial difficulties would be reduced to a minimum, and the remedies of all would be in the hands of those who have the greatest interest in their application.

HENRY WOODS, S.J.

Protection of Emigrant Girls

Some time ago an article appeared in these columns dealing with the important question of the protection of the immigrant girl, the girl that is obliged by adverse circumstances to leave the paternal roof to seek a livelihood in distant cities or lands. The attention of the readers of AMERICA was called to the Catholic International Girls' Protection Society and its praiseworthy efforts in the combat against the white slave trade. I had the good fortune to attend the annual meeting of the Western

German branch of this society held in Cologne, on February 16, last. Hundreds of active workers, armed with the tabulated results of a year's conscientious work, had responded to the call of their energetic president, Madame Karl Trimborn, wife of the well-known Centrist leader of that name. Mgr. Mueller, Auxiliary Bishop of Cologne, honored the meeting with his presence and took an active part in the discussion. A judge of the superior court was on hand to solve any legal questions that might turn up. All phases of the girls' protective question were thoroughly discussed with the aid of reliable statistics and still more reliable personal experience. The notes I took on the occasion are embodied in this paper.

The waters of iniquity are rushing in upon society from every side and threaten to engulf us. We must build strong dikes against them as the ingenious Hollanders do against the sea. This is precisely what the Girls' Protection Society has been endeavoring to do for the last fifteen years. Preventive protection is its watchword. Thousands of devoted women are daily sacrificing their time, their pleasures, their money, their health even, to prevent the servant girl, the governess, the nursery-maid, the shop-girl, the bar-maid, the factory-girl from falling into the clutches of the libertine and the professional white slave trader. The recruiting agents of this iniquitous traffic operate most successfully on board the transatlantic steamships, on the trains, in the stations. They go to work with the greatest cunning. Honeyed words, clever flattery, conceal their nefarious designs.

One plays the earnest lover, another is manager of a theatre or music-teacher and is enchanted with the beautiful voice of his intended victim, which only requires six months' training to be worth a fortune. A third is a "virtuous" paterfamilias on the look-out for a good governess or servant-girl. A fourth, a student of character, will boldly reveal his purpose, and describe life in the haunts of shame or the chambers of the libertine in such glowing colors that the weak, discontented, lazy, half-spoiled girl will rush with open eyes to her ruin. That "respectable" lady, who makes it a point to sit down beside the nursery-maids in the park or the promenade, and seeks to gain their confidence by sympathetic talk, is in all likelihood an agent of vice. The same human vulture hovers about the music-hall, the low theatre, the cheap restaurant.

In all the civilized countries of the world the "base traffic in human wares" is interdicted under heavy penalties, but it thrives none the less in secret. Exact statistics are, of course, hard to obtain. The investigations of the International Society for the Prevention of the White Slave Trade show that the "export" is greatest from Austria-Hungary and Russia, the "import," into Egypt, the Balkan States, Holland, Belgium and South America. Nearly all of the 6,000 prostitutes under police control in Buenos Aires from 1891-1901 were victims of the white slave trade. Of these 1,561 were from Argentina itself, 1,211 from Russia, 857 from Italy, 688 from Austria, 609

from France, 350 from Germany, 96 from Switzerland; in 1896, 117 of these unfortunates arrived in one month. In Vienna 180 agents are said to be continually at work. In 1905, 25,000 Hungarian girls were traded to the Balkan States alone.

At least \$50,000,000 are spent annually by the white slave traders in the various countries of the civilized world. During the last five years 250 of these shameless traffickers were brought to justice in Europe alone. Statistics show furthermore that from 60 to 70 per cent. of the inmates of houses of ill-repute are recruited from the ranks of the servant girls who flock in tens of thousands to the great cities every year with the bloom of health on their cheeks, and sunshine in their hearts. A city of half a million inhabitants like Cologne receives an average annual influx of 10,000 girls from the country districts. In the case of cities like Paris, Vienna and Berlin, it runs up to forty or sixty thousand. As the number of prostitutes in these cities ranges from forty to a hundred thousand, we can judge how vast is the number of those who

"Deplore that luckless hour

When idly first, ambitious of the town,

They left their wheels, and robes of country brown."

Ten thousand arms were stretched out to drag these poor girls down to their ruin. How many were stretched out to save them? At home, under the eyes of their parents, surrounded by the influences of religion, and the companions of their childhood, knowing everyone and known to everyone, they would in all probability have remained on the path of duty. Where should charity meet them, in order to help them, warn them, guide their steps in safety? In the labyrinth of the metropolis, in the dance-hall, the nickel theatre, the dens of shame, the dimly-lighted midnight side-street? No, the work of charity must begin in the homes of the girls, long before they set their faces towards the great city. There is a depth of wisdom in the trite old maxims: "Forewarned, forearmed;" "an ounce of prevention is better than a pound of cure." An unarmed soldier on the field of battle is a sorry spectacle, but the girl engaged defenceless in the deadly struggle for existence in the city, wrestling unaided "against the rulers of the world of this darkness," is a sorrier spectacle still by far.

It is notorious that the employment bureaus send their agents into the country districts to secure girls for the city even before they have left school. Necessity or cupidity causes parents in but too many cases to fall an easy prey to these speculators. The columns of the city press, with their thousands of want ads, are eagerly scanned by such parents, and situations are accepted by them for their daughters, without much thought as to their suitability and without any thought at all as to the dangers of the city. Other parents, more heartless than these, send their daughters to the city, in the hope that a season there will take the country edges off them,

polish them, and thus increase their matrimonial prospects.

This being the case, the eyes of parents and children must be opened to the dangers of the city. Priest and teacher, church and school, must work hand in hand to this end. From the pulpit, in the schoolroom, in season and out of season, the zealous pastor will enlighten his flock in regard to this most important subject. Priest and teacher will inculcate self-denial, mortification and love of work on the children committed to their charge, combat their vanity, their idle ambitions, their hankering after pleasure. When the girl leaves the school her training must be continued. Sodalities, conferences, lectures, manual training courses, are all excellent means to prepare her for the battle of life.

Of course no amount of preaching and teaching and warning can stem the tide of emigration from the country to the city. Social and economic conditions to-day are such as to make it not only necessary but even to a certain extent desirable. Here the work of the Girls' Protection Society must set in. It must send its agents into the remotest towns and villages; it must enlist the cooperation of parents, pastors, teachers, zealous women; branch-organizations must be founded everywhere. The aims and advantages of the Society must be made known in order to gain the confidence of the people. This can be best done by occasional lectures, by the distribution of pamphlets, by articles in the local papers, by posting the yellow and white placards of the Society in public places, *e. g.*, on the church bulletin boards. Do not insurance companies cover the face of the earth with their agents and advertisements, and do they not reap a plentiful harvest? But isn't the honor of the family, the soul of a maiden, worth more than a barn or a hay-rick?

Every parish priest, Cardinal Kopp, Prince-Bishop of Breslau said in a recent pastoral, should be a member of the Girls' Protection Society. And he set the example by joining it himself. Those who do not care to venture so far should at least have the printed matter—the guide, the year-book, the circulars, the introduction cards—of the Society on hand and make use of them when occasion requires. Such propaganda in the country districts has been productive of untold good in the vast Diocese of Cologne. Last year more than a thousand circulars were sent to all the parish priests, requesting them to enter on the enclosed cards the names of women well-qualified and ready to act as confidential agents in their parishes. Six hundred women promptly offered their services for no other recompense than that promised by our Lord to those who give a cup of water in His name. The literature of the Society was mailed to each of them, also the following list of questions: How many girls of your parish are employed away from home? With or without the consent of their parents or guardians? How old are they? What are their present addresses? Are they in danger in regard to faith or morals? The names and addresses of 702 were thus obtained and 75 of the girls were

exposed to great moral danger, a number of others were in doubtful situations, 22 were minors. The Society went about the work of rescue with great circumspection and secrecy, and its efforts were crowned with success in nearly every case.

But this work of rescue is usually attended with great difficulties; in many cases, for obvious reasons, it is hopeless. Hence the Society strives by every means in its power to lessen the number of such cases by taking the working girl under its protection from the moment she makes up her mind to seek her fortune abroad. It endeavors to meet the many dangers lying in wait for the traveling girl by as many precautions. A clear and precise itinerary is sent to her, containing directions as to trains, stop-overs, houses of refuge, homes, etc. She is provided with introduction cards and a guide, which she carries in her hand as a means of recognition.

If she is obliged to pass a considerable time in a strange city on her journey, board and lodging is provided for her in advance in a home, convent, or private family. Placards are posted in the trains and stations, warning her against the advances of unknown persons, and containing a list of homes, employment bureaus, etc., affiliated with the Society. At all the important stations a regular protective and vigilance service has been organized, called the *Œuvre de Gares, Bahnhofsmision*, or *Station Mission*, a certain number of devoted women—twenty, thirty or forty, according to the importance of the station—relieve each other, singly or in groups, in meeting the various trains, in order to welcome girls bound for the city, conduct them to their places of work; to assist the sick, the blind, the aged; to be on the look-out for suspicious persons, and if need be, call the guardians of the law to their aid.

The Station Mission has proved to be one of the most effective weapons, offensive and defensive, against the white slave trade. At the central station in Cologne, during the last three years, assistance was given in 8,978 cases; 1,961 night's lodgings, generally in some convent, were procured; more than twenty girls were rescued from the agents of vice, several of whom were brought to justice. The annual reports of the Station Mission in other parts of Germany, in France, Belgium, Holland, Italy, England (Dover, London), Ireland (Cork), etc., show that its generous efforts are everywhere blessed with success.

When the girl has been brought safely to her destination another phase of the Society's protective work begins. Environment, as everyone knows, acts powerfully on the moral character. It gives a different turn to our temper and our affections, to our views and desires. The girl from the country who goes to the city to earn a livelihood is, as it were, transported into a new world. A stranger at the hearth which gives her hospitality, a constant witness of family joys in which she has no part, she seeks distraction, sympathy, friendship, companionship, elsewhere, only too often to her ruin. It was the

contemplation of this sad and fatal isolation that made the poet exclaim:

"Oh! it was pitiful!
Near a whole city full,
Home she had none!"

"Home she had none!" In these words the duty of Christian charity is clearly pointed out: it must create a home-atmosphere for her in the strange city. The Girls' Protection Society does this by encouraging everywhere the founding of homes, guilds, etc., for working girls or making the already existing ones better known and patronized. Here, under the maternal direction of devoted protectresses, young girls of the same age and condition meet on Sundays, or as often as possible, to enjoy in common the great blessing of wholesome, useful and pleasant recreation. Here, too, they are prepared by careful and intelligent, practical training for their future role of mothers of families.

What a grand campaign has been in progress for years—with truly astonishing results, too—against all manner of infectious diseases! No labor, no money is spared to discover their sources, to prevent their spread, to stamp them out altogether. Is not the soul more than the body? Soul-hygiene infinitely more important than body-hygiene? Should Christian charity be content to heal those stricken with the plague of vice, when, by stretching out a timely hand, it could perhaps have prevented them from being thus stricken? Blessed and precious are the tears of soul felt repentance, but more blessed and beautiful are the tears of joy welling up from a heart grateful for innocence preserved!

GEORGE METLAKE.

IN MISSION FIELDS

ICELAND

Now almost exclusively Lutheran, this island has a romantic Catholic past which devoted missionaries are endeavoring to recall to life. Its area of nearly 40,000 square miles, nearly the size of Virginia, is largely an unproductive and uninhabited desert, but on the southwestern shore the genial warmth of the Gulf Stream gives life and vigor to shrubs and grass and makes life possible for the 80,000 sturdy natives. Fish from the ocean and ponies and sheep on the land are the Icelanders' sources of modest wealth at home, and his means of supplying his household with those comforts which his bleak native land does not provide.

Discovered in the ninth century by those venturesome sea rovers, the pagan Norsemen, it was named Snowland, for there the line of perpetual snow was only 2,700 feet above the sea. About the beginning of the tenth century, the tyranny of the Norse king, Haraldur, drove some of his subjects to seek refuge in Snowland, where a hand-

ful of colonists had already established themselves. Besides the Norsemen, who formed the immense majority of the settlers, there were also a few Irishmen. There were some Catholics in the company and all these banded together, the island chronicles tell us, and established the village of Kirkjubæ in the eastern part, where the pagans did not attempt to settle.

The first native Iclander to be converted, as far as the records show, was a certain Thorvaldur, who, in his wanderings, reached Saxony, where he was instructed and baptized. His representations induced Bishop Frederick to accompany him back to Iceland where they arrived in 981. But their missionary efforts were brought to a sudden close five years later, for the pagans rose against them and expelled them from the island. Two other attempts were almost equally barren of results, but in the year 1000 the Faith was generally accepted. By the authority of Pope Victor II two bishoprics were established, one at Skálhot in 1055, and a second at Hólar, whose series of bishops begins with Jon Soemundsson in 1112. The last Bishop of Skálhot, Ogmundur Pálsson, after a noble struggle for the Faith, was imprisoned by the Lutherans and died in exile in 1542. Jon Arason, whose name brings the list of the Bishops of Hólar to a glorious close, was beheaded for the Faith on November 7, 1550. In Catholic times, both the Benedictines and the Augustinians had religious houses on the island, the former beginning in 1120 and the latter in 1168.

Iceland became an appanage of the Danish crown in 1397. The introduction of the new religion in the sixteenth century was so effectually accomplished by the home government that for the five succeeding centuries the only outward signs of Catholicity in the island were to be found in the museum of the capital, Reykjavik.

The first missionary of modern times to brave the edicts which proscribed the Catholic faith was a French priest of the Diocese of Rheims, who went to the island in 1856, and remained there, persecuted and despised, for eighteen weary years. Freedom of worship was proclaimed in 1874, when the valiant pioneer was so enfeebled by age and privation that he was forced to return to his native France and prepare for death.

A few years later, the Vicar Apostolic of Denmark sent two priests to take up the thankless task, but real missionary work began in 1903, when the Society of Mary sent priests into the field. At the same time their hands were strengthened by the welcome arrival of a band of those heroic nuns whose zeal is world-wide, the Sisters of St. Joseph of Cluny. Their hospital and school do much to arouse the Catholic spirit which, after a lethargic sleep of five centuries, shows itself only in certain popular phrases, the Catholic meaning of which is utterly lost upon the people of to-day. May the devotion to Our Lady, for which the Icelanders were famed in the Ages of Faith, recall them from the barren wastes of Lutheranism to the "place of pasture" whence they were driven by Danish arms.

CORRESPONDENCE

Some Social Works in Paris

APRIL 10, 1910.

It has become a commonplace saying that the free-masons and atheists having taken the lead of what is called the social movement in France, Catholics are bound to strain every nerve to keep abreast of this movement. They have not the Government at their back, like their adversaries, neither have they the disposal of the large sums of money that the men in power bestow so freely when they wish to benefit the free-thinking institutions; hence their task is more difficult; they have to struggle against the persistent, if hidden, opposition of the Government, and, in many cases, against sordid difficulties that arise from want of money. But, although they are somewhat handicapped, the Catholics bring into the struggle a devotedness and earnestness that can exist only when a supernatural motive inspires human endeavors.

God's messengers to men are sometimes clothed in strange disguise; thus it is a recognized fact that the recent floods brought to many souls blessings more precious than the worldly possessions they swept away. The temporary refuges and asylums, organized and directed by Parisian Catholics for homeless refugees, proved what they were intended to be, homes of rest and refreshment, where the guests were received with a loving considerateness that was totally wanting in the refuges organized by the "Assistance publique."

To many of these men and women it came as a sudden revelation that the *curés* and the clericals were not what they are painted by the atheistic and socialistic papers. All the Catholic laymen, who are engaged in charitable works in the Paris suburbs, the Little Sisters of the Assumption, who work in the homes of the poor, the parish priests of the outlying parishes, where the inundations wrought untold havoc, all these are unanimous in their opinion that many baptisms and First Communion of adults that have taken place since January can be traced back to those dreary days of trial when priests and lay Catholics had a unique opportunity of coming into contact with a class of people who know nothing of them except from the calumnies that are circulated by the newspapers. The rushing waters of the Seine broke down the barriers of misunderstanding and ignorance, and, in many cases, with results that appear likely to last. We know of one refuge, organized by a priest, where seven baptisms took place among the homeless refugees; of another, where without being spoken to on the subject, a poor workman decided to send his children to the free schools, only because he had experienced the charity of Catholics. Examples like these might be multiplied. In an indirect manner, therefore, the inundations did their part as the messengers of God, and it is a fact that the social and religious works having for their object the moral training of the working classes, have received a fresh impetus in Paris since the month of January.

Thus, the retreat preached in the church of St. Eugène for the young dress-makers, milliners and typists of the quarter was an unexampled success. The instructions were necessarily short, the girls having at most an hour and a half during which to go to and from their shops or offices, hear a sermon and take their midday meal. On the last day more than a thousand were present. The preacher was a *vicaire* from the Madeleine. The

Archbishop was present and spoke to the young girls with his accustomed kindness. As their association is under the patronage of Blessed Jeanne d'Arc, he reminded them that, like their patroness, they were called upon to fight the good fight in a different and more humble sphere, it is true, but one where much courage is demanded from them if they wish to steer their way safely among the thousand temptations of the Paris streets.

In this same parish of St. Eugène, some charitable ladies were moved to pity when they saw that some of the young women and girls had no place but the streets for their midday recreation. They therefore placed a large garden and a big room at their disposal.

The *Œuvre du jardin* began in June, 1907; it is now flourishing; over one thousand young girls are regular visitors; their hostesses lend them books, provide them with games and occasionally amuse them with music during their free time. In the same neighborhood the Sisters of Charity have established a restaurant, where for fifty centimes (a dime), the girls can have a good meal; in another house, in the same quarter, is "*l'Œuvre du réchaud*," where the "*midinettes*," who prefer bringing their lunch from home, are given a table, a knife and a fork, water and the use of a gas stove for the sum of ten centimes.

Another work, recently founded, is the *Secrétariat social*, approved by the Archbishop in February, 1910. It was organized by a group of young Catholics, and its object is the welfare of the working classes. Its offices are open every day from nine in the morning till seven at night. It is divided into five sections, each having some particular feature of social work: lectures, syndicates, co-operative associations, libraries, "patronages," savings banks, etc., etc. It is in the hands of laymen who are in touch with the needs and aspirations of the laboring classes. The *secrétariat social* promises to be a powerful factor in the service of the good cause. Its aim is to teach the working classes to help themselves, and, its spirit being Catholic, it will, at the same time, steer clear of the revolutionary doctrines that pervade the social works founded by the anti-Clerical party.

The abolition of the Concordat has strengthened the independent attitude of the French Bishops. Bishop Dadolle, of Dijon, lately gave proof of this by refusing to permit the coffin of a senator, M. Ricard, to enter the church. This action of the Bishop created a sensation; the dead man's family and friends had counted upon the Church's tolerance in this respect. Though perfectly aware of M. Ricard's hostility to the Church they wished to have a religious funeral because it was more respectable. Mgr. Dadolle thus explained his conduct:

"You know," he said to one of the editors of the *Matin*, "with what joy the Church receives those who return to her" (and he gave two examples of men prominent in political life who, before dying, had repented and retracted) . . . "From M. Ricard we had nothing of the kind; he knew that he was excommunicated for having voted the separation, and he never gave any sign of regret. . . . My duty is to do all I can to persuade those who have left the Church to return, but if they refuse, why should I bury them with ceremonies they have ridiculed? . . . During their life-time, they are free to enter our churches if they please, but if at their last moment they give no sign of regret for the acts they committed against the Church, they must be buried without us."

Accounts from the provinces tell of the splendid re-

ligious fêtes of Le Puy, where a Jubilee takes place whenever the feast of Our Lady's Annunciation falls, as it did this year, on Good Friday. The quaint old city was brilliantly decorated with flags, banners and lights; hundreds of pilgrims came from all parts of France to be present on the first day of the Jubilee, March 24, and among them were many peasants from the mountains of Auvergne who performed the journey on foot. Although there is a decided falling off of religious practices in the French provinces, manifestations such as those that have taken place at Le Puy appeal to patriotism no less than to slumbering convictions, and are a protest against the growing indifference which, even more than open hostility, is the danger that most threatens the Church in provincial France.

ANGLO-FRENCH CATHOLIC.

The Workingman for the Workingman

In the obscure and dusty cellar of a house situated in the rue de Six-Jetons at Brussels, was founded in 1854 a society that to-day is spread all over Belgium. It was the mustard seed that in a short time became a great tree. To-day the Association de St. François Xavier numbers 366 societies with more than 80,000 members, all workingmen. It is an association for the Apostolate among the workingmen by the workingmen.

The association owes its origin to Louis van Caloen, S.J. He had been disagreeably impressed by the religious indifference among the working class and the difficulty felt by the priest in gaining their confidence. He thereupon conceived the design of forming a society of fervent apostles—laymen—who by prayer, example, word and action would help the priests in bringing back the strayed sheep. By a curious coincidence, while Father van Caloen was thinking over his project and recommending it to God in prayer, a locksmith of Brussels conceived the same design. He exposed his plan to the priest, who saw in this singular coincidence the will of God clearly defined for him. An association of laymen, all workingmen, was resolved upon. The first meeting took place in January, 1854, in a cellar. The number of men present was twelve, and like the twelve apostles of old they were united by one thought—the conversion of their fellow workingmen. Eight days afterwards the headquarters were the chapel of the Christian Brothers, rue des Alexiens. In March the men met in St. Anne's chapel, rue de la Montagne, and when numbers had made another change necessary, in the Church of the Jesuit College, until Father Caloen installed his growing association in a fixed home of its own in the rue du Miroir, where it has a beautiful church in Roman style, a hall, garden and café.

As has been said, the end of the Association de St. François Xavier is the apostolate among the workingmen by the workingmen themselves. This end is attained by the formation of a select few in each centre who are especially instructed and made zealous apostles. But in connection with the religious end there is a social and economic end. In the fusion of these several purposes, one subject to another, Father van Caloen was a pioneer in Belgium, to-day the country par excellence of social activity. The Association of St. François Xavier was the first society of workingmen to commence economical works. Before 1860 Father van Caloen had already founded in Brussels a savings bank, a mutual aid society, an evening school, a soldiers' circle and a public library.

From the outset the association received the approval of Cardinal Sterckx and was favored with many indulgences by Pius IX. Its spread in Belgium was rapid. In 1857, after three years of existence, it numbered 77 societies with 2,300 members, and 150 societies and almost 40,000 members in 1866. The magnificent jubilee celebration held at Brussels in August, 1903, gave evidence of its strong vitality. Although its principal development has been on Belgian soil, in the Flemish provinces most of all, the association has spread to Holland, France, Spain and even America. Thousands of women are affiliated to the work and participate in the indulgences granted to the men. Their rôle is one of prayer for the conversion of sinners.

The associations in the different provinces of Belgium are modeled on that of Brussels, but they enjoy the greatest latitude in the choice of the social works which they may wish to embrace. In many villages the weekly meetings are purely religious; in others the members meet for recreation and distraction after the recitation of the office and are thus preserved from evil influences elsewhere. In different places works of an economical nature are taken up with zest; syndicates or the *Boerenbonden*, savings banks, medical service, etc., etc. The last census showed fifty per cent. of the associations engaged in this work. The most important have also their own hall, library, band, singing society, etc.

Fifty-six years have passed since the first twelve members met in the cellar at Brussels under the presidency of Father van Caloen. The same Father van Caloen, to-day over ninety-three years old, is still at the head of the work he founded. God only knows the good accomplished and to be accomplished among Belgian workingmen by the Associations de St. François Xavier.

F. C. WHEELER, S.J.

China's Past Year in Brief

SHANGHAI, MARCH 15, 1910.

Great changes have occurred in China during the past year. The dismissal of Yuan Shi-kai at the very outset has deprived the country of one of its best leaders. The Regent and the Manchu party feared his growing authority, and he was suddenly hurled from power. Manchu ascendancy could not be established while he was in Peking. Yuan was a man of judgment and administrative energy; he was also quite familiar with foreign questions, and had a sound grasp of the Constitutional System which is being now established. Since his fall, constant internal discussions have developed at Court and between the various Boards in Peking, a vacillating policy has been displayed in dealing with all important questions, provincial independence has grown bolder and bolder, and the reform movement has received a decided set-back. At various times, the Regent has changed high officials who neglected to carry out Constitutional reforms, but as those appointed in their stead were brought up in obsolete ideas, they did no better than their predecessors. What is wanted is new blood, ability, honesty and earnest co-operation for the public welfare.

Towards the close of the year Kuan Fang, Viceroy of Chihli, was suddenly dismissed. A clash came between him and the Empress-Dowager, and the Regent had no choice but to bow to the nod of the power behind the Throne. The removal of these two prominent statesmen, and this for the most trivial motives, has left the Government without any commanding leader. The deaths of Chang Chi-tung and Grand Secretary Sen Kia-nai

have but added to the misfortunes of the situation. At the close of the year, it would seem there was a lack of confidence on the part of the foreign powers and even of the Chinese themselves in the stability of the present Government.

The inauguration of the Provincial Assemblies in November and December indicates a step forward in Constitutional Government, and deserves to be followed with close attention in the future. So far, these assemblies enjoy neither legislative nor executive power; they are merely deliberative, and can only make suggestions which may or may not be carried out by the Viceroy. In such conditions it was natural to expect that they would vindicate more independence, and this was the general temper displayed, a fact that will sooner or later bring this New Body into collision with the Higher Authorities.

M. KENNELLY, S.J.

The School Question in Belgium

LOUVAIN, APRIL 10, 1910.

A struggle has just been waging in this country that throws a strange light on conditions of which Americans with no knowledge of the continent little dream. In an unlucky hour two Socialists got together and interpellated the Minister of Sciences and Arts on the school policy of the Government. The country is on the eve of important legislative elections and they hoped to draw great stock from the fatal admissions of the Minister, and matter for many a fine tirade against the "clericals." They could hardly have taken a more fatal step, for if there is any one issue on which the Catholics are united as well as right, it is that very school question.

The Socialist Masson began by attacking the recent utterances of certain Catholics calling for equality of treatment, such as that of M. Kurth at Mechlin, and seeking to show the contradiction between the minister's adhesion to that speech, and what he, the orator, conceived to be the minister's duty. Now it may seem strange to us that while Catholics have been in power for twenty-six years, they are not better situated in the matter of schools. The same situation exists in Belgium as in the United States; the Catholic pays taxes for the public schools, and then has to support the Catholic "free" school to which he sends his children.

There is this difference. If the Catholics are the majority in the district, then the public school-teachers are Catholic; but if not, the teachers, and the teaching, are notoriously anti-religious and often anti-dynastic. Hence a very unequal state of education. In all the larger cities where the Catholics are outnumbered, the schools are bad, as in the country and the smaller towns they are good. Thus in Brussels, in their so-called "neutral" public schools, the text-book of "morals" is that of Jules Payot, which the French bishops have condemned—as chronicled at length in AMERICA—and whose author is by his office charged with enforcing neutrality in the schools of Paris.

The reason for this state of affairs is twofold: the cautious and tolerant attitude of the Catholics, and the very inherent difficulty of the question. Every solution thus far offered has failed. To subsidize all schools alike is to establish that principle of subjection to the State, dear to the Liberals. Other solutions offend that liberty which the party in power has always respected. Hence many insist that after all the present situation is best, even if unjust.

The Liberals' policy is clear. Their sole political dogma in Belgium is the omnipotence of the State, and

the subservience of the Church to it. Their aim is the expulsion of religion from the schools, just as in France. Hence a double line of conduct. The first step is the passing of obligatory education. This is to establish the principle; to give the State a hand in the school. It is enough. From that the step is easy to the famous "neutral" school,—neutral only in name. At present the law calls for an hour's catechism a week in all public schools. From the "neutral" school, there is hardly a step at all to the openly irreligious.

With all this in mind, the Minister, M. Descamps, replied; and then that keen old statesman, M. Woeste, rose to defend the policy he has always stood for. In one of the most brilliant speeches of a very brilliant career, he set forth the rights of the Catholics in the matter, and proved beyond a doubt the Government's tolerance. He then turned on his enemies, and that was what his enemies wished least of all.

They shrink from the semblance of a war of intolerance—before the elections, of course; and on this he hammered strongly. There was only one logical outcome of their present policy, he said, and the proof he triumphantly held out, couched in the very words they supplied him with in their angry interruptions; it was this very war of intolerance. Once more he had saved the situation, and from the crushing defeat the "bloc" had planned, it became a great victory for the Right, when one after another their best orators thrust the lesson home. The country was roused; M. Woeste had only had to hold aloft the banner of union for all to rally to it. And indeed the Catholics are only too willing to fight out the elections on that issue, for on it they stand united to a man and are sure to win thousands of votes they would otherwise certainly lose.

The "bloc" saw this and changed tactics. They tried to calm the storm they had conjured up. It was too late. Seeing the favorable state of public opinion, and that never before since 1879, the last "Education War," had the country been so much with them, the Catholics struck while the iron was hot, and, on the ground of common justice, introduced a bill giving a quarter of a million dollars to the "free"—that is, Catholic,—school-teachers. It was a masterly stroke. Those Catholics who were angered by the Government's late military policy were instantly appeased, while never perhaps had there been a more favorable moment for doing justice to the Catholic teachers. The bill was debated in the midst of an indescribable tumult, raised by the angry and baffled "bloc." M. Woeste again figured brilliantly, and the bill passed the first reading by a vote of 85-6, the whole Left having quit the house. It later passed the second reading.

Hence the arrogant intolerance of the anti-Clericals cost them dear. The Catholic party is more united than ever; the primaries have taken place and there is now almost a certainty of retaining all their present seats. The Flemish question is one that strikes across the whole of Belgium, regardless of religion and politics, dividing into two camps Catholics, Liberals and Socialists, and rousing the deepest and most uncontrollable feeling. The new bill, presented by two Antwerp deputies, MM. Franck and Segers, Liberal and Catholic respectively, tends to give more time to the use of the Flemish tongue in the classrooms of the colleges. The Catholics seem to have completely healed their differences, but the dissension on the Left is grave. The bill will probably pass by a mixed majority.

J. W. P.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, APRIL 30, 1910.

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* Garbling Public Opinion

Having taken ample time to sift the mass of journalistic comment, the *Literary Digest* of April 16 gives a belated comment of the Roosevelt incident at Rome in such fashion that public opinion is made to hold the Vatican at fault. To do so demanded considerable skill, and something more; but the inspired scissors possess all the requirements. The vast majority of our leading journals from every part of the country have condemned Mr. Roosevelt's action, yet the *Digest* has found "the serious comment of the lay press" commending the wisdom and even the tactfulness of our ex-President, and crediting the whole trouble to the blundering tactlessness of Cardinal Merry del Val. Brushing aside one set of journals as "anti-Roosevelt" and most of the remainder as not "serious" because humor adds spice to their censure, it proceeds for three pages to glean and garble, insinuate and discriminate, citing persons and paragraphs to its purposes with a deftness that turns condemnation into seeming commendation. As a finishing stroke, it wrests from its context a phrase of Archbishop Ireland's and stalks off with an air of lofty impartiality.

The use of Archbishop Ireland's name is characteristic of its methods. The statement of his Grace of St. Paul was convincing of the Vatican's propriety and the ex-President's blunder. Of this the *Digest* supplies not a hint; but the single phrase—that had the Vatican been discourteous American Catholics would resent it—which though perfectly proper in the context, is open to misinterpretation when wrenched from it, is selected for the grand finale.

Mr. Roosevelt's magazine is cited in full; so is his secretary's grandiloquent and inflated explanation in the *Times*; so is his own lengthy cablegram and even the mutilated version of the Vatican's reply to his requests

for audience; yet the true version which puts the matter in quite a different light is altogether suppressed. The Papal Secretary's account of the occurrence is also withheld, but the fabrication that the Cardinal's father rejoiced that his son had humiliated an American is cleverly exploited.

We are not interested in the religion or politics of the *Digest*: were it frankly partizan we should ignore it; that it plays the rôle of a Roosevelt press-agent is no concern of ours. Our objection is, not that it is biased or anti-Catholic, but that it is so while posing as an impartial exponent of public opinion. In that character it unearthed and published the Speer calumnies; while the press of all creeds of all the world were glorifying the Blessed Maid of Orleans, it represented her as an impostor; and after a silence of many months, it devotes a page of the present number to an elucidation of the theory that Blessed Jeanne d'Arc was a spiritualistic medium!

Catholics as well as all other fairminded people should not permit themselves to be hoodwinked by the disingenuous methods of this plausible gleaner. We understand that partizanship has not stimulated its circulation or advertizing. Bile and bias do not promote even literary digestion.

Socialism in Practice

Milwaukee being the first city to elect a mayor and a common council or board of aldermen of the Socialistic persuasion, that charming city by the lake will attract a great deal of close attention from the whole country, for the new administration is bound by ante-election platform pledges to attempt the execution of tremendous social and economic changes in the city government. Frankly, we cannot see a happy outcome to the proposed measures. As long as there is such an inexorable yet elusive thing as the law of supply and demand, as long as the table of United States money calls for ten dimes to make a dollar, human ingenuity will be baffled in trying to override one and ignore the other.

The new administration has already announced that it will not attempt to introduce at once all that its pre-election manifesto proclaimed, but that where questions of policy are involved Socialists will be placed in charge. Enough, however, of their platform remains to be put into practice to give some of their theories a working test and to arouse misgivings in the breast of the staid, matter-of-fact citizen who was too busy to vote on election day.

The city is to have cheaper fuel, light and bread, and car fares. Capital, but whence the funds to start or buy outright the necessary plants? If the city government is to use its funds for such purposes, it must have a larger income, and that income arises from taxes of one kind or another. The higher the taxes on tenements or lodging houses, for instance, the higher the rent will

soar. And who pays the rent? If the grocer must pay for a license to conduct his business, which at best yields a moderate return on the capital invested, the cost of the license must be added to his flour and potatoes.

If certain industries are to be taxed out of existence, the result may be realized, but even with that end accomplished income will still be needed. Theorists are not necessarily good managers. On the contrary, many a brilliant theorist has not practical sense enough to run a lawnmower economically. But when theories so opposed to the established order are to be reduced offhand to practice, we see, without prophetic vision, a confusion of end and means and a financial havoc which must afflict the city. We shall follow with keen interest the unfolding and application of the political cure-all in Milwaukee.

Legislation on the Scapulars

In one of our preceding numbers (see Vol. II, page 535) we quoted from an article of Father Ferreres in *Razón y Fe* on the new concession of the Holy Father concerning the use of medals instead of scapulars. Since that article of Father Ferreres appeared, Father Vermeersch, in *Supplementa et Monumenta Periodica*, for March, 1910, has published documents that show how easy henceforth it will be for the faithful to avail themselves of this new concession. These documents contain the authorized formulas to be used by those who wish to obtain the faculty of blessing medals for the purpose referred to above. According to these formulas, any bishop, superior of a religious order or congregation, or priest may get this faculty by applying to the Sacred Congregation of Rites. Upon due application the Sacred Congregation grants "the power to bless with the mere sign of the cross medals of the Blessed Virgin Mary that will replace the scapulars according to the terms of the petition." After five years the faculty has to be renewed. From the reading of the petition and of the corresponding grant it is clear that a medal blessed in virtue of this faculty may replace only the five scapulars that used to be joined together, that is, the scapulars, of the Most Holy Trinity, of the Passion of our Lord, of the Immaculate Conception, of the Seven Dolors, and of Our Lady of Mount Carmel. Moreover a medal thus blessed must bear the image of the Blessed Virgin and replaces the scapulars only after one has been duly invested with the scapulars themselves. As to the manner of wearing the medal, nothing is expressly prescribed, and it is not necessary to wear it suspended from the neck or close to the body, as it has already been explained in a previous official declaration.

These changes introduced by the Holy See with regard to scapulars prove once more that external devotions derive their value from the sanction and approval of ecclesiastical authority and not from the mere use of any

definite material sign. As Father Vermeersch remarks, this act of the Holy Father inculcates true, genuine piety and emphasizes the divinely given authority of the Vicar of Christ.

The Passing of Mark Twain

Samuel Langhorne Clemens, "Mark Twain," died at his home in Redding, Conn., on April 21, in his seventy-fifth year. The celebrated humorist was born in Missouri and, after an eventful experience as steamboat pilot on the Mississippi and as a journalist, rose to fame by the publication in 1869 of "The Innocents Abroad," a volume of extravagantly humorous travels, not devoid of coarseness, offensive both to literary taste and to religious feeling. His chief fame rests on books, like "Tom Sawyer" and "Huckleberry Finn," of the picaresque variety. Whether they will have the permanence in popular esteem which is accorded to classics may well be doubted. As an author, however, Mr. Clemens was perhaps, the most popular and successful of his time. His "Joan of Arc" written in serious vein is generally admitted to be one of the noblest tributes to that heroic figure in our literature, winning for him universal admiration and respect, and throwing into the background the flippant disrespect, sometimes amounting to blasphemy, of some of his more popular works.

Mr. Clemens, it has been declared, will exert a better influence for good in the future by the courageous example of his life than by his literary achievements taken as a whole. In the opinion of many he deserves to be remembered with Walter Scott, if not for the magic of his pen, at least for the same manly qualities of fortitude in adversity and resolute honesty of private life. Like Scott he engaged in the expensive business of publishing; like him, he failed and found himself burdened with debt at a time when most men are looking to rest from their labors; but, unlike Scott, he had the satisfaction of living to triumph where others would have succumbed.

The Pardoning Power

The action of the Governor of Tennessee in promptly pardoning his friend and political adviser, whose twenty-year sentence for the murder of Senator Carmack had been just affirmed by the State Supreme Court, should not be held characteristic of his State or section. The jury and the courts of Tennessee did their duty, and the Southern press is practically unanimous in upholding the law and condemning the governor. Their condemnation extends beyond the present case to his general abuse of the pardoning power—an abuse which unfortunately is not confined to Tennessee or sectional lines. According to the Nashville correspondent of a metropolitan paper, Governor Paterson has granted 956 pardons in three years, and in murder cases alone has nullified the work

of 152 judges, 228 lawyers and 1,824 jurymen. That in such a number of cases there were mitigating circumstances which jurymen under their oath were not permitted to consider, is inconceivable, nor is it likely that such a wanton abuse of power will be sanctioned by the electors of Tennessee.

In the neighboring State of Georgia, a governor who freely exercised the pardoning power was displaced after one term by the present governor, whose persistent refusal to reverse the action of the courts has but served to enhance his popularity. His view of the ethics of the question, cited in *AMERICA* (Vol. I, No. 22), has met with general acceptance:

"While the pardoning power conferred upon the executive is practically unlimited, yet it must be held in mind that it was the manifest intent of those framing the Constitution that it should be exercised in such manner as would not impair the confidence in the purity of the fountains of justice, the courts, or weaken the foundations on which society is built."

And again, in a later pronouncement, Governor Brown insists that while the example of frequent executive clemency generates disregard for legal restraints and conduces to criminality, on the contrary "respect for the law and a consequent desire to uphold and obey it, is inculcated by the certainty of its enforcement; and even mercy must be so discerningly extended as to suggest the constant presence of justice."

No such suggestion is discernible in the pardon granted by the chief executive of Tennessee. His example, if generally followed, would mean the usurpation of judicial functions by the political dictator of the moment; and it is much to be hoped that no political section will permit itself to be swayed by partizan considerations into upholding a course of action which threatens the peace and safety of all the people of the State.

One View of the Roman Incident

A New York weekly, edited by a non-Catholic, says editorially: "It seems rather strange that the Methodist Church should find it necessary to erect a building in Rome, at a cost of a quarter of a million of dollars, for its church and college work there in proselyting Catholics, when it had already in this city one of the greatest fields in the world. When the Catholics were few in New York the Methodists were a powerful body with churches all over the lower part of the city. The old John Street Church, which is a revered shrine to this day, was the cradle of the sect and was only erected through the tolerant spirit of the people, as it was an unlawful church. The Methodists of that early day were humble persons and met in an obscure place, but their religious zeal was admitted, and prominent Episcopalians and others joined in the movement to give them a permanent building. A fireplace was put in so that it could be classed as a dwell-

ing. The minister helped to build it. When the great influx of immigrants took place, Catholics came into these neighborhoods in such numbers that powerful Catholic churches soon appeared. Here was a better opportunity of proselyting than will ever occur in Rome. But the Methodists did not take advantage of it. Congregation after congregation moved away to more select Protestant localities uptown. The Catholic Church has grown to immense proportions without protest and without resistance on the part of the Methodists, once in almost complete possession of the field, and we find them established at great cost in Rome, which, however limited it may be in furnishing converts, gives a basis for religious clamor and bigotry."

The departure of the Rev. Dr. Ganss from Carlisle, Pa., to a new field of labor in Lancaster, is regretted by the people of the township where he labored for nearly twenty years. The *Carlisle Evening Sentinel*, expressing the feeling of the people he is leaving, says:

"It is always to be lamented when any strong and influential man leaves a community, and so it is much regretted that Carlisle is to lose Father Ganss, the rector of St. Patrick's church for a generation. He has been a most efficient churchman and to those of us who remember St. Patrick's before he took charge of it and see the work he has done in rebuilding the church and rectory and in building and establishing St. Katharine's School and the enlarged work among the Indians, his work is remarkable.

"Besides he has added much to the musical interests of the town in developing local talent and in bringing here some of the best talent of the country. Altogether, while wishing him well in his new field, we will all regret his leaving old Carlisle."

Interest in the acceptance of another post by Dr. Ganss, however, is not purely local. His excellent work in behalf of the inmates of the Indian School at Carlisle has enlarged the circle of those who follow his movements. For many years he has been looking after the spiritual welfare of the Catholic Indian youths at Carlisle and through his efforts has resulted substantial improvement in their religious condition. Not content with this, Dr. Ganss has given himself to the study of the larger questions involved in the Indian problem; he has mastered the history of government legislation for the Indians and the government policy since the days of the Grant administration, so far as the fluctuating conduct of the Federal Indian officials affected the civilization or Christianization of those wards of the nation. A series of papers, remarkable for keen analysis and scholarly treatment of the politico-religious history of the Indians, were written by him for the *Messenger* in 1907. It is hoped that the new rector of St. Mary's, Lancaster, will not be thwarted or embarrassed by his new duties from continuing his good work for the Indian Schools.

MAY-DAY AT OXFORD

In the old country across the sea, where Father Thames wanders through the low-lying fields, and hides himself away between the pollard oaks that crown his banks, there is a city made all of spires and turret tops and gabled roofs, with perhaps, some fair sprinkling of red brick villas; an ivy-covered, sunlit town, which the geography calls Oxford, and which a certain section of British youth knows as just "The 'Varsity." Of but moderate size, laid away among the low hills, it sends its towers into a blue heaven and is forever wrapped in a soft, warm air, that would seem to be its right by reason of the peerless gems of architecture which make the centre of its being. The history of a thousand years hangs over it, rich with the glamor that must always cling around the great triumphs of the human mind. For here, the master-intellects of the world have been fostered, cherished and reared to their giant perfection.

A library could not hold all the story that Oxford has to tell, a romance of domes and pinnacles, of shadowy rivers and stately schools. A man may step from the road into some echoing gateway, and lo, Time goes back three hundred years; grey walls are everywhere, dim cloisters and still courtyards, paved with the greenest, smoothest turf that grows. Or, at a dozen different points he may drop into a skiff and drift away through quiet aisles of tree and water, where the sunlight can but filter through their canopy, and only Nature seems to inhabit the earth.

On a time, I, the stranger of a day within the town, had spent an afternoon strolling through hall and chapel, cloister and shady walk. My thoughts had roamed into the past, over the time when England had held her Faith and gloried in it, and I had yielded to a fruitless sense of longing to see this home of high knowledge bend the knee once more to the Church and God. I thought of the men who had come out from these walls into the forefront of her battle line—Southwell, Campion, Acton, and—even since Unbelief had made its cradle and nursery here—of Newman, that matchless fighter for the truth and the highest things of life.

Then it was that some subtle spirit of the place seemed gradually to dominate all other thoughts, and held me captive just where a crumbling porch opened into a still quadrangle. Such a picture of calm beauty it would be hard to equal. The stone of three hundred years ago looked down on every side, its summits battlemented, its faces enriched with the noble Gothic ornament, its mullioned windows, diamond-paned, catching the sun's rays and flashing them back, bathing the grey walls in a flood of mellow light. Tall limes and taller poplars shadowed the walk that passed around the court, the whole a most perfect harmony of color, of sunlight and dark stone and oaken doorways and the fresh, young green of new-born foliage.

I fell to wondering how this thing could be, this rich atmosphere of other days, having but the space of an old grey wall between it and the twentieth century's noise. And the answer seemed to come straightway, quietly and forcefully, bearing down all doubt, from above the coping of an archway close by, where, eaten with age, stood a figure of the Madonna, kneeling before an angel—him who brought her heaven's news of her motherhood. Somehow, in this silent court, it was not strange that Mary should still be here, keeping her vigil of prayer through the long night of infidelity, though her name had been dragged in mockery across the centuries.

She seemed to fill her place now, as queen of all wisdom and culture, every whit as surely as when the sixth Henry proclaimed her title to his people. And the old stone image, cracked and broken as it was, made forthwith, a swift kaleidoscope of the years, wherein I seemed to see how the queen had held her sway, moving to the melody of her own songs, ringed round with her children, opening to them the full stores of learning that lead to her and God; then, alas, in the afterwards, standing again above the arch, praying always, and—alone.

All she may do in this latter time, is to fill her forgotten shrine with something of the peace of heaven, and shut out the rushing sound of the world as it races by, keeping this unruffled, perfect calm as a mantle about her, to remind them who may choose to remember, that through the darkest night of unbelief, she still is a queen enthroned, awaiting the King's good time for her people's return to their fealty and love.

When I reached my inn it was almost night. My landlord, setting a meal before me, enquired if I had admired the city. I answered him with a look, and he went on to suggest that I be present at the singing of the May Song next day. Full of the afternoon's dreaming, I started at the words. May Song? Had Mary come back to her kingdom? And was some new Era of Faith about to fulfil itself?

He explained it was only the keeping of an ancient custom. The story told that an eccentric benefactor, wishing to endow Magdalen College, had laid down as the condition of his gift that, on each May-Day at dawn, the choir should sing a hymn to the Virgin Mother from the top of the chapel tower. The Latin song had long since been exchanged for an Episcopalian hymn, but the old English melody was still in use, and many folks collected on the first of May at the bridge below the college, whence the ceremony might be easily followed.

Of course, I would be present, and as the sun rose behind the great oaks down on the river bank, I was leaning against the stone balustrade of Magdalen Bridge, revelling in the freshness of an English spring, and wondering at the intellect that had sent into the sky that square-cut chapel tower, lifted it in perfect grace of outline high above the mass of the surrounding buildings. Men surely prayed with their hands in those other days,

worshiping their God in the very stones with which they housed Him.

The coming ceremony must have been popular, for the bridge was filled with men and women and children. A hum of talk went round, light and rippling, with bursts of laughter, talk that was keyed up to the bright promise of the day. It was a morning when, to be just alive, with health and strength, seemed the most blessed gift out of heaven.

And now, there came a hush, and every eye turned upward toward the tower. White surplices were fluttering there. People whispered, "The choir is coming." A minute more, and out over the stillness of the young day, while the sun laid its first kiss on water and trees and age-worn stone, a song floated, and rose, and fell; a song of minor harmonies that clung about the tower, and dropped down to the listeners below, in a long sob of melody. It came again, and all the infinite pity of England's blindness seemed gathered in the echo. Three times the old chant was quavered out, then the surplices disappeared, and the tower was silent once more.

And the crowd, laughing and chatting, melted away; but I stayed on, leaning over the bridge, the spell of yesterday back with all its force, seeing my pageant as before, but more vivid now, more gracious, more beautiful. Here was a Queen Mother honored, beloved, leading her people to the wells of knowledge; a tender, all-loving sovereign, she and they, happy subjects, singing her praises at their work and their play, calling her name at every need, running to her feet at each trifling sorrow, seeking there, and finding all the mother's wisdom and comfort and loving care.

And I thought, in the days when England was Mary's and her Son's, it must surely have been good to live here. Her shrines everywhere, her image above each doorway, the schools and the halls of this hoar university, ancient even then, boasting everyone their allegiance to the gracious Queen of Wisdom. Glad mother of a happy land must she have been.

And now—now, they have forgotten her, and all the gaunt spectres of atheism gibber through the world, marking it for their own. A man might be forgiven for a sense of bitter helplessness—I had almost said, of hopelessness—at thought of his country's loss. The very song, whose echoes were not yet silent, was laden with the same lament.

Then, because it is good to get away sometimes from the stern realities, cloaked as they are with the grim pettiness of daily existence, because it is good to take wings of fancy, and bring heaven down to earth, making of earth a place where men love and do not hate, are clean and do not sin, serve their God and loathe the wrong, and count their most cherished privilege that of being the children of His mother, because it is good to forget for a little that we live in this sorry place called the world—I must needs, looking up at the stately tower, draw a picture for my soul, of this university as she

might be in some halcyon time to be, Mary's home, her shrine where men offered her their purest worship, lived but to do her honor, fought with tongue and pen for her dear name, and laid their laurels at her feet. So might this queen become a rich head-spring of holy influence to the sons of men, flowing out over the earth, drawing humanity into its embrace, bearing them on to the highest and noblest in human life.

An idle dream, no more, born of the sight of a broken statue, the sound of a simple hymn, and the sense of the glad spring sunshine. Yet one came back again from the flight with some far-off breath of that imagined heaven still scenting the air, caressing the soul, and making the daily strife seem just a little easier, the trials just a little lighter, the goal just a little nearer.

And, too, somewhere at the back of the soul, there may have been a faint inkling, the mirage of a million miles, that showed forth a shadowy outline of that day, when these things should really be, when the Queen Mother and her beautiful Son should be all in all to all men, and the heart-ache of this nether world drop into eternity and be lost in a perfect joy.

F. WAFER DOYLE, S.J.

LITERATURE

The Religion of the Chinese. By J. J. M. DE GROOT, Ph.D. New York: The Macmillan Co., 1910. \$1.25 net.

The Religions of Eastern Asia. By HORACE GRANT UNDERWOOD, D.D. New York: The Macmillan Co., 1910. \$1.50 net.

To portray the religious beliefs and practices of China and her neighbors before the inevitable change of the old order in those interesting lands of venerable lore and traditions, was the commendable purpose of two courses of lectures just presented to the public by the Macmillans, in two neat attractive volumes. Dr. De Groot is a well-known authority on phases of religious life in China, but he has dealt more with curious and rather superficial aspects of the subject than with the deeper questions of religious beliefs. This was true of his voluminous work, "The Religious System of China." In the present volume the first three of the seven lectures are mostly taken up with what might be called religious folk-lore and popular superstitions. He conveys the impression (p. 9) that Confucius shared in, and sanctioned, the extravagant belief in spectres, whereas it is well known that the sage studiously avoided the subject of spirits and preternatural manifestations. Dr. De Groot accepts the evolutionary theory of religion in general, ignoring the fact of supernatural revelation. In this, of course, we do not agree with him. As to China in particular, most of the best Sinologists admit traces of the primitive revelation in the ancient classics.

Dr. Underwood's course of six lectures is a more serious study, and gives a more satisfactory presentation of the subject. To begin with, the plural in his title is more accurate than the singular, for China, as well as Japan and Corea, has several religions differing in origin, beliefs and forms of worship. In the first paragraphs on "Taoism," there seems to be some confusion between the common meaning of the word Tao, way or doctrine, and its use as the proper name of a particular religion or philosophy.

In the treatment of Confucianism it is surprising that neither of the lecturers has noticed the positively materialistic turn given to the teaching by later philosophers, such as the famous

Chu-H'si of the twelfth century. Chu-H'si's tablet occupies the last place in orthodox Confucian temples. He is reckoned the last of the authoritative interpreters of classic antiquity, much as St. Bernard is held as the last of the Fathers in Catholic tradition.

Readers in quest of information about the Far East will find in these two little volumes much instructive and generally reliable matter, presented in a readable and attractive form. Dr. De Groot's English, though highly creditable for a foreigner, is not above exception. Fault might be found with Dr. Underwood's use of the foreign-looking word "Sinologue." If Sinologue, why not Assyriologue or Geologue?

WILLIAM L. HORNSBY, S.J.

Social Relationship in the Light of Christianity. By W. E. CHADWICK, D.D., B. Sc. London: Longmans, Green & Co. 1910.

A New Heaven and a New Earth. By CHARLES BRODIE PATTERSON. New York: Thomas Y. Crowell & Co.

East London Visions. By O'DERMID W. LAWLER. London: Longmans, Green & Co. 1910.

These are three painful books. The author of the first tells us that it is a development of the Hulsean Lectures, 1909-1910, and we think the Hulsean foundation might have been better employed. We are all agreed that social relationships are in an unsatisfactory state; and with regard to them he gathers together a mass of obvious assertions only to pick at them in a half-hearted sort of way. He does not give the remedies otherwise than vaguely, anxious apparently to avoid hurting the feelings of the members of the various anti-Christian schools. The main fault of the book is that the author is not equipped for his task. He is a Doctor of Divinity who does not know what a theological virtue is, and expresses himself in this bewildered and bewildering way: "These moral virtues" (the foundation of national stability), "are also regarded as theological, that is, they issue from the Divine Will and therefore are part of the nature or character of God." As the Doctor of Divinity writes in this style, it is not surprising that the Bachelor of Science undertakes to discuss social problems apparently without the aid of fundamental ethics. His acceptance of the broad conclusions of Biblical criticism does not help him to show social relationships in the light of Christianity.

The second is a still more distressing book, because it is arrogant in its ineptitude. Mr. Patterson thinks he has discovered that he is not "a worm of the earth" and "a miserable sinner," and would persuade others that they are like him. Life is short. Let us hope that he and they will discover their error before it is too late, otherwise, they will find the first subtitle of this book unverified, and that it is the way not to eternal life, but to eternal death. The second subtitle: "Thought Studies of the Fourth Dimension" is simply an imposition. The first chapter consists of definitions which do not define. Thus: "The mind is that part of us which pictures or images all things, and afterwards thinks, reasons and forms judgments of what it has pictured. Man's sense nature is that part of his being which corresponds to his five senses through which he comes into closer contact with nature." Yet, as all can see the "picturing faculty" belongs rather to the "sense nature" than to the intellect or "mind." In an advertising slip, R. Heber Newton lavishes encomiums on Mr. Patterson, and Mr. Patterson will no doubt do the same for Mr. Newton when occasion arises. Nevertheless, Mr. Patterson's new thought is only a very shallow exposition of old Pantheism and Gnosticism; and the Pattersonian. Rules for meditation are those of the Gymnosophists, with a slight change: for contemplation of the

navel the profound and original thinker has substituted contemplation of the solar plexus.

The third book is mysterious. The author clearly attaches a moral to it. But what this is, as Lord Dundreary used to tell us half a century ago, "is one of those things no fellow can find out." The preface says the book is "a statement and criticism of Life on an unusual plan;" "a portrayal of the conflict between a new soul" (if new, why does he write pourtrayal?) "and an old world, and the efforts that soul makes to construct some spiritual, floating ark, or even only seaworthy life-belt, against the deluge of scepticism that threatens to submerge the highest landmarks of the world." "The significance of the story and its views," it tells us, "will be best understood when it is considered as an Essay of Values," though what this means is not quite clear. The book is an unwholesome one. There is, nevertheless, some satisfaction for the reader. Having branded journalism as a profession of lies and without having changed his opinion, the hero joins the Pall Mall Gazette under Frederick Greenwood; as far as one can make out, marries the Star Lady, the daughter of a respectable mechanic, and, his hunger and humiliations ended, settles down to live at least comfortably and perhaps happily ever after. But whether in this he has the approval of the author, we are utterly unable to make out.

Idols of Education. By CHARLES MILLS GAYLEY. New York: Doubleday, Page & Co. Price 50 cents.

Professor Gayley, from California, unites his voice with the professors of the East in the condemnation of present educational methods. The weaknesses of kindergarten, primary, high school and college are set forth fearlessly and trenchantly. The indictment of the undergraduate is scathing and as true as it is sad. Electivism has enlisted one more high-executioner. Soon there will be none so poor as to do the god of the last educational decade any reverence. Unless something is done to stop the slaughter, there will not be a solitary mourner at the funeral of electivism. Latin and Greek with some science and history and everything prescribed up to Junior, at least, is in general terms the course outlined by Professor Gayley. In the lower schools he would have for part of the pupils industrial education, after the fashion of the medieval guilds. Mark that, ye adorers of modern idols! For others he would have a general training. In the colleges he does not seem to be an out-and-out adherent of prescribed studies, but would have courses for different professions. He proposes to gain time by improved methods, and to give a college degree at twenty-one and a professional degree at twenty-four. In this idea he is more modern than medieval. The book is eminently readable. The style is fresh and sparkling, and lends itself to apt quotation. The power to write so attractive a book is the best argument Professor Gayley could offer for his views. F. J. D.

Mother Erin, her People and her Places, Described Anew for Children. By ALICE DEASE. With sixteen full-page plates. St. Louis: B. Herder.

Few lands are better loved than Ireland, and in the simple and affectionate way in which the writer of this pleasing little book tells of the history and legends, the charms and glories of Mother Erin will not appeal to her childish readers alone. Some of her grown-up sons and daughters who are here abroad, will doubtless feel a tug at their heart-strings, when they read of the beauties of Erin's scenery, the story of her cities, of her Saints and heroes, and her famous sons of later days.

The style is bright, familiar and entertaining, and the numerous illustrations from photographs of the people and

the places, add interest and comprehension to the text. The chapter on the Saints of Ireland is a rhyming alphabet,—very naive in places, as where we are told of St. Aedh, the builder, that:

"He raised a hundred churches, in the country round
Monasterevan,

Which have now gone to ruin, and their builder's gone
to heaven!"

The description of a day in the life of a Connemara boy, which comes at the last of the book, is likewise very entertaining. And Malachi's day and the volume end happily together, when all the family kneel in the dusk, on the floor of their humble cabin, to murmur the soft Gaelic accents of their evening prayers.

E. F. G.

The Islands of Titicaca and Kaoti. By ADOLPH F. BANDELIER. New York: The Hispanic Society of America. Price \$5.00.

This is the latest work from one who has devoted his life to research into the customs of American aborigines and exploration of prehistoric ruins. After years of investigation among the town Indians of the Southwestern United States, he conducts us in the present volume to the shores of Lake Titicaca on the Bolivian plateau and there displays in detail the ruins of former days, acquaints us with the intimate life of the half-savage denizens of the district and relates their myths, legends and superstitions.

Somebody has defined "preface" as "the part of a book which is not read," and appended notes as "a way to shift blame." Here, at least, the preface is to be read and as for the notes plentifully supplied for each chapter, whoever misses them fails to get the benefit of the book. A modern map of the lake district and eighty-five full-page illustrations picture more fully to the eye what is so graphically described in the text.

The ruins, the flora, the fauna, the topography, all receive ample treatment. The description of the present state of the natives, their pretended poverty, their cannibalistic tendencies still but imperfectly controlled, their esoteric organization and rites, their incongruous combinations of religion and sorcery in their monotonous lives, unite to make a volume of surpassing interest to the archeologist, to the ethnologist, to the physiographer. How faint has been the impression made on the Indians by the centuries of Caucasian predominance is one of the most striking lessons of this monumental work.

A Red-Handed Saint. By OLIVE KATHARINE PARR. New York: Benziger Brothers.

A more expressive title would be "Slums, Cells and Society." The reader is piloted in quick succession through jails, drawing-rooms, workhouses, convents, monasteries and London slums by an interesting and well-informed guide, who has the knack of imparting credibility to a very marvelous narrative. To a strong and healthy faith and a decided preference for black or wandering sheep the writer unites the literary gift. The heroine is gradually educated from a murderer to a saint without straining probabilities. There is a great variety of good and bad thieves and other criminals, evidently drawn from life; Periwinkle Poll might have stepped from the pages of Dickens, had Dickens possessed our author's spiritual insight. From the lowest strata of society we pass at once to the highest, and here the writer is not so convincing. Sceptics, Modernists and Higher Critics are promptly and effectively silenced, but only convinced by the example of the converted criminals. Several

enter religious life, and here we particularly commend the author's racy refutation of prejudices and false notions which are too common even among Catholics. In some 300 pages she touches on a large variety of live topics and generally adorns them. We cannot think with her that a favorite cat "deserved Christian burial in consecrated ground far more richly than some of those humans who lie there." However, save in a few points like this, she is always correct in tone and text. The moral is contained in a series of questions on page 1: "Why do we spend hours a day reading all the rubbish that is turned out by the ton from countless presses, and squeeze spiritual reading into a grudging, yawning ten minutes at bedtime? Why do we sit up till the small hours playing bridge and not make a point of never missing daily Mass? Why do we send subscriptions to Rescue and Prisoners' Aid Societies, and then dine blandly with people who are much more really criminal than half those in prison?" The binding, printing and cover design do credit to the publishers.

The Wonders of the Universe, What Science Says of God. By JAS. L. MEAGHER, D.D., Member of the Association for the Advancement of Science, President of the Christian Press Association. New York: Christian Press Association.

The book is divided into five parts: the wonders of the heavens, of the solar system, the earth, life and human life. It is an interesting epitome of the sciences of astronomy, geology, physics, chemistry, physiology and others. The tone throughout is deeply religious. The author continually calls attention to facts which might easily have been otherwise, but which show forth Infinite Intelligence and the designs of an over-ruling kind Providence. The Galileo case and the theory of evolution are especially well treated. For lectures, sermons and instructions the reader will find an abundance of most interesting material.

From a scientific standpoint we cannot subscribe to everything the writer says. Thus we cannot admit that the radiations of the stars keep the earth warm, nor that, "if suddenly these vast suns were blotted from the firmament, life would cease from earth." Nor do astronomers say that Arcturus is the central sun of the universe, nor that we shall "plunge down near his surface, and his heat will melt our world." The writer even gives December 22 in the year 55,905 as the date when we shall "be on the opposite side of Arcturus." He says that "plants and animals survived former Arcturus summers and will again," a prophecy which plainly contradicts the preceding statement.

WILLIAM F. RIGGE, S.J.

THE PORTAL

I said, when Pleiades was up and all the starry choir
Sang to the countless hosts of space with tongues of living fire:
How wonderful, how wonderful this house of glittering things,
This marvel of Orion's belt, this blaze of Saturn's rings!
How vast the spaces of the home, where suns like fireflies shine;
Where wreaths of constellations hang and twine and intertwine;
Where mighty Sirius drifts along, a thistle zephyr-fann'd;
Where huge Canopus floats and gleams, a speck of glowing sand;
Where runs the endless Milky Way, a silver bridge of light;
Where stands the Pole Star at his post, the helmsman of the
night;
Where Distance hath not term nor name and Time outstrips
the mind,
Where clouds on clouds of wheeling worlds blow down the
cosmic wind—

Then spake a mystic inner voice, as soft as mid-May blooms—
"This is the portal of God's house wherein are many rooms!"

JOHN JEROME ROONEY.

BOOKS RECEIVED

- History of the Irish Parliamentary Party—1870-1890. By F. Hugh O'Donnell, M.A. Two Volumes. New York: Longmans, Green & Co. Net \$5.00.
- Psychology of Politics and History. By J. A. Dewe, M.A. New York: Longmans, Green & Co. Net \$1.25.
- Compendium of History. By M. J. Kerney, A.M. Revised and Enlarged by Charles H. McCarthy, Ph.D. New York: John Murphy Co.
- Ancient and Modern Imperialism. By the Earl of Cromer. New York: Longmans, Green & Co. Net 90 cents.
- Tales of Bengal. By S. B. Banerjea. Edited by Francis H. Skrine. New York: Longmans, Green & Co.
- Brownie and I. By Richard Aumerle. New York: Benziger Bros. Net 85 cents.
- The Undesirable Governor. By F. Marion Crawford. New York: The Macmillan Co. Net \$1.50.
- The Mass and Vestments of the Catholic Church. Liturgical, Doctrinal, Historical and Archaeological. By Rt. Rev. Monsignor John Walsh. Troy, N. Y.: Troy Times Art Press. Net \$2.00.
- The Apostles as Everyday Men. By Robert Ellis Thompson. Philadelphia: The Sunday School Times Co. Net 50 cents.
- Missale Romanum. Editio Decimaquinta post Alteram uti Typicam a S. R. C. Declaratam. 1910. New York: Frederick Pustet & Co. Net \$4.00.
- The Story of the Kings of Rome. Adapted from Livy. By G. M. Edwards. New York: G. P. Putnam's Sons. Net 40 cents.

French Publications:

- Direction pour Rassurer Dans Leurs Doutes les Ames Timorées. Par le P. V. H., de la Compagnie de Jésus. Paris: P. Téqui. Net 1 franc.
- La Sainte Vierge. Exercice en Trente Méditations. Par L'Abbé P. Feige. Paris: P. Téqui. Net 1 franc.
- Traité des Scrupules. Instructions, par M. L'Abbé Grimes. Paris: P. Téqui. Net 1 franc.
- Direction Pratique et Morale. Par R. P. Quadrupani. Paris: P. Téqui. Net 1 franc.
- La Bienheureuse Mère Barat. Trois Panégyriques. Par Gabriel Billot. Paris: P. Téqui.

Pamphlets:

- On the Sands of Time. Prize Oration in Nebraska State Oratorical Contest. By Francis P. Matthews. Omaha, Neb: Creighton University.
- The Month of Mary. By Rev. B. Hammer, O.F.M. New York: Frederick Pustet & Co. Net 10 cents.
- Small Talks on Auction Bridge. By Virginia M. Meyer. Together with Auction Bridge Score. San Francisco: Paul Elder & Co.

Spanish Publication:

- Principios De Sólida Piedad. Por Rev. Padre Eutimio Tamalet. St. Louis: B. Herder. Net 50 cents.

LIBRARY NEWS AND NOTES

Andrew Lang has reviewed, in the English *Bookman* for April, Dr. Hay Fleming's work, "The Reformation in Scotland." The Doctor is gently taken to task by Mr. Lang for the usual squinting views about the Catholic Church so common in our literature. We think our readers will enjoy the very sensible commentaries of the distinguished man of letters.

Dr. Fleming went to great pains in order to show the licentiousness and ignorance of the Scottish clergy before the Reformation. "Would it not have been more interesting," says Mr. Lang, "to ask how the clerics came to be so regardless of their vows? That is not the necessary consequence of priestly celibacy; in our own day we do not, I suppose, hear of more scandals among the celibate Catholic clergy than among those of other denominations, whose ministers may marry at will. The causes of the cor-

ruption and ignorance seem a topic better worth insisting on than the notorious facts. The Church, as a wealthy yet weak corporation, was the milch-cow of the nobles, the gentry, the Crown. Younger sons and illegitimate sons of secular tastes were thrust into offices which demanded men of learning and piety. The occupants hated learning and gave themselves up to diversion. The Renaissance, like the spring, came slowly up this way, and it has sometimes occurred to me that the great medieval Revivals of religion—the Franciscan for example—reached Scotland, if not tardily, still with a much weakened impact."

Mr. Lang meets the charge of the Doctor that the preaching of the medieval Church was apt to be "much more diverting than edifying" by declaring that "the Presbyterians made preaching the main thing, to the great affliction of many not ungodly men, and were diverting only occasionally and unconsciously." As to the learning among the pre-Reformation clergy he calls attention to Bishop Hooker's statement, that in 1551 he found twelve conspicuously learned men among the three hundred and eleven incumbents in the Diocese of Gloucester, and he asks very pertinently whether twelve conspicuously learned men can be found to-day among three hundred and eleven ministers taken at random in Scotland or England.

Mr. Lang very justly explains the ignorance of the churchmen of those days as being such "not because they were Catholics, but because they were listless hangers-on of a wealthy ecclesiastical corporation." He cannot see that the Catholic faith must keep its possessor ignorant. "To-day I do not think that our Protestant clergy are more learned than their brethren of the Catholic Faith on the Continent. They maintain no anthropological review like the *Anthropos* of Père Schmidt; they do much less for palæontology than several abbés in France; when I wanted a clear summary about Minoan religion, I found that the best was by Père Lagrange, in a French serial devoted to biblical studies. It is not this or that creed which fosters a learned clergy; other conditions are at work."

Dr. Hay Fleming's examples of the credulity and superstition attending clerical ignorance before the Reformation are not more striking in Mr. Lang's opinion than the credulity and superstition practiced by the Reformers. Attention is called to the liberty of conscience which meant "liberty to trample on the conscience of Catholics." And then Mr. Lang, one of the greatest authorities on the Reformation period, makes this unqualified and direct assertion: "The Reformation was un-Christian in its methods; that is the short and the long of it."

In referring to the church-despoilment

and church-wrecking indulged in by the "Brethren," after pointing out how Knox denied such a thing in his History and asserted it in a private letter, Mr. Lang introduces a comparison that is startling even to ourselves. "Seventeen centuries of Christianity and of war," he writes, "have spared infinitely more of the 'monuments of idolatry' in Greece than have been left to Scotland in the shape of cathedrals, church plate, and other relics of medieval art."

A Protestant evangelist in Little Rock treated his innocent listeners recently to a song composed "to the best of my ability," and "the expression of a great heart experience which was mine a few days ago." He confessed, however, to having difficulty in giving it a title; whereupon Mr. James A. Gray, a prominent attorney of Little Rock, wrote a letter to the editor of the paper containing the above account, suggesting a solution of the Doctor's difficulty, namely to retain the title which Adelaide Ann Procter herself had given the song at the time when she composed it.

Reviews and Magazines

"We should know, even if we had no previous information on the subject, that no one but a Catholic could have written the poetry of Coventry Patmore; so, none save a Catholic could have given us the prose of Hilaire Belloc." This is the keynote of the current *Catholic World's* two opening numbers, both exquisite in literary form and spiritual insight. Virginia M. Crawford pictures the style, substance, trend and winning originality of Belloc's principal works: "The Eye-Witness," "The Heart of Penelope," "Barbara Rebell," "Marie Antoinette," "A Path to Rome," "Esto Perpetua," "The Old Road," "Danton," "Robespierre," "Marie Antoinette," "Caliban's Guide to Letters," "A Change in the Cabinet," his brochures on Socialism and on "Everything and Nothing." "History and biography, essays, travels and novels, political tracts and nursery rhymes, he has tried his hand at them all and failed in none." Her sketch has proved the writer's final verdict: "Mr. Belloc is an exhilarating writer with a keen imagination, strong sympathies, and a mind instinct with Catholic faith."

Katherine Brégy concludes her admirable critique of Coventry Patmore as a man and a poet, exhibiting him in a more lovable and intelligible light than, we think, has been shed on him before. His theme was Love, the nuptial relations of the soul to its God and the essential, passionate humanity indissolubly wedded to Catholic theology.

M. K.

EDUCATION

The Presbytery of Dayton, Ohio, representing all Presbyterian churches in five counties in the southwestern part of that state, by decisive vote has decreed that the University of Wooster will not seek to be a beneficiary of the Carnegie pension fund for superannuated professors. The reason of the decision is the stipulation by Mr. Carnegie that to obtain the money the university must agree to be released from all denominational control. Most of the speakers discussing the question in the meeting of the Presbytery argued that to accept the money would be tantamount to forfeiting principle; that the university could not be severed from church control; and that the institution would even lose financially by accepting the proposition, since the action would alienate the support of their own people.

The shortened syllabus of studies announced for primary schools in New York State is to find imitators. Mrs. Ella Flagg Young, Superintendent of Schools in Chicago, has been revising the courses of study in the schools of that city, and has ready a list of changes to be presented to the board of education. While not quite so radical in her plans as the New York school officials, Mrs. Young advocates the elimination in primary grades of those branches which are merely preliminary to the secondary school work. Just as in New York, Mrs. Young finds that in Chicago a notably large percentage of primary grade pupils end their school training with the close of the primary grades. "There is no use," she claims, "in teaching children the elements of algebra unless they intend to go on with the study—and most of them do not." Thoroughness of drill in the three R's is beginning to appeal to educators as the one suitable course for primary schools; and in this return to old ways we have another proof that we are not as wise as we have been fancying ourselves to be. It is to be hoped that the view will prevail not alone in regard to those children who have no expectation to go on to high school work. There is no call for electivism in primary grades—plain drill in the elements is the sufficient and necessary course for all primary pupils. We are confident that the scheme of modified electivism, explained in this column in our issue of April 16, and soon to be tried in the schools of Cleveland, will be found to be an ill-advised experiment.

Right Reverend Bishop Aldering, of Fort Wayne, has succeeded in carrying into effect a plan some time contemplated. To provide High School accommodations for boys finishing the work of the Parochial

Grammar Schools in Fort Wayne and its vicinity, he has opened a Central Catholic High School in his diocesan city. The new establishment is making a gratifying record in its first year, and Bishop Aldering is to be congratulated on the success attending the solution of a phase of the school question of grave importance in centres where no provision for Catholic advanced training has as yet been made. The New High School is in charge of the Holy Cross Brothers, and Fathers Miller and Moorman, of the Cathedral, are on its staff of Instructors.

Marquette University, Milwaukee, Wisconsin, has decided to establish a school of economics as one of its departments, to be opened at the beginning of the next school year, October, 1910. The *Marquette University Journal* in its current issue makes formal announcement of the project, which will be a welcome evidence of the growth of this youngest of Catholic universities in the West. The necessity of a school of economics was discussed by the board of regents at its first meeting in the spring of 1909, and the resolution then taken has been since made feasible by the perfecting of plans looking to the financing of the school. The scope and aim of the school, as the *Journal* explains, "will afford Milwaukee and vicinity opportunity to secure an advanced and progressive education in commerce, accounts and finance, of collegiate grade." The course will be two years, and Prof. W. C. Webster, Ph.D., now of the department of political economy in the University of Chicago, has been chosen dean of the new school.

The *Evening Post* of New York makes fine use of an old thought in a recent editorial on the "Specialized University." The writer is discussing Lord Rosebery's suggestion that the university solve the increasingly difficult problem of the multiplicity of subjects by what he calls co-operation. In this co-operation system each university would "concentrate its efforts frankly on whatever group of subjects it feels itself most qualified to teach, while subjects not directly related to the particular function of the institution might still be pursued to a certain point; but they would be given a subordinate place without reference to their final utility." The writer finds in the suggestion a refinement of specialization, which will change the entire scope of university training. "That fine humility in the face of the vast field of intellectual endeavor which it is one of the great functions of a university to instil, could never," he argues, "be developed under such a system as this. Everyone would know, of course, when he stopped to think of it, that his intellectual

vista was only the foreground of a great estate, but his normal habit of mind would be quite unaffected by this consideration. The men produced by the system would be among those of whom Newman wrote, 'They see the tapestry of human life, as it were, on the wrong side and it tells no story. . . . Nothing has drift or relation; nothing has a history or a promise. Everything stands by itself, and comes and goes in its turn, like the shifting scenes of a show, which leaves the spectator where he was.'

SOCIOLOGY

The National Conference of Catholic Charities, formed recently at the Catholic University, promises encouraging results. Early in the year, as announced in *AMERICA* at the time, Right Rev. Mgr. Shahan issued an invitation to a number of representative laymen and priests in the field of charity, for a conference at the Catholic University, February 19 and 20. Washington, Baltimore, New York, Chicago, Boston, Philadelphia, Newark and other populous centres were represented by active and experienced workers. The two days' deliberations showed that a National Conference of Catholic Charities was both desirable and feasible. The plan contemplates the holding of an annual gathering where all phases of Catholic charity may be discussed and where leaders from that field in different sections of the country may become personally acquainted.

No effort will be made to hamper the large freedom of action heretofore enjoyed, or to commit the association or individuals to any definite policy in charity work. It is felt, however, that a regular and frequent interchange of views will be helpful, and that a clearer view of the distinctively religious principles that animate Catholic charity will result from closer association among the active workers. The first National Conference will be held September 25 to 28, at the Catholic University, Washington, D. C. His Eminence, Cardinal Gibbons, has accepted the office of Honorary President and Monsignor Shahan, Rector of the University, is President of the Conference.

Many Archbishops and Bishops have already signified their warm approval of this work. As the organization of the Conference progresses further information will be given out in the hope of awakening widespread interest and cooperation. It will aid materially if all associations of Catholic men and women devoted to charity in any of its forms would send the name of the society and any officer, in order that all announcements concerning the Conference may be sent to such associations. All communications may be addressed to Rev. Dr. William J. Kerby, Secretary of the Na-

tional Conference of Catholic Charities, Catholic University, Washington, D. C.

Our readers are familiar with the special works of the Society of St. Vincent de Paul. There is the Fresh Air Farm at Spring Valley, where last year 2,200 children were entertained for two weeks, and there also is St. Elizabeth's Convalescent Home for Women, open all the year round, which helped 525 poor mothers and working girls back to health. It maintains, too, the Catholic Home Bureau, which has already taken 2,000 orphans from public institutions and placed them in Catholic families. In this work it has shown itself so conscientious, so watchful over the children thus placed out, as to have received from the State Board of Charities the highest commendation. Besides these it has clubs and settlements, prison and hospital visiting, parole, probation and other charities. Its members are comparatively poor; and though they give freely of their own means, they need assistance in carrying on these charities. Hence every year they provide a public entertainment for this purpose. This year the Rev. Matthew C. Gleeson, U.S.N., who was chaplain of the flagship of the fleet which made the tour of the world, will lecture on this most interesting subject on May 1, at Carnegie Hall.

There is a general tendency to treat young criminals as if they were victims of circumstances or of disease and nothing more. Reformatories are to be provided for them from which they will come out cured of every vice. The old way was to treat them simply as criminals. Here we have two extremes. The truth as usual lies between them. Young criminals are first of all criminals. With understanding and free will they have deliberately violated the law of God and man, and therefore must be punished. It must be presumed that they are not irreformable criminals, and therefore they must be reformed. Hence reformatories should be provided for them. But who is to undertake the work of reform? The histories of some of the reform schools of our Western states has not been altogether such as to encourage one to believe the ordinary political appointee to be successful as a moral reformer.

The emigration from Ireland during 1909 was 29,230, an increase of 5,278 over the previous year. There were 15,382 males, 13,848 females; 86 per cent were between the ages of 15 and 35 and over 60 per cent under 25. The greatest increase was from Ulster, and the lowest from Leinster. Seventy-five per cent of the emigrants came to the United States.

ECONOMICS

The official statement of the Canadian revenue for the past fiscal year shows that up to March 31st last the revenue was \$98,662,974. This sum will be increased by at least two million dollars by collections during the next few weeks for revenues accruing during the fiscal year. Consequently, the revenue for 1909-10 will exceed a hundred million. Comparing the revenue of \$98,662,974 as returned on March 31 with the total revenue of \$83,100,525 for 1908-9, an increase is shown of \$15,562,449. The net debt on March 31 last is given as \$325,976,712. At the close of the previous fiscal year it was \$307,212,322, so that although revenues are buoyant and expenditures somewhat smaller, the debt has been swollen by \$18,764,390 during the fiscal year, and the figures are not yet all in.

Customs receipts for the twelve largest ports of the Dominion have been issued by the Customs Department, and show that in every port there has been since last fiscal year, an increase in collections, and that some ports show a phenomenal advance. Montreal, Toronto, Winnipeg and Vancouver, which are still by far the largest ports, show a great gain in receipts. Montreal is, as usual, first with \$16,325,229.78; then comes Toronto with \$12,325,465.05; then Winnipeg with \$4,999,238.16; then Vancouver with \$3,657,242.90. Hamilton, which comes next and has this year displaced Halifax as the fifth largest port, shows the greatest increase of all the twelve cities, nearly 43 per cent. Quebec drops from sixth to seventh place, and Victoria, B. C., from seventh to ninth, St. John, N. B., rising from ninth to eighth. Ottawa remains in the tenth place. London and Windsor, Ont., have changed places, London now being the lowest of the twelve ports, although its customs receipts have increased from \$770,663.02 on March 31, 1909, to \$928,314.60 on March 31, 1910, i. e., more than twenty per cent.

A well-known English company approached the British Postmaster-General lately offering a considerable sum to relieve the existing shortage of funds due to the suspension of the Budget. It asked in return that all postage stamps should be cancelled with a stamp bearing its name. The offer was of course refused; but as it was made public the newspapers are recording it, and the company is getting, as it no doubt foresaw, a quantity of free advertising.

The British Cotton Growing Association is looking for the means of restoring the failing Egyptian supply, and proposes to attempt cotton growing in Rhodesia on a large scale if a suitable place can be found.

It is said that some Rhodesian cotton has turned out better than Egyptian, and has fetched a higher price than any except Sea Island. The British South African Company is helping the enterprise.

The total amount of coal mined in India in 1878 was 1,015,210 tons: in 1908 it was 12,769,635 tons. During the last four years the export, including coal taken by steamers for their own consumption, was only 7.28 per cent of the whole.

According to present indications, immigration to the United States for the fiscal year 1910 promises to reach 1,000,000 persons, if the record for the first nine months is sustained. The arrivals for March were 136,745, and for the nine months of the fiscal year 667,949. The million mark was reached in 1907, when 1,285,349 aliens were admitted to the United States.

Assistant Attorney General Denison, sent to New Orleans to investigate the methods of the American Sugar Refining Co. of that city, has announced that there is absolutely no foundation for the charges of fraud against the company, and that the weighing at the Custom House was perfectly correct.

SCIENCE

At the International Electrical Congress at London, in 1908, a resolution was adopted appointing an international committee to further the purpose of the conference, which had convened mainly for the securing of uniformity in electrical units and standards throughout the world. The work has now been formally inaugurated at the United States Bureau of Standards in Washington. The experiments, which will be continued over many months, will consist of a series of tests to determine the most accurate numerical values for standard electrical cells, standard wire resistances and the electro-chemical equivalent of silver in voltmeters. Those engaged in the investigation are Professor W. Jaeger, of the Physikalisch Technische Reichsanstalt, Berlin; Professor F. Laporte, of the Laboratoire Central d'Electricite, Paris; Professor F. E. Smith, of the National Physical Laboratory London, and Professor E. B. Rosa and Dr. F. Wolff, of the United States Bureau of Standards. The three foreign delegates were appointed by the directors of the respective institutions, pledged to engage in these tests. The demand for uniformity is due to differences in volt values of the standard cells of different countries, as likewise to a slight difference in the value of the ohm, and in consequence a varying ampere value, which is the rating unit of the electrical current. Though these variations

would not affect commercial interests, they are sorely in the way of delicate electrical research. The funds for carrying on the research were procured by Professor S. W. Stratton, Director of the United States Bureau of Standards and treasurer of the International Committee on Electrical Units and Standards. All of the scientific societies of this country have contributed liberally to the fund.

F. TONDORF, S.J.

At the annual session of the National Academy of Science, held a few days ago in Washington, Dr. George E. Hale, director of the Mt. Wilson Solar Observatory, cast grave doubts on the accuracy of Professor Percival Lowell's observations of Mars. To substantiate his assertions Dr. Hale reproduced photographs of the planet Mars taken with a larger telescope than that used by Professor Lowell, and according to his claim, under far more favorable circumstances. Dr. Hale contended that these photos showed only a mass of blotches and markings in no wise geometrically distributed—as is the contention of Lowell. Photographs made by Professors Campbell and Barnard, of the Lick observatory, were also shown, and these indicated virtually the same condition on the planet.

The *Gesellschaft für Erkunde* describes and endorses the projected antarctic expedition of Lieut. Fritchner. The purpose of this expedition is not the quest for the South Pole, but to ascertain the relation of the great land masses of the East and West Antarctic. Lieut W. Fritchner is a Bavarian, and has already won distinction as an explorer in Tibet and Pamir.

From a series of painstaking experiments conducted by the noted seismologist, Professor Milne, at the Bidston Observatory, near Liverpool, the conclusion seems warranted that the earth is elastic and is pulled out of shape by tidal action. He finds that at high tide, the bed of the Irish Sea suffers a depression with the consequent effect of pulling the shores together. At Bidston this amounts to an inch in every sixteen miles.

Dr. William Shaw, director of the Great Britain Meteorological Bureau, who is just about completing a tour of all the principal meteorological stations of the world, with the view of securing accurate information with reference to climatological conditions in general, has issued the statement that the common belief of people of different localities that the climate of their districts is undergoing a change is entirely unwarranted. Though statistics show oscillations, they emphatically deny any permanent changes in the climate.

ECCLESIASTICAL NEWS

Readers of AMERICA will recall a paragraph reference in a former issue to a singular suit entered against the Pastor of the Church of the Immaculate Conception, in Tuckahoe, N. Y. The Pastor, Rev. John G. McCormick, in a lenten sermon early in the spring of this year, exhorting his congregation to practical penance, had specifically urged his people to avoid evil association and the dangerous occasions to be met in entering places of shady repute. A woman of Tuckahoe, nominally a Catholic and the keeper of a boarding-house, fancied herself injured by the utterance of the priest, although his warning had been couched in the general terms in which such moral exhortations are usually addressed by a pastor to his people. She brought suit against Father McCormick in the District Court, alleging slander and claiming heavy damages. Last week the case was heard and Judge Tompkins, the presiding magistrate and a non-Catholic, threw the charge out of court without the formality of listening to Father McCormick's witnesses. Addressing the plaintiff's attorney immediately upon the close of the testimony offered in proof of the alleged slander, Judge Tompkins said: "Your own evidence shows that there is no cause for action. On the contrary, Tuckahoe is to be congratulated in having so vigilant a pastor and Father McCormick is to be commended for his courage in the cause of morality—shown by the very testimony of those who presume to charge him with slander."

The Catholic Knights of America will hold their National Convention in the State Capital building, Nashville, Tenn., May 10 to 14. The convention will be opened with pontifical high Mass by Bishop Byrne, of Nashville, at the pro-cathedral, where the sermon will be delivered by Most Rev. Archbishop Glennon of St. Louis, Supreme Spiritual Director of the Catholic Knights of America. The delegates will be welcomed by the Governor of Tennessee and the Mayor of Nashville. The Knights of Columbus, the Ancient Order of Hibernians and the Benevolent Order of Hibernians have united to make the convention a great success. The Catholic Knights of America was founded in Nashville thirty-three years ago and received its name from its first Spiritual Director, the late Archbishop Feehan of Chicago, who at that time was Bishop of Nashville. Since its inception this organization has distributed over sixteen millions of dollars among the widows and orphans of deceased members. It has branches in nearly every State of the Union and its permanent headquarters are located in the city of St. Louis.

The consecration of the Catholic Church of the Ascension on Mount Zion, Jerusalem, April 10, was attended by Prince and Princess Eitel Friedrich of Germany, Princes George and Conrad of Bavaria, and more than a thousand German, Austrian and Swiss pilgrims. The Abbot Superior of Beurn delivered an address, after which High Mass was celebrated, the Patriarch of Jerusalem officiating. The ceremony was followed by a reception of the Knights of Malta by Prince Eitel Friedrich, who presented to the monastery the portrait of Kaiser Wilhelm, sent by the German Emperor for the occasion.

Two thousand Knights of Columbus received Holy Communion, April 17, at St. Paul's Church, Washington, where the local organizations were gathered under the auspices of Keane Council. The Mass was celebrated by Archbishop Diomedea Falconio, the Apostolic Delegate, the event marking the public recognition of the Order by the representative of the Holy See.

Mr. James A. Murray is about to restore the Carmel Mission, near Monterey, the first foundation of Fr. Junipero Serra in Northern California, to its original condition. The Martin family have given an acre of land to provide a suitable approach.

His Excellency, the Most Rev. John Cagliero, titular Archbishop of Sebaste and Delegate Apostolic to Central America, is the first member of Don Bosco's Congregation to be raised to the episcopate. Born in 1838, he joined Don Bosco in 1851, and ever remained in intimate relations with him. Father Cagliero was at the head of the first band of Salesian missionaries who set out in 1875 to evangelize Patagonia, of which country he was named Vicar Apostolic three days after the nomination of Father Joseph Sarto, now Pope Pius X, to the see of Mantua. After over thirty years of zealous missionary labor, the devoted Salesian finds himself at a post which will demand all the judgment and tact which made his long sojourn in Patagonia so helpful to religion.

On April 26, the Golden Jubilee in religious life of Rev. John O'Shanahan, S.J., was celebrated at the Church of the Immaculate Conception, New Orleans, with a solemn high Mass of thanksgiving. Born in County Kerry, Ireland, 1837, he was a professor at Ennis College when in 1860 he sought admission to the Society of Jesus. Having made his ecclesiastical studies in France, Italy and the United States, Father O'Shanahan labored in the province of New Orleans, doing scholastic, missionary and pastoral work in most of the Southern States. He was at various times superior of the Jesuit houses in Augusta,

Selma and Mobile, rector of Galveston, and from 1887 to 1892 general superior of the province. He is still actively engaged in preaching and lecturing and is the spiritual director of several religious institutions. Assisting at this jubilee were his nephews, Rev. Thomas Stritch, S.J., of New Orleans, and Rev. John Stritch, S.J., of Tampa, Fla.

PERSONAL

Dr. Thomas O'Hagan, the well-known Canadian writer and lecturer, has been asked to fill the editorial chair of the *New World*, of Chicago, made vacant by the recent death of Charles O'Malley. It is understood that he will accept the invitation, and the many friends Dr. O'Hagan has made in his frequent visits to the States are cordial in their good wishes for his success in the new field which editorial direction of the *New World* will throw open to him. The *Rosary Magazine* in its current number contains an appreciative article on "The Development of a Canadian Writer," written by Dr. Fisher, an associate of Dr. O'Hagan in literary effort in Canada. His sketch of the new Editor's busy and successful career will be an admirable introduction of Dr. O'Hagan to the circle he now enters.

Madame Schumann-Heink did a gracious thing in accepting the invitation of the Alumnae Association, of the Academy of Mount St. Vincent-on-Hudson, New York City, to give a song recital at the Waldorf-Astoria, in behalf of St. Joseph's Home for the Aged. Because of the heavy expense entailed in the erection of new buildings, this deserving charity was obliged to appeal to the bounty of its friends. No doubt the managers of the Home and the members of the Alumnae Association are congratulating themselves on the generous returns which the kindness of Madame Schumann-Heink secured for them.

Addresses eulogizing the late General St. Clair A. Mulholland as a devout Catholic, a soldier, a patriot and a philanthropist, were delivered on April 17, at the meeting of the Catholic Alumni Sodality, in Philadelphia, by Rev. C. W. Lyons, S.J., S. Edwin Megargee, General H. H. Bingham, Colonel H. S. Huidekoper, and Henry A. N. Daily, President of the Sodality.

Advices from Australia, coincident with the departure from these shores of Lord Kitchener, indicate an impression there that he had an imperial commission to co-ordinate defence throughout the Empire, and to see what use could be made of Australasian troops in India.

OBITUARY

Rev. Thomas J. Fitzgerald, Pastor of St. Patrick's Church, New Orleans, died at his residence, April 21, in his thirty-fifth year. Born in County Waterford, Ireland, and educated at Mount Melleray, Waterford Seminary and Carlow College, where he was ordained to the priesthood in 1899, Father Fitzgerald entered the New Orleans diocese eleven years ago and at once became noted for exceptional efficiency and generous devotion to duty. Soon after his arrival in New Orleans, when a pursued murderer was firing from a barricaded building upon the surrounding crowd of citizens and officials, killing and wounding several, Father Fitzgerald went forward under a rain of bullets to administer the last Sacraments to the dying. A young man who accompanied him was shot dead by his side, but the priest did not desist till he had ministered to all the wounded within and without the building, and he then carried off the youth upon his shoulders. He became unwell a few days before his death while preparing the children of his parish for Confirmation and died of heart disease while Archbishop Blenk was performing the ceremony.

Former Supreme Court Justice Charles Donohue died in this city, on April 17, in his eighty-second year. He was a native of New York, attended Columbia College grammar school, and began his career as a lawyer as an office boy in 1837. He was elected to the Supreme Court bench in 1874, being the second Catholic in the history of the city to attain that dignity. Justice John R. Brady was the first.

Rev. Edward M. Faller, Rector of St. Mary's Church, New Albany, Ind., died on April 18, aged 86 years. He was born January 3, 1824, at Barr, Alsace, and emigrated to New York in 1840. Thence he went to Vincennes, where he was ordained. He had been in New Albany almost continually since 1857, and his death was considered so much of a public loss to that city that the Mayor directed the bells to be tolled for an hour when it was learned that he had passed away.

Sister Miriam (Parthenia M. Mulry) died on April 18, at the New York Foundling Hospital of the Sisters of Charity, where she had been stationed, in the twenty-seventh year of her age. She was the daughter of Thomas M. Mulry, so well known as the President of the St. Vincent de Paul Society of New York and for his activity in other charitable organizations. Three of her brothers and four uncles became Jesuits.

Mother Agnes Mary, Provincial of the Sisters of Notre Dame de Namur in the United States and Superior of the Convent in West Rittenhouse Square, Philadelphia, died on April 17. According to the wish expressed during her last illness, the obituary notice given to the press omits personal details.

PULPIT, PRESS AND PLATFORM

This very interesting note is made by *The Field Afar*:

It has been remarked that wealthy Catholics are not easily interested in foreign missions. We have often asked ourselves "why?" An explanation might be found in the business instinct, which such people have inherited or acquired, that prompts them to make no investment without a visible return. Or again, as the poor best appreciate the material needs of others, so in the midst of comfort the well-to-do Catholic finds it hard to understand the meaning of a missionary's absolute need.

And sometimes, we have reason to believe, vanity plays its part. The benefactor likes to point out some monument to himself,—the church to which he has given generously, that statue or window which carries his name, or the institution on whose walls his portrait hangs.

To give and not to see the result of one's benefaction, demands a special degree of charity; and just such is the quality of that charity which is directed to remote missions. It is beautiful because it is disinterested. The left hand knows not what the right hand gives. The pure motive is present, almost invariably, in the offering destined to the missions.

In view of the comments made concerning the regrettable "Roosevelt Incident" in Rome, the following excerpts from Roman newspapers are illuminating:

"All who are acquainted with Protestant action in Rome know well that the Methodist establishment in Via XX Settembre is not only a place of religious services and instruction for that denomination, but is also a veritable centre of anti-Catholic and anti-papal warfare united with Masonic and anti-Clerical warfare, with a succession of odious attacks and highly offensive outrages upon the Pope and the Catholic Church, and is a perennial bid for apostasy among priests and people. A centre, not so much Protestant as anti-Catholic and anti-papal, such as that which works in Rome, is an offense so continual and personal to the Pope that it would be simply absurd to desire an audience of him and also to make an address and a parade in the Methodist hall, which would necessarily add to the standing of the enterprise."—*Corrispondenza Romana*, April 6, 1910.

Everybody knows that next door to the Methodist Hall there is an establishment for apostate Catholic priests, where there is great traffic in consciences; all who are acquainted with *L'Evangelista*, the little newspaper that is published there, know what insults it continually publishes against the Pope and the Catholic Church. No political condition was put, for Roosevelt is a private individual; nor was there any condition bearing on his religion, since he belongs not to the Methodist but to the Reformed Dutch Church. The only suggestion made was a request not to renew the Fairbanks incident, that is, that he should not lend himself to favoring anti-Clericalism in our city."—*Corriere D'Italia*, April 5, 1910.

Under the suggestive title, "Tippletude," the *Independent* of April 14th says:

"Since Dr. Burchard added a new word to politics we have hardly had a more notable case of inept and suicidal blundering than that which will for a long while give distinction to the name of the Rev. B. M. Tipple, D.D., Pastor of the Methodist American Church at Rome. . . . Somewhat similar to the original Burchardism is Mr. Tipple's senseless outbreak, although it has lighter consequences. So far as the public could know, the Methodist Mission in Rome had had a fine advertisement, and the veto put on Mr. Roosevelt by the Vatican had aroused criticism of the Pope rather than of the Methodist Mission, which could have nothing to complain of. It might presumably be all that was good, doing an excellent work, arousing animosity only because of its success. But just then burst in the voice of Tipple, and such a voice!

"A favorite Turkish story is of the man who was asked to lend his donkey, but who replied that while he would be glad to do so, he could not, as it was in the neighboring village. Just then, from the other side of the partition, came the bray of the ass, and the neighbor said: 'Why, there is the donkey in the stable.' 'You infidel,' replied the owner, 'to take the word of an ass against that of a follower of the Prophet.' No less untimely and disconcerting, following Mr. Roosevelt's warning against religious bitterness, was the intrusive raucity that instantly destroyed the satisfaction with which the friends of the mission were considering the situation."

LETTERS TO THE EDITOR

OFFICIAL PROSELYTIZING IN CONNECTICUT.

To the Editor of AMERICA:

Father Swift's "Failure of Reformatories" is timely reading for your Connecticut subscribers, as we have appointed a commission to prepare plans for the es-

tablishment in this State of an institution for juvenile delinquents. It is a figure of speech when I write that "we have appointed a commission." Our last legislature empowered the Governor to appoint, but as political exigency required him to select very carefully, no Catholic was thought fit to serve in formulating plans for a reformatory, which in the ordinary course of events must be brought into constant contact with Catholic interests.

It was some such thought as this which I had in mind while reading Father Swift's article. When by suggestion he warns that unless supernatural helps are employed all reformatory efforts shall be barren, I am led to ask if our clergy are aware of the inroads that are being made upon the faith of inmates by those who are placed in charge of these institutions. As that is a large and somewhat vague question, let me narrow and define it by illustration.

The tendency of present-day reformers is to find homes for offending youngsters, preferably to keeping them in penal or reformatory institutions. Father Swift seems to be an advocate of this method when he writes: "A home, if in any fair way it answers to the name, is better than any institution for properly training the young." While most men will agree with that idea, when it is a question of the child's own home, those who have control of some institutions in New England take the words in an unqualified sense, and any home they find willing to take boys who have been committed by the courts they greedily accept as fit habitations for their charges. As a consequence Catholic children are placed out in surroundings that inevitably lead to weakening and often to entire loss of faith. But that, again, is an old story, upon which it is not my purpose to dwell. The point to which I desire to draw attention is that diabolical ingenuity is exerted to defeat any effort we make to obtain a share in the management of these public institutions, and a consequent control of the fate of our Catholic young.

In this State a measure was fought through the legislature, in the face of most virulent opposition, requiring that indigent and wayward wards of the State when placed should be assigned to families professing the faith of the children's parents. A joker, in the shape of the phrase, "when possible, or practicable," robs the legislation of the force Catholic lawmen intended it to possess; so much so that I do not think there has been the slightest improvement over old ways. At the request of the Knights of Columbus, I wrote for information to the various state and county institutions, and the answers given to the questions about the placement of Catholic charges would be laughable, were it not so serious. The Superintendent of the State Reform School did not know how

many Catholics were in his care but risked a guess. To the question (1) How many children have been placed in Catholic homes, and (2) in non-Catholic homes during the past year? the answer to both was "No data." This case is quoted not to call attention to the "perfect system" of our much-vaunted state institutions, so much as to invite notice to the care with which the prescriptions of the law are enforced.

In our state I believe there is a law that the children cannot be placed beyond the jurisdiction of our courts. This forbids that they be spirited over into Massachusetts. But there is no law, I have been informed by those who ought to know, which prevents that state from burdening us. As a consequence the whole northern border of Connecticut is a land of refuge. In my little parish there are at times twelve and thirteen boys from reformatories in that state. I have used every method of relief that could be pressed into service to keep the village clear of them. The manner of their placement is shameful, regarded from a Catholic view-point. In most cases non-Catholic homes, many of them undesirable according to all standards, have been selected and seem to be preferred.

Perverts have been chosen, and any sort of Catholic serves. Episcopal and other ecclesiastical authorities have been helpless; the lawyers have been able to find me no relief; the town officials I have appealed to in vain. The last protest I made hurried certain of the reformatory officers to interview me, but after my talk with them I saw how absolutely impossible it was to bring these people to our point of view.

Now, dear Mr. Editor, do not think I am ventilating an insignificant parish difficulty which an abler pastor might have settled long ago. The solution is not so easy, believe me, where families are paid to care for these children, and where any interference with what they consider legitimate revenue would unleash denunciation against the priest, which, after all, is a minor consideration, and would increase the hardships of the Catholic people, who depend on these others or their kin for labor.

This single problem is hauled into attention merely to serve as an example of one evil that may follow on a too strenuous appeal for "home-correction of delinquents." Another thought that might suggest itself is that unless the diocesan authorities are on the alert to create some kind of central agency to have care of this matter, the enemy shall have proceeded so far ere long that there will be no overtaking of them.

EDWARD FLANNERY.

St. Bernard's, Hazardville, Conn., April 17.

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CHRONICLE

Bureau of American Republics.—The new building of the American Republics in Washington was dedicated on April 26, addresses being made by President Taft, Secretary Knox, Senator Root, Andrew Carnegie and the Mexican Ambassador, Señor de la Barra. President Taft and Mr. Carnegie jointly planted a "peace tree" in the patio, or courtyard, and the President referred to the dedication as the most important international event that Washington had witnessed in many years. The assemblage included his Eminence Cardinal Gibbons, the members of the Cabinet, Director Barrett, the foreign ambassadors and ministers with their staffs; Senators and Representatives, Bishop Harding, Protestant Episcopal Bishop of Washington, army and navy officers and members of the Supreme Court. The new building, where future Congresses of the American Republics will assemble, represents an expenditure of \$1,000,000, of which amount Andrew Carnegie contributed \$750,000 and the twenty-one American Republics the remainder. The International Bureau of Republics is an official diplomatic institution, whose object is to promote the interests of peace, commerce and friendship among the nations of the Western Hemisphere, and is maintained by the annual contributions made in proportion to their population by the twenty-one American Republics, including the United States. It is controlled by a governing board consisting of the diplomatic representatives in Washington of these American nations, and its affairs are administered by the

unanimous vote of the governing board. The director, therefore, is an international officer and has the rank of Envoy Extraordinary and Minister Plenipotentiary. The present director is the Hon. John Barrett, who has served some sixteen years in the diplomatic service of the United States.

Appointment of Gov. Hughes.—The President, by letter of April 22, tendered the appointment to the Supreme Court to Governor Charles E. Hughes, of New York. By letter of April 24 Governor Hughes accepted and the Senate promptly confirmed the nomination on May 2. In the President's letter to Governor Hughes he told him that as the Supreme Court would adjourn its hearings that week the person appointed would not be called upon to discharge any official functions until the opening of the October term on the second Monday in October and that, therefore, if Governor Hughes could accept he might continue to discharge his duties as Governor until his qualification on the day of the opening of the court in October next. This was a material factor in Governor Hughes' acceptance. Charles Evans Hughes, twice-elected Governor of New York, was born April 11, 1862, and will, therefore, become a member of the Supreme Court of the United States at the early age of forty-eight.

Indiana State Convention.—The Indiana State Convention adopted Governor Marshall's plan to indorse in the convention a candidate for the United States Senate to succeed Senator Beveridge. Thomas Taggart, ex-

chairman of the Democratic national committee, fought to have the nomination made by a State party primary, hoping thereby to have himself nominated, but the convention indorsed John W. Kern, the Democratic candidate for Vice-President of the United States in 1908. The platform favors immediate enactment of a pension law by Congress giving at least a dollar a day to Union Veterans of the Civil War; opposes all government subsidies; approves the income tax amendment, and favors an amendment to the Constitution providing for the election of United States Senators by direct vote of the people.

New Court of Customs Appeals.—The important newly-created court that will be the supreme tariff tribunal has organized and begins its work in Washington. The members of the Court of Customs Appeals are: Robert H. Montgomery, of Michigan, presiding judge; James Francis Smith, former Governor-General of the Philippines; William H. Hunt, quondam Governor of Porto Rico, and later United States District Judge at Helena, Mont.; Orion M. Barber, once State Auditor of Vermont, and Marion De Vries, who served in the Fifty-seventh Congress from California and later as a member of the United States Board of General Appraisers in New York City.

Trade With Philippines.—A marked increase in trade between the United States and the Philippine Islands is recorded since the removal of tariff duties on domestic merchandise. The Bureau of Statistics gives the value of merchandise shipped from the United States to the Philippines during the eight months ending February 28, last, as \$10,151,276, against \$6,871,764 in the like period of the preceeding year. The value of the imports from the Philippines was \$11,420,475 and \$7,070,132, respectively. This is an increase of about 55 per cent. in the total trade.

Porto Rican Delegates Here.—A delegation of Porto Ricans have come to Washington to urge the elimination of certain restrictive features in the Olmstead bill, conferring citizenship on Porto Ricans. The bill is now pending in Congress. The Party includes José de Diego, Speaker of the Porto Rican House of Delegates; Dr. J. C. Barbosa, member of the Executive Council and leader of the Republican party; Eduardo Georgetti, representing the Unionists; R. H. Todd, Mayor of San Juan and a member of the Republican National Committee; José C. Barbos, another member of the Republican party, and Santiago Iglesias, head of the Labor Federation in Porto Rico. They advocate collective citizenship for Porto Ricans, universal suffrage, and an elective senate.

Canada's Navy.—The debate on the second reading of the Naval Bill took up all of the sittings of the Canadian Senate on April 28. Senator Legris, Repentigny, one of

the Government supporters, opposed the bill, because Canada would thus assume a gigantic burden that would grow year by year and finally end by embroiling the country in war. Senator David defended Sir Wilfrid Laurier's bill because Canada was developing into a great country which must equip herself for defence. On April 29 another Government supporter, Senator Choquette, came out in opposition to the bill. He is the third Liberal in the Upper House to do so. He pleaded for a referendum on the subject, not now, but at the next general elections. He quoted from a number of French-Canadian Liberal organs in favor of the maintenance of the status quo. The defeat of the Naval Bill in the Senate, he said, did not involve the defeat of the Government. On April 30 Sir Wilfrid Laurier, in piloting through the House of Commons the estimates for the new Canadian Navy gave some highly interesting additional details of the Government's plans. The total expenditure authorized by the bill is \$3,676,500. The Government will soon call for tenders for the construction of the six torpedo destroyers and four cruisers in Canada. If the price is too high they will be built abroad. It is intended to provide for 422 recruits made up of 225 of the seaman class, 170 of the engine room rating and twenty-seven others. The rates paid for commanders, lieutenants, midshipmen, engineers, surgeons, seamen and engine room workers will be superior to those paid in the British navy and will approximate those paid in the United States navy.

Glace Bay Strike Ended.—The ten months' strike at the collieries of Glace Bay, Cape Breton Island, Nova Scotia, was happily ended on April 29. The conditions upon which the men return to work are those offered by Messrs. Plummer and Butler some time ago. There will be no recognition of the United Mine Workers, nor will the company receive any committee representing that organization, nor collect dues for it. The men will be taken back to work as speedily as it will be convenient for the company to provide houses for them. President Plummer, General Manager Butler, and Assistant D. H. McDougall were all pleased at the turn of events. But the head officers of the United Mine Workers are not at all pleased at the expenditure of \$750,000 since the strike was inaugurated, and it is expected that a thorough investigation of all the payments made will be ordered by President Lewis.

Great Britain.—The Prime Minister has given the country to understand that a general election must be looked for during the summer.—Mr. Balfour announces the decision of the Unionist Party to make the free admission of colonial wheat part of its plan of Tariff Reform. This is in accordance with Mr. Chamberlain's original scheme. It is welcomed by the Imperialists at home and in the colonies, but is not so acceptable to the English agricultural voters, who are the

backbone of the party. Lord Rosebery urges Unionists to unite exclusively on the constitutional question at the coming election and to leave the whole Tariff matter untouched until it shall have been reported on by a Royal Commission. Mr. Harold Cox gives the same advice, but at present it does not seem probable that they will be listened to, since it is absolutely necessary to have a new fiscal policy to oppose the new fiscal policy of the present government.—The total number of applicants at the new Labor Exchanges during February was 216,813; the vacancies filled were 12,628, about 6 per cent. The new applications in March were 126,119, which brought the number of applications actually pending to about 325,000. The vacancies filled were 20,395, about the same rate per cent. as in February.—The emigration to Canada is assuming considerable proportions, and the Tariff Reformers are making no little political capital out of it.

Australia.—Hon. Joseph Cook, Minister of Defence, attributes the victory of the Labor Party in the late Federal elections to popular resentment on account of the extraordinary legislation and the summary trials and heavy sentences of the Labor leaders, which were used to break the New South Wales coal strike. The late Deakin administration was favorable to the rights of the states and to the minimizing of Federal control. The Government, under Mr. Fisher, is inclined to centralization and proposed to create a Federal Court and a Federal Bank and otherwise to strengthen the Federal Government at the expense of the states. Tariff discrimination in favor of companies paying standard wages and insurance against unemployment will be part of its programme.

Indian Discontent.—The Hindus in British Columbia have made an appeal to their countrymen and to all native members of Councils regarding their status in Canada as subjects of the Empire. They hope to persuade the Gaekwar of Baroda, who will soon pass through Canada on his way to Europe to take up the matter with the Canadian Government. The Gaekwar is one of the few Indian princes to cause anxiety to the Imperial Government.

Irish News.—In spite of many promises, prophecies and threats Mr. Lloyd-George's Finance Bill, introduced April 29, 1909, became law April 29, 1910, substantially the same as when it first left the House of Commons and without any material concessions to Irish demands. Declaratory amendments were inserted to make clear that increment tax did not apply to increases of value in purely agricultural land; nor land tax to judicial tenancies created by the Irish land bills; and that transfers of trust property without a consideration were not subject to stamp duties. Mr. Balfour and later Lord Lansdowne in the Upper House taunted the Government with being forced by

Mr. Redmond into violating traditional policies, and the Unionist party are taking up the cry of: No Irish Domination. On the other hand Mr. Redmond is denounced for having swallowed his threat "Veto before the Budget or else—," sacrificed the financial interests of Ireland to shadowy promises and come under the domination of English Ministers. This will be Mr. O'Briens's election cry.—The bigots of Belfast University have not yet done with Scholastic Philosophy. Its principal opponent, Rt. Hon. Thos. Sinclair, having been elected Chairman of Convocation, proposed and carried a resolution against a separate lectureship or professorship in Scholastic Philosophy, or other recognition of denominationalism in the statutes of the University. The resolution does not bind the Senate, which has already sanctioned the Scholastic course.

French Elections.—The first ballot for the Chamber of Deputies on April 24 has resulted in the election of 357 out of 597 members. There will be a second ballot on May 8 in 231 districts, and the result of the nine elections in the French colonies is not yet known. The Conservatives have been badly treated in their former stronghold, the western departments. But the Radicals were not so fortunate in the vine-growing centre and south of France, where Socialism is seducing the peasants. In the Gard, a Mediterranean department in which M. de Ramel has hitherto been very popular, he was checkmated by a Socialist candidate and will have to face a second ballot. In Paris the general results are pretty much the same as in the previous elections of 1906. In the central districts of the city moderate candidates have won, while the outlying districts have elected Radicals and Socialists. Among the ministerial candidates defeated on the question of the parliamentary indemnity of fifteen thousand francs for each member are: MM. Dubief (Saône-et-Loire), Georges Gérald (Charente), Boutard (Haute-Vienne) and Vigouroux (Haute-Loire). At Carmaux in the Tarn, M. Jaurès, the Socialist leader, failed in the first ballot because his Catholic opponent, the Marquis de Solages, received more votes than was expected and some Socialist votes were cast for a third candidate. M. Millerand's defeat is attributed to his having acted as counsel for the notorious liquidator, Duez. At Roubaix, M. Jules Guesde, the revolutionary Socialist, is reelected. In the Rhône M. Francis de Pressensè, Socialist, is beaten. M. Delcassé, who was reported last week as having failed in the first ballot, has really been reelected Deputy for Foix by a small majority. Other well-known deputies reelected are: M. Piou, for Mende (Lorère); M. Aynard, for Rhône; the Count de Mun, for Finistère; M. Cochon, for Paris; M. Augagneur, Governor-General of Madagascar, for Lyons.

Passion Play at Oberammergau.—The dress rehearsal, which marks the opening of the Passion Play season in

the Bavarian village, is announced for May 11. Thus will the wood-carvers, sculptors and day laborers of the picturesque Alpine hamlet follow the traditions of their ancestors, who have produced the Passion Play every ten years since 1680, and previous to that irregularly as far back as 1633. There will be thirty performances this spring and summer, the first on May 16 and the last on Sept. 25. Sixty-three of the villagers have speaking parts in the play, and more than three hundred others will appear in the chorus and tableaux. The attendance at the play the coming summer is expected to break all records. Accommodations are assured, however, for all who will make Oberammergau a stopping place in their vacation itinerary. The theatre seats 4,200; there are twelve hotels and every householder in the village is ready to receive guests.

Election "Party Cries."—Political activities already aroused are a clear forecast of the heat that will prevail in next year's campaign preceding the election of a new Reichstag in Germany. Three questions will be discussed by the multitude of speakers preparing to take the field. The finance bill of last year, the electoral reform bill of this year, and the new commercial agreements which the Government means to propose to further Germany's export trade. The Social Democrat leaders have made known their purpose to renew their bitter attacks on all these measures and on the Centre party, which has been especially prominent in securing the legislation already enacted. Not to be taken unawares the Centrists have prepared and scattered broadcast a brochure: "An Answer to the Social-Democrats' War-Cries." Terse, catchy presentments of the party's stand on these matters, and telling replies to the stock-in-trade argument of the Socialists, make up its contents.

Fate of the Reform Bill Still Doubtful.—Although the Electoral Reform Bill passed its second reading in the upper house, by the decisive vote of 140 to 94, its ultimate acceptance by the Landtag is by no means assured. The amendment proposed in the upper house by Graf von Oppersdorf of the Centre, in opposition to the government's plan to extend the limits of the three classes in districts numbering ten to twenty thousand inhabitants, was rejected. The matter will certainly come up anew in the final reading which the constitution provides must still be had in the house of representatives. And the opposition of the Centre to this feature of the act is so strong that they may unite with the other opponents of the measure and defeat the entire bill. This second reading in the upper house is practically final, custom making the third reading a mere formality. The bill now goes back to the lower house as reported from Committee and described in last week's chronicle.

May Day in Berlin.—Many of the demonstrations planned by Socialists of Berlin and its suburbs were

abandoned, because an order originating, it was said, with Minister of the Interior von Moltke, forbade open air assemblies in certain quarters of the city. *Vorwärts*, the chief organ of the party, commenting on this adds: "Workingmen will no doubt draw the only conclusion possible. They must fight on the open street for their rights to assemble where and when they please." The day passed off very quietly in the capital city.

Punished for Libel.—Some weeks ago *Simplicissimus*, a comic paper of the stamp of the Roman *Asino*, published a grossly-insulting caricature of the Bishop of Rottenburg. The editor was arraigned before the Criminal Court of Stuttgart and sentenced to two months' imprisonment, without the usual alternative of a fine. The public prosecutor affirmed the insult to be the gravest that could be hurled at one commissioned to watch over the purity of morals; Protestants, he added, had been the first to report the matter to him and to demand prosecution.

Labor Trouble in Germany.—A serious conflict of the builders' unions and their employers which has been threatening began when many of the building firms stopped work on their contracts on April 15. The unions had a sum of fifteen million marks at their disposal and were thought to be able to keep up the contest at least for six weeks. From the start public opinion was not in favor of the employers, who seem to have fought more against unionism than against the demands of the unions. Late telegrams say that in Berlin and Hamburg an understanding has been reached which is considered a victory for the unions and unionism. In other places the lockout continues, but victory seems assured to the unions. No excesses were committed.

The Vienna Reichsrath.—The government has at last won a complete victory. Late last week the upper house passed the bill approving the loan asked for by the ministry. The lower house had voted in favor of the bill earlier in the week. As stated in the Chronicle, the loan is to be negotiated to meet the expenses incurred during the Balkan trouble last spring and the Bosnia-Herzegovina annexation. In the budget discussion the Premier, Freiherr von Bienerth, expressed himself in a manner which has been widely approved. He declared that Austria's finances are not at all in the desperate straits, the inexplicable pessimism of many would have one believe. He added that a satisfactory settlement of the deficit was entirely possible. The agricultural and industrial development of the kingdom was most assuring and gave excellent promise for the future. He concluded his address by a vigorous protest against the charge that he was anti-Slav in sentiment, assuring his hearers that his one object was to promote legislation looking to the common good of the kingdom.

QUESTIONS OF THE DAY

A Poet's May-Dream.

The most transparent man among our poets was Lord Byron. "In law an infant and in years a boy," he blundered blindly and passionately through a brief life, not unaware of the bitter truth that "if thou give to thy soul her desires, she will make thee the laughing-stock of thine enemies." His resentment against the derision and the scoldings reacted in defiance which strove to out-laugh the laughers and to out-scold the scolders. He succeeded, but his success did not make him happy.

In the distant and eager days during the consulship of Plancus, when "Childe Harold" was our favorite poem, we thought Byron was a poet. Since then Lionel Johnson, and the school of poets which he represents, have shrunk from the vulgar display of muscle and brawn and the artless improvisation of Byron, calling him a rhetorician and no poet. There is something in the criticism. But what rhetoric it is! And sometimes the mood cries for rhetoric as well as for poetry. "That which we call a rose by any other name would smell as sweet." We are neither excusing Byron nor palliating his faults when we say that, like most transparently wicked men who endeavor to carry things off with a swaggering and ear-deafening violence, he had more honest worth than the writers whose respectability has been due to cold calculation and a cowardly desire to work injury without creating alarm. There is no need of posting warnings against Byron; he does that himself. He would pour vials of wrath on the Pecksniffian dramatists and novelists of to-day who pose ostentatiously as moral teachers in order to lull to rest the questionings of innocent and over-curious hearts and to offer sophistical defences for the prurient. The intellectual qualities of the headstrong young poet command respect. His common sense revolted against Shelley's atheism, and in the education of Jane Clairmont's daughter he showed sound judgment. The Catholic Church was the form of Christianity for which he had most respect. This, in itself, at a time when Englishmen were still dominated powerfully by Protestant views of Catholicism, indicates inherent mental vigor and energy. But perhaps this instinct for arriving at the truth is not so noticeable in anything he has written as in the few references which he makes to

"The Virgin Mother of the God-born Child."

Many of our non-Catholic poets have sung in praise of the Blessed Virgin, but none has conveyed the same impression of heart-felt sincerity in this respect as Byron. Wordsworth's tribute is beautiful, but one suspects him of merely trying an esthetic experiment. His famous sonnet may not prove subjective admiration for the Mother of God any more than his "Ode on the Intimations of Immortality" proves his belief in pre-existence.

In the Laocöonian and losing fight which he waged with the twin serpents of pride and animal passion Byron caught a few fleeting glimpses of a loveliness in the heavens and he bowed his head in reverence and holy awe. The attention is arrested by the phenomenon. For Byron is the last of our poets whom we might casually suspect of entertaining such a vision.

One of the tragedies of Byron's life—the earliest and the most calamitous—was the unworthiness of his mother. According to all accounts she was shallow, undisciplined and odious in all her relations as the mother of a sensitive and talented boy. Her attitude was one of extremes, one moment overburdening with passionate fondness unintelligible to a boy, and the next bitterly vindictive, cruel and unjust. It is a sad story and we need not go into details. If ever a boy needed the restraining hand of a wise mother it was Byron, and if ever a boy showed to the world the natural results of a training according to tantrums and fierce whims, it was Byron. Now and then he stops in his wild after-career to brood in a lonely room at night over his course and the terrible cost, and we catch regretful glances backward to those early days and hear sighs over "what might have been."

In those reveries and reconstructions we can see the poet drawing a picture of what, alas! his own mother was not, a picture of the mother who would have saved him shame and sorrow, kept his life unspoiled and fed the starved cravings of his young heart. What a picture of human excellence the poet would create for himself! The mother he would have should possess every beauty of mind and heart and soul and body that his poet's intuition could call forth. She should have that *laeta serietas*, the sweet seriousness, which Ausonius attributed to his mother, a union of qualities which drew unreserved affection while it inspired a tender and scrupulous fear. She should be wise to direct, swift to heal, gracious and fathomless in her love and delicately responsive to every changing hour and mood in the young life that owed itself to her. The poet's picture would be that of an ideal mother etched sharply in the acid of his own sore need. It is not cheap sentiment that leads us to see him thus remodeling the past. Which of us, that finds himself astray, does not have his day-dream in which he seeks to discover where the mistake began and how it might not have occurred?

We can see the poet rousing himself at length with the bitter thought that a man cannot choose his mother. But hold! One man, at least, has chosen his own mother. Even good Protestants, much more Christian than the poet, all, in fact, who hold that Christ is God and took human flesh from Mary to become man also, must be familiar with the thought that Christ chose His own mother. We can see the idea coming in all its force for the first time upon the musing poet. Christ chose His own mother! What a mother this must be! Not a human poet to fashion her forth, but God Himself; not the imperfect and broken gleams of earthly beauty, wherewith

as from weak colors to form an ideal picture, but the vast and countless types of all possible excellence in the Mind of God from which to choose; not helpless longing after vain ideals, but Omnipotence nodding to the possible to step forth into existence; not choosing the mother of a man, but the Mother of a God-man. Here were all the resources at hand for perfect and ideal womanhood and motherhood, and these resources were called into action in the creation of the Blessed Virgin Mary. If Christianity means anything it means at least all this.

We suspect Byron saw this truth more clearly than most of his Protestant contemporaries. In the midst of his excesses he could be logical, and Protestantism glories in being illogical. The poet had at least an intellectual conviction that the Blessed Virgin Mary must be the greatest of all the creatures of God, and he respected the Church that knew and always maintained her lofty prerogatives. This insight into the truth led him very near to the Church despite his vicious life and his association with Laodicean Englishmen and the immoral and unreligious elements of Italian political life. The Blessed Virgin is called in Catholic liturgy "the destroyer of heresy." For, if the splendor of the Mother is not allowed, the notion of the Son is sure to be contracted and erroneous. If the honor and high station of the Mother are recognized in all their inconceivable amplitude, the Son will only then receive His due and Catholics will not be giped for superstitious practice and idolatrous devotions. Devotion to the Mother of God is the test of true Christianity; and, for all his waywardness, Byron came nearer the test than many more faultless poets. Whether his great sin was the rejection of light under the influence of unchecked passions, who can say?

JAMES J. DALY, S.J.

Catholics and Socialists.

Stating that the Socialist Mayor of Milwaukee carried a ward where Polish Catholics predominate, though the Democratic candidate was a Catholic and the Catholic Church condemns Socialism, the *Independent* asks: "Are they good Catholics? Are they Catholics at all? Are they counted as Catholics? Are they counted as Catholics in the census which gives that Church fourteen million members?" We do not vouch for its facts, but if the Polish voters are not counted as Catholics why does the *Independent* call them so? A Catholic is under no obligation to vote for a Catholic or a Democrat—the game of politics is no part of Catholic dogma—but if the *Independent* has rightly stated the Socialist Mayor's program, there is nothing to prevent a Catholic from voting for him.

Home rule, municipal ownership of gas, electric and ice plants; street sprinkling by street railway companies and a seat for every passenger on a three-cent fare; an eight-hour workday at union wages; taxing corporations on an equal basis with individuals and standardizing the

bread-loaf, are measures that may or may not be expedient, but they contain no menace to faith or morals. All this and much more in the same direction have been accomplished by Carl Lueger in Vienna, as shown in recent issues of *AMERICA*, and yet he was counted not only a "good Catholic" but the leader and inspirer of Catholic thought and action and the champion of Catholic interests throughout the Austrian empire. The Labor Party who recently won control of the Australian Federal Parliament included in their program state ownership of public utilities, but this did not prevent the Catholics from giving them united support.

The fact is that the word Socialism, with or without a capital S, is used in a bewildering variety of meanings, harmful, harmless and mixed. The essential creed of Marx and Lasalle, of Blanchford and Bebel—the core and vital principle of the Socialist movement—is unknown or unrealized by a large, probably the largest number of those who call themselves Socialists. These know or care nothing about collective ownership and control of the means of production or the materialistic evolution of man. They want an eight-hour day with higher wages and an old-age pension; or, when the charges of lighting, water and transit companies become too high and existing parties will not lower them, they want these utilities transferred to a management which promises to use them to better advantage for the public.

This is not Socialism. As was explained by Rev. M. P. Dowling, S. J., in the first number of *AMERICA*, municipal or national ownership of public utilities, income tax, inheritance tax and even single tax "are not really Socialistic nor even evidence of society drifting towards Socialism." These and kindred reforms were stated to be quite compatible with the existing social order; some of them exist under it, and "Socialism has no right to claim as its own whatever aims at the improvement of social conditions."

Its opponents too often play into its hands and give color to its claims. Socialism has a bad name which when correctly understood and rightly defined it richly deserves; but that is no reason for attaching it to schemes and policies, which its definition does not cover. This is a convenient and often successful political device, but it is not honest nor is it good politics in the long run. Increment or income tax, government ownership or control of public utilities, may or may not be advisable, or may be desirable in one set of circumstances and undesirable in another, but they are not Socialism. Should any one of them, after being denounced as Socialistic, work out satisfactorily genuine Socialism will know how to turn the denunciation to advantage. It can then say: Because this one measure which was branded with the red seal of Socialism, is good, therefore all the anathemas against Socialism are equally groundless and the whole socialistic program is also good and will make good,—*ab uno disce omnes*. Of course, the inference is unwarranted. The measures that Socialists hold up as

samples of their wares are not their own, but were fatuously presented to them by short-sighted opponents who thus enable them to repair a battered reputation and build upon it a genuine Socialistic edifice. Catholics as well as others, whether in Vienna, Milwaukee or Melbourne, have a right and often a duty to oppose schemes of reform, as unwise or inexpedient, but they have no right to declare them intrinsically and eternally wrong because of the character of their promoters, the dangers of innovation, or other extrinsic circumstances.

But Socialism proper is intrinsically wrong and no Catholic may sanction it. It has been said that it has had so many varying, and in some respects, contradictory presentations, that it is difficult to know what is and what is not Socialism. There is no difficulty. The expositions may vary but the underlying principle is always the same, namely: that the means of production are morally the property of the State and not of individuals; that such property in the hands of individuals, no matter how widely distributed, exploits the labor of others, and such exploitation is wrong. That is, the State must of right own and control lands and hands and brain, and private property, private enterprise and all that comes with them and from them, must of right be ended. The schemes to effect this end may differ, the philosophy of it may be variously phrased, but the end Socialism has in view is always this and no other. This is the Socialism which the Catholic Church condemns. If Poles or other voters of Milwaukee believe in this doctrine, they are not Catholics; if they do not believe in it, they may or may not be good Catholics, but they are not Socialists.

It is unnecessary to lay stress on the fact that the founders, exponents, propagators and leading advocates of Socialism have been and are, almost to a man, opponents of revealed religion and the Christian scheme of morality; that most of them not only have been and are materialists but they lay down the exclusion of a personal God, the deification of man and his materialistic evolution as the philosophic basis of their scheme; that they are immoral in their lives and teach the right of humanity to gratify lustful impulses unhindered. This alone, as Bishop Von Ketteler pointed out, precludes Catholics from joining them.

"They found national societies not in the interest of a nation but of a party," he said, "the first object of which is to combat Catholicism. We Catholics can have no share in an association which despises and attacks our faith. Deeply as I am interested in the welfare of the working classes and sympathizing to the depths of my soul with their claim for justice, I cannot express the sadness with which I see so excellent a cause turned by anti-religious fanaticism against the Catholic Church. As long as this is the case, I can only do my best to put Catholic workmen on their guard against those friends who hold out a helping hand and have not Christ with them; for they must infallibly fail." Showing that on

account of the passions of the human heart religion alone can save them and godless champions cannot help them, he warns Catholic workmen not to play with dangerous Socialistic eddies lest they be swept irresistibly into its atheistic current.

But were Socialism divested of immorality and infidelity—and this is logically impossible—it would still be condemned by the Catholic Church. She holds that society is normal when its constituent families own and control material things; that the right to hold and acquire property is not a civil accident, but is inherent in the individual prior to the State's existence, connected with the sense of right and wrong and involving definite moral obligations superior to ownership itself. The Church knows better than Marx, Lasalle or Bebel, the evils and loathsome abuses of modern society; she abominates them and combats them; but she also perceives things in their right proportion, and she will not sacrifice the fundamental to the accidental nor yield a permanent principle under the pressure of passing conditions. She sees that the evils of capitalism, as all other evils, are curable only by the right use of the human will, directed by reason and grace. She knows, while insisting on equality in spiritual things, that economic equality is impossible, that what man really needs is sufficiency and security, and that these are attainable only in a society of family organizations and divided ownership with their responsibilities, obligations, moral bonds and material advantages; and she also knows from her study of the human heart, that Collectivism, could Socialists establish it, would inevitably end in a worse form of private ownership in which the masterful would rule and the weak would be serfs.

The Catholic Church has labored for social reform since her birth; it has been the immediate object of all her activities; she has studied the ground in the light of reason, revelation and experience, and she has reached the conclusion that whatever assails the integrity of the Christian family, assails the laws of God and the rights and liberties of man. "The Christian family," says von Ketteler, "assures to the workman the best and most natural association, that which God has founded and without which none other avails. It preserves the workman from libertine excess in youth and age, while the love and thrift of a Christian wife enhance the value of his wage. Christian marriage, founded on the doctrine and grace of the Catholic Church, is of infinitely more importance in the solution of the labor question than all the projects of Socialistic societies."

If for no other reason the Catholic Church would condemn Socialism—the real Socialism of the master Socialists who formulate its creed, direct its propaganda, and are its sap and life—because the statocracy it aims at would dominate and destroy family life. Social reforms which aim at conserving the natural rights, whether to property or to freedom of action, of the family and the individual, she not only does not condemn

as Socialistic, but approves as the most practical preventive of Socialism. This is the view of Leo XIII in his encyclical on Labor; it is in accord with the Church's organized, persistent action for the promotion of social reforms and the uplifting of the masses until a false Reformation, the seed of Socialism, temporarily arrested her activities. How the Protestant revolt stopped the progress of true reform and bred the evils both of Capitalism and Socialism may form the subject of another paper.

M. KENNY, S.J.

That Dreadful Tail

The predicted passage of the earth through the tail of Halley's comet on the night of May 18 seems still to fill many anxious minds with dread. Its absolute harmlessness cannot, therefore, be emphasized too often, especially as unscrupulous "yellow" journals are continually even now going to the opposite extreme and frightening the imaginations of their readers with descriptions and pictures of what they say may possibly happen. These writers know better, and it is no excuse for them to say that their fearful pictures and headlines are retracted lower down in small type and in an obscure paragraph.

To what lengths such conscienceless writers may go is evidenced by the work of the infidel, Flammarion, who is regarded by the public as one of the greatest of living astronomers. He predicted that Halley's comet would bring about the end of the world by asphyxiating and poisoning every form of life, and he did this in such lurid terms that in several parts of Europe many poor people took their whole deposit out of the banks and spent it lavishly, wishing to have the benefit of it while they might before the world would be destroyed. Things went to such lengths that the government had to interfere and try to calm the public imagination by issuing innumerable printed pamphlets which showed the utter falseness of the prediction.

In addition, therefore, to the reasons given before, on April 16, for dismissing all possible apprehensions, that the head of the comet will not come within ten million miles of the earth, that the tenuity of the gas exceeds that of the best vacuum we can produce, and that all the astronomers of the world are delighted and consider it a most exceptional privilege to pass through the tail of a comet at all, it may be of service to examine a few of the direful cataclysms predicted by some of our magazines and newspapers.

One of these says that the enormous speed, forty-three miles a second, with which the tail will strike the earth's atmosphere, will cause such friction that the mass of the comet will be set on fire, just as shooting stars and meteorites are, and that this intense heat will kill everything on earth. While it is true that the speed mentioned will generate heat enough by the friction to vaporize any known substance, it is no less true that there will be very little to burn and that the minute solid or

gaseous particles, which constitute the tail of a comet, will certainly produce a less sum total of heat than the sparks that fly off an emery wheel when a tool is being ground. It is this reason that leads some astronomers to expect a brilliant display of celestial fireworks in the shape of shooting stars, while others again are not so confident that anything at all will be seen.

Another writer says that the outer layer of our atmosphere consists of hydrogen, because this is the lightest of all gases, and that this hydrogen will be set on fire and roast us to death. This prediction, however, rests on a false foundation, since on account of the law of the diffusion of gases and the never-resting winds no such layer can exist.

The poisonous cyanogen gas that is said to constitute the tail of Halley's comet can bear no proportion to the poisonous gases vomited forth continually into our atmosphere by our chemical industries all over the world, in spite of which careful scientific analysis has shown that the purity of our air is as great as it ever was.

Nor can the comet raise tides by drawing the water out of the oceans and flooding the continents. While the mass of a comet is not known accurately, we do know that it is less than one-millionth of the earth's. Our moon is one-eightieth as large as the earth, and as the tides it raises are beneficial rather than destructive, we see how harmless and how insignificant the cometary tides would be. Then, again, as the tide-raising force diminishes as the square of the distance, and as our least distance from the comet will be fifty times our distance from the moon, the diminutive cometary tides are again reduced 2,500 fold.

In fine, as at its last perihelion the comet's tail, though theoretically it ought to have been the longest, measured only about two million miles, it may not be long enough to reach the earth at all on the night of the dreaded passage, and all our fears, no less than our hopes, may be bootlessly shattered.

In accordance with the views expressed in the beginning of this paper, the government of the Philippine Islands, in order to quiet the probable fears of the natives, has given wide circulation to an article by Father George M. Zwack, S. J., Secretary of the Weather Bureau. It bears the title "The Return of Halley's Comet and Popular Apprehension." The writer shows very well that comets cannot be signs of God's wrath and presages of impending calamity, nor can they exert evil influences on the earth, nor can Halley's comet collide with the sun or the earth. *Nature* of April 14 praises the aforementioned pamphlet in these words:

"Reports from various countries emphasize the necessity for spreading sound knowledge concerning the comet. The suicide of a Hungarian farmer on account of Halley's comet is followed by a report from Odessa that in southern Russia there is a veritable popular terror, which is being exploited by unscrupulous persons for the purpose of obtaining money for special prayers, etc.,

from the ignorant natives. We welcome, therefore, a brochure received from the Manila Weather Bureau, in which Father Zwack carefully analyses the alleged sources of catastrophe, and shows how utterly puerile they are. Such brochures, if printed in the vernacular, would do a great deal towards allaying excitement, which otherwise may lead to serious trouble."

WILLIAM F. RIGGE, S.J.

Successful Reformatory Work

If the country is to be saved from the raids of an army of professional criminals, more diligent and more intelligent work must be done to reclaim juvenile offenders. If the present haphazard manner of looking after and restoring them to their place in society can be dignified with name of "method," where so much is left to capricious experimentation, certain weaknesses in that method have been already pointed out; yet the greatest flaw, which threatens to vitiate or nullify the earnest endeavors of any conscientious penologist has yet to be named. We speak of the staff of the institution. As no chain is stronger than its weakest link, so no correctional system is stronger than the personnel appointed to apply it and to watch over the details of its administration.

When one mentions politics he touches a tender spot in our public life, for almost every voter is satisfied that those who agree with him in politics are in the right, while those who disagree with him are hopelessly in the wrong. If, therefore, he is victorious at the polls, those who share his political righteousness should also share his triumph and enjoy the good things of the earth. Civil service regulations, it is true, have to a certain limited extent, checked an abuse which had waxed strong with eighty years of vigorous growth, but the principle of rewarding services by political appointments is too strongly entrenched in the Federal Government to be driven out of State affairs. And as almost anybody is competent to carry a key, and lock or unlock a door at fixed times, it follows that one reward of merit might be appointment to just that office—in a reformatory. Or, perhaps, some blockhead who has so failed at everything else that he has successfully demonstrated his unfitness for any position of trust or responsibility, is presented with the keys on the plea that where so much is amiss he will not make matters worse. A fine prospect, indeed, under such auspices, for the amendment of the young offender!

Col. Masten, who has thrown no little light on the subject, enters a protest wrung, it seems, from his own experience, against the practice of selecting bridewell guards from the ranks of earnest young rustics whose experience in reformatory work has been confined chiefly to teaching colts to "lead" and calves to drink out of a bucket. Such men are no match for youngsters whose wits have been sharpened by the file of city life.

It does not follow from our remarks that to be suc-

cessful in reformatory work one must be a genius, for a very clever man may fall far short of the ideal of a good teacher. He may be so dazzled by his own brilliancy that he may fail to discern the ill-success of all his attempts to teach, though his pupils, whether in a university or in a reformatory, may be painfully conscious that he is a failure.

In like manner, a pious and devoted man may be anything but a shining success in leading the young to the love and practice of what God commands. His good will may effect his personal sanctification, but it is no earnest that he can assist effectively in transforming a spiritual nondescript into a child of God. "Where there's a will there's a way" has no application when the "way" is concerned with the reclamation of unfortunates who are morally blighted, or with the wise guidance of those who are still free from vice or criminality.

In this world few are so placed that they need have no concern for the morrow or for the evening of life. A profession, therefore, in which the emoluments are so modest as to leave little after meeting everyday expenses does not appeal strongly to one whose energy and ability mark him out for success in reformatory work, for he must perforce seek a better market for his talents. The evil becomes more grievous if a turn of the political wheel of fortune suffices to interrupt or end his career in the midst of his usefulness. One or the other of these drawbacks has deprived the commonwealth of the services of many a promising worker in the cause of juvenile reform.

If great care is requisite in the selection of instructors and directors for average children, not less should be used in providing for the welfare of the less fortunate. Public funds and private alms for correctional work are in no little danger of being frittered away as truly as if they were tossed, coin after coin, into the depths of the sea. It would be an interesting occupation to figure out how much positive good has been accomplished during the past twenty years by funds which with generous prodigality have been devoted to the work of recalling wandering feet to the "strait way that leadeth to life." We are not disposed to consider money ill spent when it effects a moral uplift, but we think that much of it, with proper care, could be made productive of greater and more lasting results.

The Borstal Association, whose annual statement was recently noticed in *AMERICA*, seems to have weeded out many, if not all, of the objectionable features that mar or ruin reformatory work. This organization, whose success has won for it due recognition from the British Government, has to do with youths between sixteen and twenty-one years of age who have been convicted of an indictable offense. However, it makes a selection, for it aims to discipline those who hold out hope for reclamation. The "course of treatment," which is under constant governmental supervision, aims to instil into the youth in its care such habits of industry and thrift as

will keep them, on their release, from any anxiety to be taken again into custody. "For the most part they enter Borstal in an unpromising condition of mind and body, lumpy, slack, sometimes defiant, generally out of condition, and as a whole below the average of physique and intelligence of their class. They come out healthy, well set up, improved in manner, and in the great majority of cases anxious to show that they can work honestly and hard."

The work of the day begins at six o'clock with a full hour of gymnasium drill. From 7:30 a.m. to 12 m. and from 1:30 p.m. to 5:30 p.m. the boys are employed at various forms of manual labor including carpentry and other trades, gardening and general farm work. There is a night school for the more backward boys. There is a short chapel exercise with a brief instruction every evening. Lights are out at 8:30 p.m. The equipment includes ample arrangements for baths. The new arrival is placed in the ordinary grade, from which he can be promoted after five months' trial to the special grade, where he enjoys certain privileges. Misconduct sends him back to the ordinary grade. After release on parole from the institution the Borstal Society looks after the boy and sees that he is not driven by poverty to fresh violations of the law, exerts itself through agents to secure him suitable employment, and follows him until he has earned his full liberty.

This system which is handicapped by the gravity of the cases that it handles, has nevertheless proven so eminently successful that the number of its institutions is to be increased. The secret of its success is not far to seek. First, it has a method, a program, which has stood the test of time; secondly, it exercises extreme care in selecting every official connected with its reformatories; lastly, it does not attempt the impossible feat of remodeling and remaking defectives and degenerates whose minds or bodies were originally or have become hopelessly affected by disease or vice. Its record is its strongest argument with the charitable public and with the Government, for the year's work shows that sixty per cent. of the cases are "doing well."

H. J. SWIFT, S.J.

A Parallel and A Contrast

I

One hundred years ago good Queen Louisa of Prussia died. Her countrymen have lovingly enshrined her memory in their hearts. She well deserves their chivalrous homage. Wife of the brave but unsuccessful Frederick William III, seated on a throne undermined by civil dissensions and exposed to the attack of a conqueror before whom republics and monarchies had been swept away, queen of a broken and ruined people, exiled from palace and home, slandered and betrayed, she never for a moment lost heart in her country and her king.

Half a century before, Maria Theresa of Austria had roused the Magyars to unsheath their swords for their helpless queen and her child. Like the angel of a national resurrection Queen Louisa spoke words of encouragement and cheer to her despondent people. They heard and rallied round their sovereigns. The seed of national regeneration was sown. Louisa was not to see the ripened fruits of its golden harvest, and when she died, mourned by a whole people, the clouds had not entirely rolled away from the horizon, all the wounds of the fatherland had not been healed. But conquered Prussia was lifting up its head and dimly groping for the weakest link in its galling chain to snap it and rise.

"She slumbered: but it came—it came,

Her land's redeeming hour,

With the glad shout and signal flame

Sent on from tower to tower.

Fast through the realm a spirit moved—

'Twas hers, the lofty and the loved."

Defeated on the same day in the two great battles of Auerstädt and Jena (Oct. 14, 1806), Prussia lay prostrate at the feet of Napoleon. The conqueror entered Berlin in triumph. The work of Frederick the Great had vanished like a dream; the military supremacy of the German troops, so firmly established by Frederick at Rosbach and Torgau had disappeared. By the Treaty of Tilsit (July, 1807) Prussia cramped and blocked behind the Elbe was reduced to the rank of a second or even a third-rate power. A heavy war indemnity was imposed upon her. She had barely been able to preserve the Marches of Brandenburg, the cradle of her kings. Half her territory and population were gone. Saxony and Prussian Poland were ceded to the victor, and Napoleon seated his brother Jerome on the throne of the newly-created Kingdom of Westphalia.

But Louisa, Frederick William, and their people were to teach the world a noble lesson. A restoration almost unprecedented in history was to begin. The men were at hand to do the work. Every genuine son of the torn and bleeding fatherland shared in the glorious toil of rebuilding the fallen temple and strengthening its bulwarks. The great minister Stein reorganized the various branches of the Government, brought order out of chaos, began the work of popular and parliamentary government, broke down the wall of caste and privilege, abolished serfdom and thus bound the people more closely to the King. His work was ably continued by Chancellor Hardenberg. Gneisenau and Schnarnhorst reorganized the army disheartened by a long series of disasters, and prepared the troops who at Leipzig and Waterloo were to humble the victors of Jena and Auerstädt. The poet Arndt was ready to strike the stirring notes of his "Field Marshal's Song":

"Then sound, blaring trumpets! Hussars, charge
once more!

Ride, field marshal, ride, like the winds as they
roar!

To the Rhine, over Rhine, in your triumph advance!
Brave sword of our country, right on into France!"

William von Humboldt had begun a thorough educational reform, and, almost under the very folds of the invader's flag, the University of Berlin was founded in 1809. A breath of enthusiasm everywhere fanned the fires of patriotism, and the "Tugendbund" or "League of Virtue" found adherents in every palace and hamlet in the land. Besides Moritz Arndt, poets like Max Schenkendorff and Theodore Körner animated their countrymen with war lyrics whose strains sound like the roll of drums or the hoof beats of charging squadrons. Körner, in the flower of youth, when the iron notes of his "Sword-Song" yet trembled on his lips, was to lay down his young life on the altar of his country at Gadebusch, leaving a

"voice in his trumpet lays
To turn the flight,
And a guiding spirit for after days
Like a watch-fire's light."

Prussia's resurrection from ruin and disgrace is one of the most stirring events in history. The people that accomplished it were eminently great.

II

Such national restorations are not often seen. Few peoples have the power necessary to throw off the virus and the germ of decay when once that canker has deeply affected them. In strong contrast to this is the wonderful vitality and recuperative power of the Catholic Church. For that resurrection and restoration of a whole people, which we so justly admire in Prussia, is met at rare intervals only. It is, on the contrary, the normal condition of the Catholic Church and has come to be considered an ordinary occurrence, so often and so regularly has it taken place. Divine in her Origin and Founder, holy in the form of her Government, in her Sacraments and her End, the Church has her human element liable to the blunders, the vices and the crimes of sinful humanity. The nations amongst which she rears her altars are not proof against the attacks of passion. They may sink low, but if they listen to her they will rise again.

Physician, teacher, guide, the Catholic Church has a remedy for every disease of the mind and heart, a balm for every wound; for the volcanic fires of every passion she has refreshing dews and healing snows. Like the Tower of David her walls are hung with many a buckler and sword of celestial temper, and she knows what weapon to use in the hour of danger and need. For every heresy she brings forth a doctor. Arius attacks the Divinity of Christ; an Athanasius and a Hilary meet him in the lists. Nestorius proclaims that Mary is not the Mother of God, a Cyril becomes her champion. Pelagius is refuted by Augustine, Abelard by the saintly Abbot of Clairvaux. In our own time, a heresy treacherously sap-

ping the very foundations of the edifice is unmasked by Pius X and Modernism loses its power and its sting.

When priests, people and kings forget their duty, when vice is seated on the throne and license reigns even in the cloister and the sanctuary, a Gregory VII, with the burning words and zeal of an Apostle, terrifies the evil-doers into the forgotten paths of duty. If threats and prayers are of no avail, he has the dread power of anathema and excommunication, which few men, in that iron but believing age, dared resist. If Luther begins a so-called Reformation, the Church inaugurates a Counter-Reformation, incomparably nobler in its origin, its authors, its means and its end. The Popes are at its head; inspired, approved by them the decrees of the Council of Trent renew the life and spirit of the Catholic world.

The Reformation begets Luther, Calvin, Zwinglius, Knox, Henry VIII, Melancton, Elizabeth. The Catholic Revival has its Charles Borromeo, its Ignatius and its Xavier, its Francis Borgia and its Peter of Alcantara, its Philip Neri, its Teresa and its Francis de Sales, and the moral superiority of these great saints is beyond question. To compare them to the standard-bearers of the Reformation would argue gross ignorance and be an insult to their names. Like the householder of the Gospel the Church, out of her vast treasure-house, brings forth good things old and new. For the day of persecution she has martyr-legions to conquer her conquerors. When the Barbarians overrun Europe her cowed monks and veiled virgins win them to civilization and to Christ. If, under the blast of the hurricane, a few decayed branches are torn from her trunk, her vigor is not impaired and she puts forth other branches and the sap of immortality produces still richer fruits.

When one nation wanders away from her, another seeks admission into her fold; when one race throws off her yoke, another bows before her and calls her Mother and Queen. She watches the signs of the times. In the Thirteenth Century she has a Thomas Aquinas to systematize and codify her dogmas, architects to rear the spires and carve the portals of her cathedrals; in the Nineteenth she has a Pope to vindicate the Sacred Books against insidious attacks and to write the charter of rights of the laborer. She is of all lands and nations, at home in Republican America and in the Court of Kings. For nations, for individuals, she has the secret of a new, a nobler birth. There is healing and strength in the touch of her garments and like her Master she can bring the dead to life again. In her fold the sinner of yesterday, now repentant and purified, may like Augustine have his name entered on the roster of her saints. She can stand by the gallows of the hardened criminal, and with sacramental power cheat the very demons of their prey.

Ever girt around by relentless foes, she ever breaks through their serried ranks; constantly assaulted, she is ever victorious. Her victories are the bloodless victories of Virtue and Truth. She wins the proud to humility,

makes the passionate and the sensual chaste, melts the violent and the cruel to pity and mercy. In her progress she wins from the opposing camps their noblest leaders, and Newman, Manning and Stolberg, Brunetière and Brownson consecrate to her service their talents and their loyalty. She has traditions to guide her, the voice of her Councils, her Episcopacy, her Supreme Pontiff to keep her from error. The cleansing and healing fires of the Great Sacrifice ever burn on her altars, and under the mystic veils of the Saving Host, Emmanuel, God with us, strengthens his people with the Bread of the Strong and the Wine that maketh Virgins. The venerable old man who rules her destinies is true to her purpose and end, when he proclaims to the world that he has but one thought, one ideal, "To restore all things in Christ." No purer ambition ever haunted the soul or fired the heart of statesman, priest or king, and none that is more certain of attainment. The Church has within her the undying principle of restoration. Nations may decay and governments fall, Prussia and the empire that crowned her glory may in time dissolve; for not to them was said: "Behold I am with you all days." That infallible assurance was given to the Church alone; hence in her direst straits we may say to her with confidence

"Thou art not conquered! Beauty's ensign yet
Is crimson on thy lips and on thy cheeks,
And Death's pale flag is not advanced there."

JOHN C. REVILLE, S.J.

IN MISSION FIELDS

La Tarahumara Indian Tribe

This mission, embracing the mountainous western part of the State of Chihuahua, Mexico, was originally established by the Spanish Jesuits, in whose care it remained until their expulsion from the dominions of the crown of Spain by Carlos III in 1767. Their immediate successors were secular priests, as is seen from the entries in the mission records, but these soon gave place to the Franciscans from the famous custodia of Zacatecas, who remained in charge until July 12, 1859, when the "Reform Law" of Juarez, suppressing religious orders in Mexico, was decreed at Vera Cruz.

This action was fatal to the missions, for, although some villages in the valleys were supplied with pastors and a few aged friars remained in the remote and almost inaccessible mountain towns, the dearth of priests speedily became so great that the Indians saw a missionary only once a year at most and then only on a flying visit. Thus it followed as a necessary consequence that in some towns the churches and pastoral residences crumbled to pieces through lack of repairs and in others they came into the possession of those whose only claim was seizure and occupation. But the saddest part of the story is that the poor natives, hardly weaned from their former superstitions, were left without religious instruction and thus

fell back into their original savagery with nothing but baptism to remind them of their faith.

This abandoned part of his vast diocese early claimed the pastoral care of the Right Rev. José de Jesús Ortiz, first Bishop of Chihuahua, who sent some priests of the Congregation of St. Joseph to rekindle the fire of faith among the Tarahumaras, until the Jesuits could be recalled to the scenes of their earlier labors. They were available in 1900. Thus, after an enforced absence of one hundred and thirty-three years, the Society of Jesus was back on the firing line. Three priests and a lay brother took up the work, devoting themselves at the outset to a careful inspection of the field. Perched here and there on cliffs or hidden away in gulches, they ferreted out upwards of sixty villages in the Sierra Madre. They are so scattered that it is commonly a day's journey on horseback to travel from one little town to its nearest neighbor. Each village averaged two hundred families, giving a total of about sixty thousand souls without counting the whites who, to a limited extent, are represented in many of the towns.

The majority of these Indians have received baptism, but in remote villages, which have been virtually discovered where they lie scattered along an immense gorge far up in the Cordillera, even baptism is unknown. The missionaries have fallen in with members of the tribe of Tepehuanas, in no less spiritual destitution than those whom they are now evangelizing, but they are unable to extend their work among them through lack of men and means.

Such was the state of the mission when the Jesuits established themselves in the village of Sisoguichic and settled down to work. The natives still retained vague traditions of the early Jesuits, who had been the first missionaries to penetrate those fastnesses, and were curious about the newcomers and somewhat suspicious as well, but their shyness quickly yielded to the friendly overtures of the Fathers, whose abnegation and apostolic zeal were not lost upon those children of nature. Now in the tenth year of its renewed existence, the mission counts eleven priests and as many brothers, who are still all too few to till successfully so vast a field. There are five residences, at each of which there is a day school. In one residence the Fathers maintain a small boarding school for the Indian children. And here "maintain" is taken literally, for on account of the poverty of the natives the children are fed, clothed and taught at the expense of the missionaries. The Sisters of Mercy have come to the help of the women and little girls by establishing three convents in which they have schools where they teach the children and catechize the squaws.

The spiritual harvest for the year 1909 shows that God has blessed the labors which have been undergone in a wild and unproductive region amidst poor and ignorant Indians. The baptisms of children number 1,806, of adults, 96. There were 427 marriages, 28,693 confessions, and 421 sick calls.

CORRESPONDENCE

A Humble Heroine

PARIS, APRIL 20, 1910.

Only ten days ago, on the feast of the Good Shepherd, April 10, a funeral procession wended its way between flowering hedgerows, to the tiny convent cemetery of Larnay, near Poitiers, in the west of France. The coffin was followed by a number of grey-robed *Soeurs de la Sagesse*, whose institute is well known throughout the country, by the two hundred deaf and dumb girls, who are educated at Larnay and by a pathetic little group of blind deaf-mutes, to whose imprisoned souls the woman just dead had brought light, love and happiness.

Some friends followed, among them was M. Louis Arnould, the distinguished professor of the University of Poitiers, who was the first to make known to the world the great work accomplished by Soeur Ste. Marguerite, the humble heroine who, on that April day, was laid to rest in the quiet graveyard.

The story is an interesting one: Soeur Ste Marguerite, a native of Brittany, became a *Soeur de la Sagesse* at the age of eighteen; in 1888, she came to Larnay and was employed in the training of the deaf-mutes, who are educated by these nuns. Soeur Ste. Médulle, who had much experience in the matter, taught her methods to Soeur Ste Marguerite, but the latter soon became more efficient than her teacher and achieved the great work of her life, when she undertook to train a girl called Marie Heurtin, who was not only deaf and dumb, but also blind from her birth.

Marie was brought to Larnay in 1875, at the age of ten; she was the child of poor peasants, who had never succeeded in controlling her; it was pitiable to see how the girl's wild soul, untouched so far by any external influences, battled against its prison house and fought with the barriers that separated it from the world of the living! Marie's fits of passion terrified the sisters, her yells and shrieks alarmed the neighbors, she would beat the floor with her fists in her vain efforts to make herself understood. To Soeur Ste Marguerite was entrusted the task of training the little creature; it was no easy one and demanded much capacity, penetration, good sense, as well as unlimited devotedness. The sister began by studying her pupil's tastes and fancies and managed to establish a system of signs by which Marie was able to ask for the things she wanted: eggs, bread, a knife, etc. The child thus learnt that certain signs were connected with certain objects. When this was done, her mistress taught her the special alphabet that was in use among deaf-mutes before the invention of the vocal method that is now generally adopted; only, the signs that are seen by ordinary deaf-mutes had, in this case, to be felt.

As a next step, Marie was taught to read the books written for the blind, where letters are represented by raised dots. It was a more difficult task to lead her to grasp abstract ideas and supernatural truths, but, by dint of much patience and tenacious effort, even this stupendous undertaking was successfully accomplished. Soeur Marguerite taught her the difference between riches and poverty, by making her touch first a richly-dressed lady, then a poor beggar, she made her realize death by touching the cold cheek of a dead nun; the existence of God and His creative power by making her

feel the influence of the sun. Then, having bridged over the abyss that separated her charge from the outer world, she went on to develop these first elements of knowledge. By degrees, she made the girl understand the difference between right and wrong, the wisdom and goodness of God, the history of Christ and, while impressing upon her mind those higher truths, that alone could bring light and joy into her shadowed life, she accustomed her to the household duties that would make the blind deaf-mute a useful member of the Larnay Community.

Marie Heurtin's education lasted for years, but she proved an apt pupil, quick and eager to learn, passionately interested in the new world to which Soeur Ste. Marguerite had introduced her. That she thoroughly grasped her teacher's meaning was proved by the violent repulsion she showed for poverty, old age and death, until the sister brought higher motives to control and modify these first impressions. She was truly appreciative of the supernatural truths that opened out new vistas of happiness before her sightless eyes, and her desire to obey the gentle sister, who to her personified all that was good and beautiful, was often touchingly expressed.

Soeur Ste Marguerite never lost sight of the fact that Marie Heurtin was a peasant's daughter, she wisely made no attempt to educate her above her station, but she taught her general history, geography, arithmetic, a certain amount of Church history and literature; Marie can write a good letter, she can describe her sensations and feelings in excellent French, she is an intelligent reader and keenly interested in all the subjects that come under her notice. Besides this, she can knit and crochet. Her temper is constantly bright and gay and the serenity of her sweet countenance impresses all those who come near her.

But the sister's chief endeavor was to develop the girl's soul, and here also she was met half-way: the wild creature whose bursts of fury once terrified the nuns is now, after fifteen years' training, a bright, strong, sensible and happy young woman, who not only is resigned to her infirmity, but who smilingly accepts it from the hand of God. Within the last three years, another blind deaf-mute, Anne Marie Poyet, has become an inmate of the Convent of Larnay and very wisely Soeur Ste Marguerite enlisted Marie Heurtin's services to help her to educate the new comer, who had become blind, deaf and dumb at the age of seventeen months. The task was accepted by Marie Heurtin with delighted earnestness and her motherly feeling towards her little sister in misfortune has done much to develop her own attractive personality.

Soeur Ste Marguerite's one desire was to remain unknown, but her friends having made a statement of the case to the French Academy, one of the prizes "for virtue" was awarded to her in November, 1899. Four years later, in June, 1903, she received one of the three civic crowns that are given, every year, by the *Société d'Encouragement au bien*, to men or women who have distinguished themselves by devotion to their fellow creatures. By degrees her story became known in England, Sweden, Germany, Holland and other countries; a number of celebrated philosophers or sociologists wrote to Larnay or came to visit the convent, but the attention of the outer world never disturbed Soeur Ste Marguerite's sweet humility.

She continued to work for her special charges, the blind deaf-mutes, striving to lighten their heavy cross and to make them in spite of their triple infirmity good, happy and useful members of society. Her long experience made her an authority on the subject and she continued to improve and develop the method that had proved so suc-

cessful. Only last year two nuns from Canada were sent to Larnay to be trained by her for a similar work at home. But, although she looked incredibly young, although her courage never flagged, Soeur Ste Marguerite was wearing herself out in the service of her beloved pupils. A work like the one she had assumed demanded a ceaseless expenditure of physical strength as well as close mental effort. A year ago, she became ill, but she laughingly declined to modify her arduous task and when, only six days before the end, she felt death at hand, she made the sacrifice of her life with uncomplaining resignation and died, as she had lived, humbly and brightly, with a smile on her lips.

In the United States of America Marie Heurtin, of Larnay, has a sister in misfortune, Miss Helen Keller, but whereas the French girl was born deaf, dumb and blind, Miss Keller heard and saw till she was eighteen months old. Her education is more brilliant than that of Soeur Ste Marguerite's pupil, for she knows several languages and is a proficient in out-of-door sports; the task accomplished single-handed by the French nun was, in Miss Keller's case, divided between several devoted and efficient professors. In both cases we find the same quickness of perception and eagerness to learn on the part of the pupil. But, whereas Miss Keller is almost a public character in America, Marie Heurtin and her devoted mistress, now gone to her rest, were comparatively little known, even in France, where the fact of a noble task having been accomplished by a religious is sufficient to prevent any public recognition on the part of the anticlerical government.

ANGLO-FRENCH CATHOLIC.

The Wealth of Manchuria

SHANGHAI, MARCH 25, 1910.

During the latter part of February, a fine exhibition of native products took place in Kirin, capital of the central province of Manchuria. A short list of the articles exposed will give your readers a fair idea of the wealth of this corner of the Chinese Empire: tiger and leopard skins, white fox, sable, otter, squirrel, badger, beaver, ferret, wolf, wild dog, cat, bear, deer, sheep and lamb skins; gold dust, silver ore, pearls; ginseng, rice, wheat, barley, buckwheat, Indian corn, several varieties of millet, hemp, beans, bean cake and bean oil; tobacco of excellent quality, indigo, sesame seed and potatoes. All these bespeak a rich agricultural country, which would be much improved by further railway expansion and the introduction of foreign machinery, ploughs and modern agricultural implements. Among other valuable products are also wood, fruit and medicinal herbs. The oak, chestnut, elm, maple and poplar grow to a large size, and could well be exported to other parts of the Empire, but in China inter-provincial trade is little developed, highways that can lay claim to the title of good roads are rare, and likin barriers oppose an insurmountable obstacle to the expansion of trade.

The city of Kirin is a great industrial and trading centre and the head of steam navigation on the Sungari River. Two new steamers are now being built by the Government for the traffic on this river. Communication with Kuangchengtse on the South Manchurian railway line will also be soon established. When the Antung-Mukden Railway will be completed, Japan intends connecting Kirin with the Korean railway system, thereby gathering into her own barn the agricultural products mentioned above, *i.e.*, the whole harvest of the finest and richest parts of Manchuria.

To induce foreigners, others than Russian or Japanese, to settle in Kirin, the Government is marking out the limits of an international settlement. It is situated outside the east wall and will be two miles in length by one broad. Offices of the Imperial Maritime Customs were opened in the city in the early part of the year. A Constitutional Assembly Hall is already erected and has cost 50,000 taels. Schools are being built with all possible haste and are largely attended. The students have imbibed the new patriotic spirit and show everywhere a marked hatred of Japan. Owing to their agitation, a boycott is still maintained against Japanese goods.

To resist the influx of foreign settlers in Manchuria, the Chinese Government has recently started an emigration movement, principally to the north and North-eastern parts of the country. In these regions, frontier towns are springing up with the mushroom rapidity of American cities in the Far West. Many places destroyed during the Boxer crisis have now a Chinese population three times as numerous as before. The Government encourages these settlers against Russia and Japan. They are generally reserve soldiers, and being trained to bear arms, will prove helpful in all cases of trouble with the new invading element. To enable them to settle quickly, a loan is advanced for traveling expenses, first sowing of seed and initial outlay. Within ten years, the emigrants have to pay to the Government all these advances. This emigration movement shows that China is wide awake to the danger and needs of the moment in Manchuria, and is firmly resolved to hold her own against all outsiders who may wish to settle within her frontiers and exploit her wealth for their own purposes. America has her racial and economic problems. The white race and labor must be protected against the "yellow peril." China, on the other side of the Pacific, is confronted with the same problems in Manchuria and puts into practice the lesson given by the States. With her internal weakness, her lack of organization, the "open door" imposed on her and the rivalry of the Powers, her position is difficult, and the least that should be granted her is benevolent encouragement, fair play and opportunity to develop her own resources for the benefit of her countless millions.

China's national finances have practically made no progress. Everywhere there is a lack of revenue to meet increased expenditure. The danger arising from over-issue of banknotes or circulation of paper-money without sufficient security behind it, is not yet remedied. Nobody knows exactly what are the issues and reserves of private banks. In November, two native banks in Hankow failed to the amount of several millions. Upon investigation, it was found that they belonged to the same family, who thus imposed upon the credulity of the public. The depreciation of copper currency—the universal money of the people—has caused much distress throughout the Empire, and injured trade, agriculture and labor. Unification in national currency and the adoption of a uniform silver dollar has not yet materialized. The necessity of reorganizing a national budget is platonically admitted, but the Government meets with much opposition in the provinces and seems to be powerless in securing compliance with its orders. Chinese officialdom little understands ordered accountancy, and generally discriminates little between the public and the private purse. Financial Commissioners are at present touring the provinces with the purpose of controlling all revenues, and when they have completed their task, the work of reorganization will begin in earnest.

M. KENNELLY, S.J.

What I Saw in Ireland

LOUGH REE, APRIL 23, 1910.

I crossed the Irish Sea late in March in the midst of a strong gale from the west that tossed our boat like a cork and sent the angry waves to dash upon the English coast like execrations from the "sister" isle. Every one went below and was consequently seasick except an American priest, who stood on deck, hanging on to a railing during the three hours' trip. By staying in the fresh air he escaped the common fate of the passengers. In Dublin my first visit was to the Hill of Howth, from which a splendid view of the neighboring scenery, south to the Wicklow Mountains, was obtained, and I had a chance to hear every wild singing bird in Ireland in solo and in chorus.

An eight-mile walk partly across and partly around the hill brought out firstly the best of all the singers, the Irish thrush. He is a tenor with a voice sweet and clear as a bugle. Perched on the branch of an elm tree with his face turned to the east, his tones sounded like a challenge. He seemed to say, "I defy, I defy, I defy," and then turning his face to the west he began to warble "come back, come back to the land that you left but that loves you still." Any one who has ever heard this grandest of all singing birds will remember how he changes his challenge to a melancholy warble as he closes his chants. Two sopranos from a meadow, two larks, were up singing in the sky, a rich barytone, a blackbird, was adding his sweet tones to the harmony, while chaffinches, bullfinches, goldfinches and linnets made a sweet chorus. I must not forget the little robin, everybody's friend, who sings even in the rain, flies out when he sees you on the road, goes into your garden, even into your room and sings for you; always cheerful, always happy.

There's a little scolding in his voice, too, for as I walked along the road he always seemed to say: "Well! how do you do? Welcome back! You ran away, but I am here still. It may rain or it may snow, but I'll stay here and have a pleasant chat with the people who remained loyal to this island and stayed behind."

After the birds on Howth I noticed the children in Dublin, and from there to the Shannon, where I am penning these lines. They have all red cheeks, every one of them; but so have the people, young and old, with hardly an exception. "Has that big policeman red whiskers?" I said to a friend in the streets of Dublin, and I pointed to a big fellow fully six feet, five inches. The Dublin police are all giants. "Nonsense," said my friend, "it's his cheeks that are red." And they were as red as two Oregon apples. From the little urchin in the streets, in town and in country, to the young women and the old, to the young men and to the old, it is the same clear skin and red cheeks.

"Is it tuberculosis?" I asked my friend, a learned gentleman who has lived in Dublin forty years. Again he said: "Nonsense! You have got that foolish idea from some of those who have been exaggerating in speaking and writing of the spread of consumption in Ireland. Those fresh, rosy cheeks come from the simple food, the purity of the people, and the genial climate of Ireland. The hot sun in summer and the intense cold in winter thicken the skin of you Americans. You know you have too much cheek anyhow, and the blood does not show through it. But in Ireland the bloom of the rose and the sweetness of the Shamrock appear in the faces of our children and people."

I could not argue with him, for he is a poet and a theologian. I think he is right. At any rate the universally red cheeks are no sign of tuberculosis in Ireland. "Is it the punch?" No! Because the cheeks are redder among the peasants of Meath and amongst the clergy of Meath than anywhere else; and yet total abstinence is widespread among priests and people. In fact in the Diocese of Meath, there is a law, called the ante-dinner law which makes it a case of suspension for a priest to taste whiskey, brandy, gin or liqueur before dinner. And although the clerical dinner is usually at 4 P.M., I never heard the joke about what the Governor of North Carolina said to the Governor of South Carolina in any of the clerical houses I visited from Dublin through Meath, Westmeath and Longford to the Shannon. In fact the total abstinence on a cold, rainy day was sometimes painful but I never saw any one break it. So the red cheeks are due to the causes alleged by my friend.

Then I visited the schools. I'll say a word only of the primary schools. Of course, I saw Maynooth with its seven hundred seminarians, and All Hallows with its two hundred; then many of the training schools. But the primary schools interested me most. In Dublin I heard in the church at Fairview near Clontarf, the best boys' choir I ever listened to. They sang on Holy Thursday and Easter Sunday, voices clear and sweet, time perfect, unison complete and trained by the Christian Brothers in their elementary schools. Passing through the country from little parish to little parish, I found every school flourishing. The Government supports the Catholic schools and the priests absolutely control them. Score one for the liberality of the English Government. You could not puzzle the little boys or girls in Catechism. I tried it. They are talented, they study hard and they are anxious to learn. They learn Gaelic in every school; and sing sweetly Gaelic songs. The teachers are usually in the small parishes laymen and laywomen, good, fervent Catholics cooperating in everything with the parish priest.

And he is a worker. Run through the country everywhere. You will find the old church of the days of persecution replaced by a beautiful new stone building of good architecture, furnished with costly marble altars and mosaic floors. Go to the old town of Trim on the Boyne and see the grand granite columns and the stained glass windows in the church there; pass over to Kildalky or to Summerhill; or farther on to Kinnegad in Westmeath, or to this spot on the Shannon on the borders of Roscommon, once a very poor district and see what costly churches are going up all over the country. This is the age of the Irish "Renaissance." May it continue!

Yet the people emigrate still. Even the Protestants are going away. Where there used to be fifty of them in a Leinster country parish, there are now not half a dozen. They have not emigrated, they have simply died out. I went the other day into the Protestant church at Clonard, the site of one of the most famous monasteries in Ireland during the golden age before the Danish invasion, and saw in that church an old Catholic baptistery of the eighth century. It is a beautiful work of art and is in the wrong place. But it cannot be bought. Although the Protestant congregation there has died out to a few poor hangers-on, the authorities hold tenaciously to the relic and still call the Catholic Church "a foreign Church;" and they still call the dwindling little sect of Anglicans in Ireland "the Church of Ireland!" A document before me proves all this. When will man fully deserve the title of *rational* animal conferred on him by our philosophy and our theology?

MIDENSIS.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MAY 7, 1910.

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Socialists on Parade

An accommodating municipality gave the residents on Fifth avenue an opportunity of witnessing a parade of Socialists last Saturday. Numerous placards and banners bore eloquent descriptions—mostly in Hebrew characters—of the misery of the poor and of the grinding heels of capitalistic tyranny. But the paraders failed ignominiously to live up to their rôle. They all appeared to be more cheerful than most of the property owners who paused to watch them. One well-dressed gentleman, apparently a member of that race that has lived in every nation of the earth without ever mingling with any, kept up a running harangue, along the whole line of march, on the meaning of true patriotism. But his denunciation of the present American type of patriotism was bitter only in words. His soul did not seem to be harrowed into small flinders over his wrongs. Milwaukee was trumpeted up and down Fifth avenue as a true Socialist city.

The only disquieting feature of the parade was the large number of women who participated in it. History, of course, does not have to repeat itself always; and, if the presence of crowds of women in the streets has always been in the past a sign of trouble, it does not necessarily follow that the same thing need be true now. It would require an effort of the imagination to transform the orderly and well-dressed women in Saturday's parade into *citoyennes*, leading mobs and jeering after tumbrils. Still we regret, firstly, the misdirected philanthropy of a small class of wealthy American women in teaching their foreign-born sisters among the poor to lay aside womanly modesty and reticence in order to become public "agitators;" and, secondly, the selfishness of employers—of the same race, for the most part, as that of their Socialistic workmen—who discourage

the characteristic virtues of womanhood by taking advantage of them for commercial profit.

The Use of Decoys

The daily papers announce the success of the prosecuting attorney of New York in obtaining evidence that proves the existence of what is called the white slave traffic. The evidence at the same time, if the announcements are true, will purge society of the monsters engaged in the vile commerce of trading in young souls.

While the official gentlemen, concerned in the business of uncovering and stamping out the crawling secrecies of our civic life, have our complete sympathy in their honest aims, we cannot entertain the same whole-hearted approval of their methods. It is declared that they employed two graduates of colleges for girls in order to trap the criminals. One of these women is described as being young and beautiful and as having won the entire confidence of the low creatures whom the law had employed her to decoy. The circumstance is revolting. It leaves one in doubt whether the remedy has not been worse than the cure.

There is an old Latin proverb to the effect that a hard knot needs a hard tool. Someone has to be engaged in the unwholesome duty of laying crime bare and bringing it to justice. But we deprecate most earnestly this use of young women by criminal prosecutors. They should not be allowed, much less commissioned, to touch pitch. It leaves a stain on them. It is, moreover, a sort of official sanction of the sociological classes in large universities, in which young ladies find excuses for visiting slums and night-courts and satisfying a curiosity that is not above criticism; and, finally, we believe the State weakens its own power and dignity by thus shocking and alienating the sympathy of all decent and sensible citizens.

New Wine in Old Bottles

To those who are neither Catholics nor Papist-haters Catholicism appears as one of the most interesting problems in the world. While they do not recognize its Divine origin and character, which alone explains its history, past and present, they find Catholicism different from any other human system. If they move in the sacred circle of what is called par excellence "society," they cannot help noticing how the real Catholics they meet therein, albeit enjoying all the legitimate diversions of the select few, have a certain aloofness about them that tells of only partial acquiescence in the first principles of the social world, and of deep underlying doubts as to the whole catalogue of social exigencies being really worth the absorbing attention of immortal souls. If these non-Catholic observers are philosophically inclined, if they are in any sense independent thinkers, they remark the very exceptional atmosphere of certainty, not aggressive

cocksureness, but quiet, unobtrusive certitude that envelops the true Catholic. He does not, like the rest of cogitative mankind, lie awake at night expecting some great intellectual and moral upheaval that will completely revolutionize the traditional processes of reasoning and the fundamental bases of morality. Being the only heir of all the ages, descending from a family that has passed unscathed through heresies innumerable and revolutions more and more irrational, he views with long-suffering pity the vagaries of the helpless victims of that ignorant slavery which cloaks its sciolism under the high-sounding name of freethought.

Society people as thinkers are, unfortunately, a small minority. Towards them gravitate, as planets and comets around the sun, a host of minor, frivolous stars for whom all things Catholic are a fit subject of ridicule. They childishly blaspheme what they know not. Unwittingly conscious of the unapproachable majesty and vitality of the Catholic Church, which they are powerless to impugn, they take refuge in the impotency of an infantile sneer. They besmirch what they cannot controvert. A syndicate of vile publications has been for years exploiting the similarity between "monkey" and "monk," rejoicing in its degradation of humanity merely because that degradation is supposed to affect the monastic orders, whereas it disgraces only that part of the human race which abjectly believes, on insufficient evidence, that its ancestors were apes. Advertisements of drinking monks are as common as they are contemptible. But it was reserved for a widely-circulated and fashionable illustrated weekly of New York, in its issue of April 9, to recommend a brand of champagne by means of a highly colored, full-page advertisement which is a reproduction of a picture representing four bishops, two monsignori and one cowed abbot drinking, in that identical champagne, the health of the chef who bowingly acknowledges their good wishes. Of course, the seven prelates have double chins and beaming faces. But one silently wonders if the artist and the advertiser have not stupidly overreached themselves. Who will buy that champagne solely because the much-maligned clergy are supposed to like it?

Eucharistic Congress Stamps.

Many priests in this country have lately received a circular signed by P. N. Breton, who heads his typewritten communication "Official Commemorative Stamps, 21st International Eucharistic Congress, Montreal, Canada, 6 to 11 September, 1910," calls himself "Organizer" and gives his address as 215 West St. Catherine St., Montreal. He encloses one hundred Eucharistic Congress stamps for which he demands one dollar by return mail. That he has no authority for such a proceeding is made clear by the following really "Official Communication," explicitly so styled by the General Secretary of the Montreal Eucharistic Congress:

"MONTREAL, 25th April, 1910.

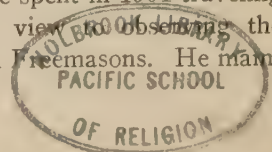
"Owing to the fact that many have asked for information about the Congress Stamps and the dailies have taken the matter up, we deem it our duty to declare officially that the issue of those stamps is a purely private undertaking and that the General Committee has absolutely nothing to do with it. The idea may be all right and the originator's intentions excellent, but no such scheme has had our official sanction. It may not be amiss to mention here that several parties have asked our authorization to get out guides, solicit advertisements and manufacture and sell various articles such as medals, pictures, etc., on the occasion of the Congress. We have given no such authorization. As far as the Committee is concerned, the *Official Guide* and the *Commemorative Medal* alone have received our approval and they will be ready in the course of a few weeks. Other schemes may be encouraged, such as the stamps in question, but at the sole risk of the purchaser.

THE GENERAL SECRETARY."

P. N. Breton's circular concludes by offering to secure lodgings and board with good families for visitors to the Congress. In this also he is clearly unauthorized. But his action suggests that this question of accommodation for clerical visitors should be taken up officially by the General Committee. Provision has, we understand, been made for entertaining the higher clergy, such as bishops and prelates, and no doubt the accommodation for them will be ample; but where shall the many hundred priests expected at the Congress, and yet having no acquaintances among the Montreal clergy, find suitable lodgings? Perhaps this difficulty, which considerably exercises American priests intending to take part in the Congress, has already been examined and overcome by the very thoughtful and skilful organizers; but if so, we hope we may receive official notice of proposed arrangements, so as to let them be widely known to all the clergy as early as possible.

The Masonic Conspiracy

M. Valentin Brifaut, advocate of the Court of Appeal of Brussels, Belgium, writes to AMERICA, directing attention to the recent efforts at a closer union between the Grand Orient of France and Masonic lodges all over the world. "This question," he says, "is becoming more and more a live one throughout Europe. Catholics are beginning to perceive that the centre of all anti-Christian activity is to be sought nowhere else than in Freemasonry . . . the object of which is to wipe Christianity out of the world and even to destroy all Christian civilization." To those who object that in North America at least this question is unimportant, he replies that this is a great mistake, which he had occasion to point out more than once during five months which he spent in 1904 traveling over the United States with a view to observing the tactics and influence of American Freemasons. He mani-



tains that the essential principles of Freemasonry are the same in Protestant as in Catholic countries. The only difference is the period of evolution. Time will reveal the secret evolution of Protestant Freemasonry. Referring to Mr. Roosevelt's recent reception by the Mayor of Rome, he writes that this "proves how urgent it is to remove from all men of good faith in your country the illusion under which they have fallen and thanks to which in America and England Freemasonry, by its influence on the movement of ideas, will make possible the evolution toward paganism and anarchy of countries hitherto so deeply impregnated with Catholicism. For how can we explain that Mr. Roosevelt, himself so Christian, so convinced of the necessity of religion and of the forces it represents in the cause of social order, should have strayed into the company of a fanatic like Mr. Nathan, who is not only anti-Clerical in the ordinary sense but a militant anti-Christian Jew, a natural son of Mazzini, who destroyed the temporal power of the Popes, that pet scheme of Freemasonry and its first step toward the complete destruction of the Papacy and Catholicism. Nathan-Mazzini and Mr. Roosevelt have ideals that are as the poles asunder. How explain their hobnobbing except through Mr. Roosevelt's ignorance of the true rôle of Freemasonry in Europe and in the whole world."

A similar warning appeared in the London *Tablet* of March 26. Under the heading, "Freemasonry and the Church," Father Herman Gruber, S.J., of Feldkirch, Austria, writes to the editor, describing the various unitive efforts between the Grand Orient of France and the German lodges, efforts which have been momentarily stopped owing to the reaction produced by incisive articles of *Germania* which alarmed the Prussian Government. Father Gruber adds: "The event is of the greatest importance also for English-speaking Catholics. For if the closer union of the Grand Orient with the German Grand lodges should be accomplished, the union also of the Grand Orient with the British and American would follow, or at least partially and practically be realized. And this would be very dangerous for the generalization of the French Kulturkampf throughout the whole world. Think of the Ferrer agitation. I wonder that the foreign press has so little seized this aspect of the matter."

The Archaic Jest

Searchers into ancient folk-lore are struck by the perpetual recurrence of the same popular jests amongst peoples most widely separated in place, time and manners. Like the Greek peasants and fishers, men and women, who, as Kipling feigns, marked Homer's plagiarisms, they are constantly hearing old tales turn up again, but do not, like them, keep it quiet. While one is chuckling over something good in the comic paper they hasten to tell him that the same joke is being retailed for the millionth time in the shadows of some Chinese tea-garden or in an Indian bazaar, or under the palms of the south-

ern sea. It has shaken the sides, say they, of Pharaoh sitting on his throne and of the handmaid behind the mill. It has stirred unquenchable laughter around the camp fires before Troy, and has rejoiced the souls of bystanders when Nimrod returned sometimes empty-handed from the chase. Most persistent of the things of earth it will continue when we are dead and gone, as long as the world endures. Much energy was most laudably bestowed in the months just past to destroy the fable of the Pope and the Comet; and some, more sanguine than sage, have flattered themselves that it has been laid low forever. Not a bit of it. It died as the phoenix dies: it disappeared as do the seventeen-year locusts. When 1985 comes around it will revive in full vigor and our grandchildren will have to slay it again. But this is an example, not so much of the recurring jest, as of the recurrent lie. There is an ancient jest of the schools, for even these have their times of relaxation, which pretends that metaphysicians dispute as to how many angels can dance on a needle's point. It is not a witticism of the first water, but its pith consists in this, that, as angels are spirits, they do not occupy space neither can they dance. Still it is handed down from generation to generation to move the genial laugh. Unfortunately it sometimes finds its way out from the porch and the grove and wanders as far as the editorial rooms of the modern newspaper, where the editor receives it gravely as an historic fact, and proceeds to animadvert solemnly upon the futility of scholastic philosophy. Some people cannot see a joke. Sometimes this is the fault of the joke, but sometimes it is due to their own limitations.

In an issue of *AMERICA* in December last we had occasion to say a word regarding one manner in which Catholic fraternal organizations can exercise in a practical manner their power for good. A communication received last week from Emporia, Kansas, is our excuse for touching the topic again. Two years ago, it tells us, Leo Council, Knights of Columbus, of that town presented the Kansas State Normal School with a set of "The Catholic Encyclopedia." The motive of the gift was to place at the disposal of the teachers of the future, this great storehouse of learning and information. Consultation of the work by the students, it was thought, would overcome many prejudices against the Church and correct some of the false notions regarding its history and mission. The action of the Leo Council was so much appreciated by the faculty and students of the school, that the Knights have recently purchased a second set, as a gift for the Carnegie Library of the town. This is the public library and is used by the High School students, many Normal students, professional men and the general public. The communication needs no comment; the practical regard it shows for Catholic interests is convincing evidence of the manner in which the organization loyally strives to fulfill one aspect of its mission.

"BY THE WATERS OF BABYLON"

From one point of view there is not much variety about the "cases" that come to our parish Conference of St. Vincent de Paul. The vast majority of them fall under one or other of a very few heads. Husband dead, deserter, incurably sick, or a drunkard, covers most of them. Sometimes there is a genuine "hard luck" and a fair sprinkling of plain "old age" in the number. Nevertheless, in spite of the sameness of causes, every case has its own peculiar interest when you come to know about it, for to the normal man everything is interesting that has happened to somebody else. But once in a while we develop something unusual in an ordinary-looking piece of misfortune—well, perhaps it is not so very unusual after all, but here are the facts:

One night, some months ago, the President reported a new case: Patrick and Mary McCarthy, — West —th street. On our visit Sheridan and I found an aged couple (seventy-five and seventy-three years respectively) in a four-room flat. Food and fuel were needed. Neither could possibly work by reason of age, and the woman was crippled with rheumatism and her heart so badly affected that she might die at any moment. It was a case for relief of a temporary character, and then the Home as an ultimate solution. We did not mention the latter on the first visit, but agreed about it on the sidewalk when we came out. The sexton came along while we were talking and, just to make conversation, we told him about the case. He displayed considerable interest.

"That's quare," he said; "I buried a man from that place six months ago and McCarthy paid the bill. His name was James Fitzgerald. He lived with them two, and McCarthy said he must have a grave of his very own and there was a requiem Mass at the church. The two of them was at the funeral and went to the cemetery with him. He was a fine-looking man. He died of pneumonia, and Dr. Molloy attended him and gave the certificate. McCarthy said he was fifty-five years old. They'll have to go to the Home of course. 'Tis a hard endin'. Well, the Lord knows best, and He'll even things up somehow or other."

At our next meeting we found that our problem had been cut precisely in half, for the sexton reported that Mary McCarthy had died suddenly that day and that Patrick was half-crazed at the thought that she might be buried as a pauper. He said that for forty dollars she could be decently laid away in a grave of her own with a name-plate on the coffin and a hearse to the cemetery—all in good style, and he didn't want any profit on it. We keep a member on our rolls, who has more money than he needs—or ought to have, for just such occasions, so we taxed him the forty dollars and were instructed to inform Patrick that everything would be done properly, including a Mass at the church. We were likewise instructed to tell him that he could go to the Home at the end of the week. All which we did that night as Mary McCarthy lay dead on the bed in the flat—she had a very sweet face, the poor old woman!

Patrick agreed to go to the Home on Saturday. On Friday, the day after the funeral, I happened to pass the house where he lived and something impelled me to go in. I found the place dismantled. He had an old wooden trunk open on the floor and was putting into it some odds and ends of his own, half a dozen books, some portraits, and so on. On the top of the pile a large photograph caught my eye. It represented a big white house standing on a hill half hidden by trees. Written on it in plain characters was "Kilbeggan House, 1876." I do not, as a rule, suffer from intuitions, but at that moment I had one and yielded to it.

"Mr. McCarthy," I said, "pardon my curiosity, but—tell me about that," and I pointed to the photograph.

He took it off the pile, looked hard at it and came over to where I sat.

"That's the back of the house," he said, "looking down the hill to the river. Here was the dining room—these four windows—next to that the drawing room an' then the billiard room. You can't see the other rooms to the right, for the trees hide them. The master's rooms were there, an' the young master's. There was the young ladies' rooms on the next floor, an' the young gentlemen had the rooms over the billiard room an' at the front of the house. The chapel was at the other end, beyond the young master's room an' to the front of the house where the drive came in."

"'Twas a gran' place, Kilbeggan House," the old man went on. "The master bought it in 1840, after he came home with his wife an' his fortune made. There was three hundred acres an' the river through it, an' he had flower gardens an' fruit gardens, an' green-houses—acres of them. He had twenty horses in his stable an' a four-in-hand an' all sorts of carriages, an' a coachman an' two grooms an' half a score of stable-boys. An' he had a dairy an' fine cattle an' sheep, too. 'Twas a great place for the gentry, an' they was in an' out of it every day. The hounds would meet with us twice a year anyway, an' there'd be a hunt breakfast. The day the young master was married we served the wedding breakfast on the lawn in the front of the house in a big tent, an' that night there was twenty-five people slept in the house after the dance besides the family."

"There was eighteen of us in the house—I had two footmen under me—to say nothing of the coachman an' the grooms, an' every New Year's day there was the servants' ball, an' the young ladies an' gentlemen came down to dance with us in the servants' hall. The mistress died in 1870, when the master was sixty years old. The young master was married in 1863, an' for ten years after that we had a wedding every year except one, when Miss Honoria went to be a nun. Twelve children there was—seven of them boys. First I was stable-boy, then groom, then footman, an' in 1873 I was made the butler. I was thirty-eight years old then. Mary—God rest her soul—an' I had the Lodge to live in, an' we'd buried three children. Our two oldest girls were near grown up an' they were in the dairy. The next year all the young ladies an' gentlemen was married an' gone but Master James, the youngest, but the grandchildren was beginnin' to run about the place, an' the Master was never easy unless he'd some of the family about him."

"Master James was eighteen then an' a terrible wild boy, but there was no harm in him, at all at all, just innocent devilment. He had hard words with the master because he didn't want to study for the Bar but would be all the time huntin', an' fishin', an' playing games an' what not. He was a gran' young man, six foot high, as straight as an arrow an' strong as a horse, an' he could do anything—sing like a bird an' play the piano, an' ride like the old boy himself! He used to come an' coax me to give him the master's gun to shoot rabbits an' wood-pigeons with, an' I'd give it to him, though 'twas against my orders. There was no better man at the sport the country round, whatever it was!

"In 1876 he came of age an' him an' the master had a quarrel. He told me 'twas over a girl the master wanted him to marry an' he wouldn't, an' he went away to America. After he went away the master talked about sellin' the place an' going to England, because he had the gout an' the doctor said the climate didn't suit him, an' I got letters from Master James tellin' me to come to America; that 'twas a grand country to live in an' easy to get rich in, an' he'd take care of us."

"We had a bit of money saved between us, an' the master's talk of sellin' the place decided us to go. So we did. When we got to New York Master James was in the West somewhere. He wrote to me he was makin' his fortune. So we looked about a bit and took a house and kept boarders an' we did well enough. At last Master James came to New York to live—'twas in 1884,

the year we bought the house we were in. 'I've made my pile, Patrick,' he says, 'an' I'm going into Wall Street,' he says. 'Where's the mistress, Master James?' says I; 'tis cheatin' some fine girl ye are not marryin' her,' says I. He just laughed an' said 'What's the hurry?' But the very next year he married—she was a Protestant, but a fine, good woman—and he made Mary an' me come an' keep his house.

"I was butler an' she was housekeeper. There was great times for a while! But in two years she was dead an' her first child dead with her, an' the same year Master James he got word that the old master was dead, too, an' the place sold. He told me to keep the house for him an' he went back to the old country an' was gone two years or more. When he came back he told me the family was all scattered and three of them was dead, the young master among them. 'The place is gone to rack an' ruin, Patrick,' he says. 'The man that has it is stablin' his horses in the servants' hall,' he says, 'an' the gardens is all overgrown with weeds,' he says, 'an' I don't ever want to see it again,' he says. I cried when he told me about it.

"A couple of years he lived alone in the house, with me an' Mary keepin' it for him. He had his friends to come an' play cards with him, an' they'd be at it all night, an' they'd drink—but Master James was no drinker for the drink's sake; he'd just do it to be sociable. Then in 1893 there was some trouble in Wall street an' Master James lost a lot of money. He had to sell the house an' Mary an' I went back to keepin' boarders—we knew how to do it well an' had no trouble.

"Master James went West again an' was gone seven years. I know he was in Alaska some of the time. He came back in 1901, an' he had a pile made again an' he went down to Wall street with it. Two years after 'twas all gone again. This time he didn't go West. He came to board with us. 'All I want is a little capital, Patrick,' he says 'an' I'll get it all back.' Mary an' I mortgaged the house for ten thousand dollars—we'd paid eighteen thousand for it—an' we made Master James take the money. In a year we had it back again, but then it went again, and Master James broke his heart over it. An' in the winter of 1907 he had typhoid fever an' was three months in hospital. He had the best there was. We sold the house."

The old man stopped a moment. I studied the photograph critically for some seconds. He went on:

"Then the luck went against us. Mary got rheumatic fever an' we had to give up the boarders, an' whatever we did 'twas no use."

Again he stopped and took the photograph from me. "He's dead now. Lord have mercy on him an' Mary, too! Anyway, we took good care of him while we had him."

He looked long and hard at the photograph.

"They were gran' days when we had Kilbeggan and Master James was a boy. The Lord knows where they all are now, an' if 't wasn't for this picture I'd think sometimes it was nothin' but a dream. But see now, there's the steps he used to run down to go fishin' in the river. An' to see him serve the Mass in the chapel when we had the priest in the house! An' to hear him sing 'Oh! Ireland is my country an' my name is Pat Molloy!' The old days an' the old house an' them all gone! Oh, 'twas different from this."

He threw it in the trunk with a heavy sigh. It was time to go. But though I knew in advance what the answer would be, I couldn't help asking the question: "What was the family name, Mr. McCarthy?"

"Fitzgerald, sir! The old master's name was Hugh Fitzgerald."

As I went away I thought of the Psalmist's wail: "*By the waters of Babylon there we sat down and wept when we remembered thee, O Sion!*"

ANDREW PROUT.

LITERATURE

Ireland, A Popular History for Young People. Edited by R. BARRY O'BRIEN. London: T. Fisher Unwin. 1s. 6d. net.

The War in Wexford. By H. F. B. WHEELER and A. M. BROADLEY. New York and London: John Lane Co.

A History of the Irish Parliamentary Party. By F. HUGH O'DONNELL. New York and London: Longmans, Green & Co. \$5.00 net.

The publication of these books by London houses at a time when Ireland is the parliamentary topic of the hour and the pivot of British politics, shows that publishers are keen to launch their wares on the flood-tide that leads to fortune. Mr. Barry O'Brien's "Ireland" is a reprint of an historical primer which he compiled and edited for the Children's Study series in 1896. Prefacing that it is not a history but "rather an elementary sketch which may stimulate the reader to take up worthier works on the subject," he groups the facts of each period around some central figure, beginning with St. Patrick and ending with O'Connell, and thus succeeds in investing his story with dramatic interest. One could find fault with his sense of proportion—Irish schools and missionaries get but one page while the Tithe-War has thirty, and Catholic interests receive frugal treatment—but into the 330 pages at his disposal he packs a vast amount of solid information with the accuracy of the historian and the skill and lure of the romancer. Fisher Unwin has done well in re-issuing this handy book.

Messrs. Wheeler & Broadley devote a large volume to what Barry O'Brien tells better in sixteen pages. Their excuse is that while "the eyes of travelers and politicians are alike directed to Ireland" and the short Fishguard and Ross-lare route invites them to Wexford, the discovery of three new contemporary manuscripts about the Wexford war of 1798 should procure a welcome for their book. The discovery will not add much to the travelers' knowledge. One is the diary of an ungrammatical and biased old lady who was in the custody of the rebels for three weeks and belabors them soundly though they did her no harm; while Lord Mount-norris's Correspondence and the Day-book of the Camolin Yeomanry are only interesting in as far as they confirm unwittingly what history records of the brutalities of officers and soldiery in '98. The fact that the writers consider Froude a fairly impartial historian determines the value of their views. The book is admirably illustrated, is well supplied with maps, index and biographical notes, and has a very valuable bibliography; but compared with works on the period by Kavanagh, Madden, Lecky and Barrington and Barry O'Brien's "Wolfe Tone," it is partial and inadequate.

Mr. O'Donnell's work is not a history, but a series of venomous invectives against the party to which he belonged till his egotism had made him impossible; and with every wail is sandwiched a paean on himself. Its proper title would be "The work, worth and woes of F. Hugh O'Donnell, in two volumes, by himself." It is written in good style and gives evidence of much ability and wide knowledge, but none of judgment or mental poise. Liberals, Tories, O'Connellites, Fenians, Parnellites, Anti-Parnellites, Irish-Americans are in the wrong, all of them some time and most of them all the time—everybody except the Irish landlords and F. Hugh O'Donnell. He looks down with lofty contempt on the Irish members, several of them men of distinguished lineage, who though honest and talented are unfit to associate with one who holds social relations with dukes and dignitaries and is a kinsman of the Duke of Tetuan and other titled O'Donnells. His own impressive portrait of twenty years ago is the frontispiece of the first volume, and

the rather plebeian features of the Duke of Tetuan adorn the second, though it happens that their kinship is no nearer than that of one Smith with another.

He condescended to teach the obstruction policy to Mr. Biggar and Mr. Parnell, but "outside of the furtherance of my policy it was impossible for me to have an enjoyable conversation with either of them or with both." Neither could discuss with him "Greece and Rome, the French Salon or the British Academy, the Renaissance and the Revolution, the tragic muse of Dante or the *voix d'or* of Sarah Bernhardt. I lived on the contrary with the finest flower of the intellectuality of three capitals. What on earth, outside of the policy, had I to do with an unlettered squreling and a rugged provincial tradesman?" Parnell spoiled "my policy" and everything else, until the divorce proceeding set him right, and he finally failed only because he rejected Mr. O'Donnell's advice. National self-government is necessary for Ireland but the people are unfit, the Party is unfit, the priests are unfit, none has capacity for it except a few landlords and Mr. O'Donnell of London.

M. K.

Le Catholicisme au Japon, Vol. I, S. François Xavier et ses premiers Successeurs, 1540-93; Vol. II, **L'Ere des Martyrs**, 1593-1660, par L. DELPLACE, S.J. Bruxelles, Librairie Albert Dewit.

Father Delplace is not the first Jesuit to write the history of the Church in Japan. In 1689 Father Crassel published "L'histoire de l'Eglise du Japon" in two volumes, and in 1736 Father Charlevoix a work in nine volumes on the "Histoire et Description du Japon," of which six and a half are devoted to the Church. These two works, along with the letters of St. Francis Xavier, "whom all the Japanese know and of whom they are proud," the government of Japan has of late years caused to be printed in the language of the country. The present work differs from the foregoing ones in the method employed in its composition; a large place is given to the letters of the missionaries. Father Delplace has been judicious in his selection. The picture he presents of the hopes, trials and desolation of the Church in Japan is very vivid and full of interest.

The question of the resemblances and differences of Christianity and the religions of Japan has been discussed now for centuries. Bartoli attributes the resemblances to the devil, who used them to confuse and distort men's minds; Charlevoix thinks them due to the influence of heretical Christians from Syria or Armenia in the sixth century, Nestorians perhaps. Missionaries of to-day are inclined to follow the opinion of Charlevoix. "The present state of things in Japan gives us an idea of the past. The contact with Christian and European ideas has caused Japanese Buddhism to undergo a change profounder than any it has hitherto suffered. Superstitious and puerile practices are on the eve of disappearance, and soon nothing but pantheism will be left, clothed in the transcendentalism of German philosophy."

After treating of St. Francis Xavier in the first chapter and of his successors in the following chapters of the first volume, Father Delplace passes to the most delicate part of his task—the persecutions. Before entering upon it he lays down his principles. History is a lesson, a light, *testis temporum, lux veritatis*, as Cicero called it. We go to the past in quest of light for the future. In his letter on historical studies Leo XIII wrote of the historian "*ne quid falsi dicere audeat, ne quid veri non audeat.*" What, then, was the cause of the persecutions in Japan, the principal cause, for there were several, as we shall see? The brief of Gregory XIII, "*ex pastoralis officio*," had reserved the mission of Japan to the Society of Jesus and forbade other religious to enter under pain of major excommunication. Spanish Franciscans from the Philippines, in their zeal for the

Faith, but not from a zeal *secundum scientiam*, insisted on entering the mission and working there. They regarded the brief as a forgery; troubles arose and finally bloody persecution, which peopled heaven with glorious martyrs but utterly ruined the prospects of the Church in Japan and closed that country to the civilized world for over two centuries.

As is known, the Holy See follows to-day the principles which guided Gregory XIII in forming his decision. To each Order, to some province even of the same Order, a whole mission is confided. As the number of the faithful increases divisions and subdivisions are made, so that a uniform direction is assured.

Father Delplace treats this whole question well; the faults of a few are not laid down to the Order of which they were members. Expressions such as "the intriguing, indefatigable commercial agent," "the blue-blooded Sotelo," "new Cains," are foreign to his work. Documents are quoted in support of his assertions. The influence, too, of English and Dutch traders is also accounted for. The General of the Jesuits had, with few exceptions, sent only Portuguese to Japan. With the presence of the Spaniards from the Philippines the English and the Dutch, moved alike by national and religious prejudice, easily found a means of arousing Japanese suspicions. The Spaniards were more enterprising than the Portuguese; they even hoped to subdue Japan as they had the Philippines. The Jesuits wrote to Philip II that such a desire was utterly vain; that Japan could never be subdued and that 300,000 men could be put in the field by them at the shortest notice. The English and Dutch were heard; Japan was alarmed and persecution triumphed.

Father Delplace devotes some final pages to modern Japan. Unhappily, material progress has not been accompanied by spiritual awakening; materialism and low moral ideas have nothing to stop them as in Christian countries. Japan has been civilized, not Christianized, and has no protection against the Socialism of to-day. A few have seen the dangers and realized that religion is necessary for a country's welfare. May their number increase. At this time, when the Society of Jesus has just returned to its former mission in Japan, Father Delplace's work comes well to hand.

F. C. W.

A Nautical Knot, or **The Belle of Barnstapole**. Operetta by MAUD ELIZABETH INCH and WILLIAM RHYS-HERBERT. New York: J. Fischer & Bro.

Mr. Rhys-Herbert has been composing part-songs for men's voices quite successfully, and has arranged many old airs—English, Irish, Negro, for quartets. His mind is evidently full of these olden melodies, for most of the songs in this operetta are founded on memories which stick out very boldly at times. Some of the songs are pretty, rather catchy, good for amateur organizations and school societies.

To exemplify, "I Love to Stroll," has a chorus that runs for three or more measures like an old song, "Erin on the Rhine," we believe the title is; "Love's Full of Joy," begins like "Say Not Goodbye"; "'Tis Then I'll Think of Thee" is beyond doubt built upon a song whose title and composer we cannot recall, although some of the words and verses we can remember; and finally, as a climax, "In Sunny Spain" is so decidedly imitative of Trotere's "In Old Madrid" with a chorus that is second cousin to "Esmeralda," that one is constrained to conclude that this was purposely modelled after those once favorite compositions.

Among the songs that are quite pretty are Julia's solo, "I Love to Stroll," Nance's "Love's Full of Joy," the waltz "Love that Tarries" in the first act; while in the second, there are the "Flower Song," a waltz; "Sunny Spain," and "Arm in Arm We'll Walk on Sundays." The work of the publishers, as usual, is well done and leaves nothing to be desired.

S. H. H.

Die Geschichte der Jesuiten in Portugal unter der Staatsverwaltung des Marquis von Pombal. Porto Alegre, Typographia do Centro.

The author's name is not given, but his vivid descriptions and minute knowledge of facts, as well as the testimony of the publishers, prove that he was an eye-witness. The accuracy of the narrative is borne out by the latest publications on this subject based on official documents found in the archives of Lisbon and other European capitals. The book was first published in Nürnberg, in 1787, by Christoph Gottlieb von Murr, a Protestant scholar of no little name in his day, who was in correspondence with many Jesuits and learned men of all nations. He says of himself: "As an impartial Protestant, as a defender of the rights of humanity, as a sworn enemy of all oppression, and as an admirer of great merit for learning . . . I find it an agreeable pastime to publish useful knowledge about renowned Jesuits." The work as it comes to us has been revised and improved by J. B. Hafkemeyer, S.J. Its strikingly interesting narrative and its short but thorough refutation of the calumnies spread by Pombal make it a welcome addition to our knowledge of a sad period of the history of the Church in Portugal. P. L.

The Young Man's Guide. Counsels, Reflections and Prayers for Catholic Young Men. By REV. F. X. LASANCE. New York: Benziger Brothers. Price, 75 cents and \$1.25.

A glance at the contents tells us that the ground is well covered, for a young man will find in the compact little volume advice upon about every point that may concern him. The simple, straightforward way of putting things is not the least of the book's merits. The sane and sober manner in which such topics as Politics and Temperance are treated appeals to any thoughtful person. Every word of Part Second conveys its lesson to our youth. For boys who leave school early Father Lasance's little book will serve admirably to bridge the gap between boyhood and manhood.

Bibliothèque des Exercices de saint Ignace. No. 25. La Pratique des Exercices dans l'ancienne Mission du Maduré par le P. LÉON BESSE, S.J.—No. 26. Sacra Tempe, seu de Sacro Exercitiorum Secessu Exempla Collecta a Petro Manrique, Hispano. Enghien (Belgique) Bibliothèque des Exercices; Paris, Lethielleux; Rheims, Action Populaire.

The first of these booklets, No. 25 of a series of studies and documents concerning the Exercises, gives an interesting account of the fruit reaped from them

amongst the converts of Southern India in the eighteenth century, and is full of instruction for missionaries, whether at home or abroad. The second, No. 26, of the same series, consists of a number of examples of spiritual profit gained from the retreat, even though necessity restricted it to but one day. The personality of the author is not certain. The editor, however, holds the more probable opinion that Pedro Manrique is no more than a pseudonym of Father William Bathe, an Irish Jesuit of the first century of the Society, concerning whom one can learn more from Father Edmund Hogan's well-known book, "Distinguished Irishmen of the Sixteenth Century."

La Storia della Passione di Nostro Signor Gesù Cristo, spiegata ed applicata alla vita cristiana, dal R. P. GIACOMO GROENINGS, Gesuita, tradotta dall'inglese dal REV. SAC. GUGLIELMO PAOLINI.

This book, which originally appeared in German in 1889, has passed through several editions and has been translated into English. Hungarian and Polish versions are now in preparation. The solid nature of the work is gathered from a single sentence of the author's Introduction: "The author deemed it prudent not to touch upon private revelations, no matter how venerable the names that may be connected with them; because in such revelations it is too difficult to distinguish between what was really revealed and what was the fruit of pious meditation. He has judged it in more strict conformity with his office of teacher and interpreter of the Gospel to confine himself to the inspired text and to its interpretation as given by the Fathers and men scientifically trained for such work."

The Alchemist's Secret. By ISABEL WILLIAMS. New York: P. J. Kenedy & Sons. Price, 85 cents.

This is the second volume of short stories that has come from the pen of Miss Williams, following soon upon the first. In the new volume she shows a maturing art in the difficult field of the short story. The pathos is more restrained, the handling of situations firmer and the characters more freely allowed to develop in action and speech. The stories are simple and natural in their plots; and yet, especially in the two, "He Hath Put Down the Mighty" and "Nancy's Tale," a dramatic interest is created and sustained to the end, which we would not expect from such simple materials. Young persons should find these gentle annals of the poor as wholesome as they are interesting.

La Civiltà Cattolica, which has entered upon its sixty-first year of fighting the

battles of the Lord, has been honored by His Holiness with a letter in which he specially praises its work against Modernists and urges it to continued activity and zeal.

The second number for April has an article on Missions and Missionaries, in which the rise and growth of the Society for the Propagation of the Faith and other kindred associations are traced. The question of missions is to-day more than ever before the "burning question," for if the Church now has helps which were unknown in earlier days, she also has more rivals and adversaries in her chosen field.

A sketch of Mariavism, not wholly unknown, we believe, in the United States, is a repetition of the old, old story of piety degenerating into pietism, fanaticism, spiritual pride, rebellion and fantastic heresy. A certain woman, Felician Kozłowska, beginning as a Franciscan Tertiary, advanced to the position of Popess of some seventy priests in Russian Poland. One of these secured sacrilegious consecration from the Jansenist Archbishop Gul of Utrecht, and thus the new coterie was "ready for business." Thirty-eight parishes have fallen under the sway of the organization, which very properly maintains friendly relations with the Old Catholics and other similar amputated limbs of the Church. Naturally, it is viewed with favor by the Russian Government, because it is hostile to Rome. Poland is a nation of martyrs. How sad that even one of that chivalrous people should be entrapped in Mariavism!

BOOKS RECEIVED

A Manual of Church History. By Dr. F. X. Funk. Authorized Translation from the 5th German Edition by Luigi Cappadelta. Vol. 1. St. Louis: B. Herder. Net \$2.75.
The Catholic Mission of Southern Burma and the New Cathedral at Rangoon. By the Very Rev. E. Luce. London: Burns & Oates.
The Childhood of Jesus Christ. According to the Canonical Gospels. With an Historical Essay on The Brethren of the Lord. By A. Durand, S.J. An Authorized Translation from the French. Edited by Rev. Joseph Bruneau, S.S., D.D. Philadelphia: John Jos. McVey. Net \$1.50 prepaid.
Children's Gardens for Pleasure, Health and Education. By Henry G. Parsons. New York: Sturgis & Walton Co.
School Architecture. A Handy Manual for the Use of Architects and School Authorities. Compiled by William G. Bruce. 4th Edition. Milwaukee: The Johnson Service Co.
Buds and Blossoms. By Rt. Rev. Charles H. Colton, D.D. New York: Benziger Bros. Net \$1.25.
Damien of Molokai. By May Quinlan. Together with "Father Damien, an Open Letter to the Rev. Dr. Hyde, of Honolulu." By R. L. Stevenson. New York: Benziger Bros. Net 80 cents.
A Bit of Old Ivory and Other Stories. By Mary F. Nixon-Roulet and others. New York: Benziger Bros. Net \$1.25.
Clare Lorraine; or Little Leaves from a Little Life. By "Lee." New York: Benziger Bros. Net 85 cents.
Margaret's Influence. A Secret of the Confessional. By Rev. Peter Geiermann, C.S.S.R. St. Louis: B. Herder. Net \$1.00.
The Alchemist's Secret. By Isabel Cecilia Williams. New York: P. J. Kenedy & Sons. Net 85 cents.
Fifty Fables for Teachers. By C. W. Bardeen. Publisher, Syracuse and New York. Net \$1.00.
Die Exerztienwahrheiten. Von Heinrich Bruders, S.J. Innsbruck: Druck und Verlag von Fel. Rauch. Net \$1.00.

THE NUNS OF CEBÚ, P. I.

In 1904 there was something of a famine in one of the Philippine possessions, the island of Cebú. The Sisters of Charity, in charge of the local Asylum of St. Vincent de Paul, took up a collection from Americans and others to buy rice which they distributed to the needy. On March 11th, 1909, the *Christian Herald* published an article signed by Frederick and Elizabeth White-Jansen, Presbyterian missionaries of Cebú, accusing the nuns of buying the children from their mothers and illegally detaining them.

The following extract from the *Christian Herald* of that date explains the nature of the accusation:—

THE LITTLE CHILDREN WHO SUFFER.

"Can the little orphan children of the Philippines answer with hope and promise the call of the Saviour, when over-burdened with heavy toil, and too often surrounded with degrading immorality? Shall we not try to get some of them free, and give them the Christian home and good surroundings so often denied them? The Friend of all little children made them a shelter in His arms when they were brought to Him for blessing. Will you not take up His work, and make sheltering homes for the many little orphaned ones of Cebú Island? Some of them are now being cared for in the dispensary of our medical missionary, during his short furlough home.

"There is ample space on our missionary property where an orphan home might be built. There are only eleven orphans now under our care, but many others are waiting to be received. Surely food and clothing and shelter for these little ones will come from the friends of the ever-near Friend of all little children. Knowing that the Saviour has His friends, we receive these little orphan ones and tell you of their need. Orphan children who have a living faith in Christ, when brought for care and shelter, we will not refuse.

"During the Cebú famine many poor mothers brought their little starving children to the nuns in this city. Death seemed so near that the mothers thought they had better save themselves and their little ones from starvation in this way. So, for a bowl of rice little children were sold to the nuns. When the food was eaten and hope revived, numbers of the poor mothers returned to the door of the convent to beg that their children might be restored to their arms. *But their prayer in every instance was denied.*

"We purpose that when there are orphan brothers and sisters they shall share home life together, and that the little ones shall mingle in school life with other chil-

dren, while giving them the Christian environment and watchful home care which they lack, and so prepare them to meet life and mingle with their fellow-men, bearing life's burdens and duties beside them.

"(Signed)

"FREDERICK AND

ELIZABETH WHITE-JANSEN.

"American Presbyterian Mission,
Cebú, P. I., Nov. 15, 1908."

A fortnight after the publication of this letter, on March 24, 1909, the Secretary of the Protestant Alliance of London laid this grave charge before our Ambassador, Mr. Whitelaw Reid, who in turn handed the matter over to the Secretary of State, Washington, D. C. From the Secretary of State the accusation found its way to the office of the Secretary of War, whence it was despatched to the Governor-General of the Philippine Islands. The official communication from the War Department bears the date of April 16, 1909. On June 9 the Governor-General of the Philippines wrote to the Director of the Constabulary of the Philippines, and finally, a week later, that official passed the document on to the Senior Inspector of Cebú for investigation and report.

The report is here given in full, together with the statement of the Sister Superior of the Cebú Orphan Asylum:

"PHILIPPINES CONSTABULARY,
"Headquarters, Province of Cebú.
Cebú, August, 1909.

"The Executive Inspector,
Bureau of Constabulary, Manila.
"Sir:

"In compliance with your instructions of recent date, I have the honor to submit the following report of my investigation of alleged criminal detention of children by the Catholic nuns of Cebú, as charged by the Reverend Frederick Jansen of the American Presbyterian Mission here, in an article published in the *Christian Herald* of March 11, 1909.

"On the 13th of July a letter was addressed to the Rev. Mr. Jansen, informing him of my instructions to investigate the matter, and requesting him to furnish me the names of fathers or mothers whose children had been illegally detained by the Sisters, and although Mr. Jansen did not honor me with a reply to such letter, his wife wrote a short letter questioning my interest in the case, and declining to go into details. I did not at first notice that this letter was signed by Mrs. Jansen, instead of her husband himself, so I wrote him a second letter advising him of the source of my authority for making the investigation and again requesting him to furnish me with the names of the injured parties. Again Mr. Jansen ignored my letter, though a second letter was received from Mrs. Jansen, in which she stated that

the article published in the *Christian Herald* was hers and not her husband's, and that in writing it she had based her statements on information given her by reliable natives, after having assured herself of the absolute truth of the same.

"A third letter was then sent to Mr. Jansen informing him that the article in question was signed by himself as well as Mrs. Jansen, and again requesting the names of the parents concerned. To this he made reply, stating rather indefinitely that he was working on the matter slowly, and that he would furnish me any information that might come to hand. Not being very well impressed by Mr. Jansen's apparent evasiveness and indifference, and having little assurance of securing the names of material witnesses, I interviewed a number of the older residents of the town, of different nationalities and religions, and finally carried the matter to the Mother Superior of the Convent, through the Bishop of Cebú. The Mother Superior was somewhat astonished at the nature of the charges made against her by Mr. and Mrs. Jansen, but very willingly consented to make a statement in reply to the same, and did so, addressing herself to the Bishop, in the presence of Captain George W. Read of this office. A copy of such statement, translated from Spanish by Captain Read, is enclosed herewith. It explains the means adopted by her Order, as well as that of the Fathers here, to alleviate in so far as they were able the famine-stricken people, and denies in toto the charges made by Mr. and Mrs. Jansen. This statement of the Mother Superior was substantiated by information received in my interviews with older and most reliable citizens of the town. As yet, Mr. Jansen has not furnished a single witness, nor given me other evidence in support of the charges made by him.

"The Sisters here are rearing and educating a limited number of orphans, the support of whom is borne in part by the officials and merchants residing here, and the remainder by the Religious Orders. The Sisters would be only too glad to deliver such children to their parents, had they any. I might add that the list of subscribers to the support of these children contains the names of a number of non-Catholics, including that of the undersigned.

"The undersigned finds the charges made in the article in question as being entirely without foundation.

"Very respectfully,

"(Signed) L. E. BOREN,
"Major and Senior Inspector."

STATEMENT.

By Sor Teresa, Mother Superior of the College of the Immaculate Conception and

Hospice of San José, regarding alleged detention of children against the will of their parents:

"In April, May, June, July and August, 1904, a great famine prevailed in the Province of Cebú, and hundreds of poor people swarmed in the streets of the capital. In order to relieve, in so far as was possible, the thousands of needs of so many destitute, the late Father Julia opened a subscription, which he headed with a large sum from his Order, followed by the College of the Immaculate Conception, which the Sisters of Charity, the only nuns in the city, had been directing for many years, and the gifts of other influential persons, who joined in the good work. For several months rice was distributed, in the court now occupied by the College of the Child Jesus, to all the poor who presented themselves, giving two measures to each adult and one each to children. If any mother came with two, three, five, seven or more children, she was given a measure for each, to take away with her and give it to her family in her own house. It follows that it is a base calumny, as all Cebúanos can testify, that, as some newspapers have stated, the Sisters of this city bought children from their starving mothers for a plate of rice, and later refused to restore the children when their time of need was past.

"On the 19th of July of the aforementioned year, Feast of St. Vincent de Paul, a free dinner was given by both religious communities. Said dinner was given in the cinematograph theatre of Sr. Pedro Royo, a Spaniard. There were to be found, serving the poor, the daughters of the principal families of the city. The distribution lasted from 8 A. M. until after 1 P. M., and as the voluntary helpers were exhausted and the gathering of the starving was innumerable, it was arranged to give the unserved applicants uncooked rice and money in order that they might eat in their houses or where they might best accommodate themselves. The above is all that I am able to inform Your Grace regarding the matter in question."

The last work of the lamented Bishop Hendrick, in whose diocese the alleged transaction took place, was to further the investigation and expose the baseless character of the slander. Before his death he had the satisfaction of receiving the following retraction from the Presbyterian minister:

"Cebú, Sept. 25, 1909.

"Bishop Hendrick, Cebú.

"My dear Bishop:

"Some time ago, as you know, there appeared in the *Christian Herald* an article to which the signatures of Mrs. Jansen and myself were attached, in which certain charges were made against Cebú nuns, and

while the article stated, I believe, that these cases had not been personally investigated by us, when asked to help in investigating the same, we felt, of course, in duty bound to do so. The persons who made these charges lived, at the time, one family (according to their own statements) in the mountains back of San Fernando, others in the mountain region back of Cascar. However, the parties could not be found, and as we did not even have their full names, the investigator had no easy task, though it seemed that, at the time (1904), such people had lived there, but had moved away to other places in the interim. I made a full and frank report of the matter to officials concerned, and the report will of course be sent to all concerned in the matter. So far as we are concerned the matter is settled.

"But I cannot refrain from writing you to say, that I sincerely regret the article ever was written. I have myself, on a number of occasions, been offered and begged to take children off the parents' hands for adoption, because of their poverty. Lack of facilities has prevented me, but I have often of late thought that, had I received such children and, moved by compassion by the parents' utter poverty, had assisted them at the same time with gifts of food or money, they might possibly have turned round and accused me of having bought the children; and in the case they sought to recover them, and I most certainly should have refused to give them back to such parents, realizing that only need or greed or opportunity might offer itself for them to effect a real sale, especially of the female children to their sure moral ruin, then I do not put any accusations whatever beyond such people.

"May I ask you to tell the Mother Superior of the Convent of my regrets. While your Church and mine may differ in doctrine, believe me it would grieve both Mrs. Jansen and myself unspeakably if we knew that we had done anybody an injustice.

"I am glad with this to take the opportunity of expressing to you my heartfelt sympathy for your feeble state of health, and I should regret very much if you, on that account, should be hindered from continuing your work in this diocese.

"Hoping that you may, on the contrary, be spared for the good of your Church here for a long time, believe me, dear sir,

"Very respectfully yours,

"FRED. JANSEN."

The moral taught by the documents given above, or borrowing the form of the ancient Prince of Fabulists, "the fable shows" that bigotry is like "vaulting ambition which o'erleaps itself, and falls on the other."

EDWARD SPILLANE, S. J.

EDUCATION

A recent critic in a quasi-religious review says: "In favoring schools entirely free from denominational influence and not subject to control by any religious body, one does not necessarily show himself to be a patron of anti-Christian schools or anti-Christian training." The contention is rather frequently advanced of late to meet one of the objections which is urged against the processes of Mr. Carnegie's Foundation. It is not easy for some to grasp the fundamental principle that Christian teaching must be "denominational"—if one may use a word which is not a particularly happy one. Sometimes an illustration drawn from experience is a more effective teacher than is pure reasoning. Few will deny that the school system in vogue in France to-day is anything but Christian or religious in its influence, and most of us will affirm that the ruin of Christian education in that hapless land dates precisely from the closing of the schools controlled by the religious bodies. Yet M. Brisson, the French Deputy whose report led to the undoing of these schools throughout France, was just as insistent as are some later friends of education that he was not opposed to religious or educational liberty. He merely meant to put an end to dominant control of schools by religious bodies.

Similarly in the educational struggle that occurred a few years since in England's Parliament, Dr. Clifford, the non-Conformist leader, openly boasted his purpose to follow the policy of Combes in France against religious schools. And who does not remember the means he used to put his policy into execution? He would have eliminated every religious test in education. In the catchword used there is a surprising likeness to the formula met with in the Carnegie Foundation. One may be permitted to hope that in the great opportunities the fund ensures for the advance of education the evil results which have attended education without religion in other lands may not come home to us.

Coeducation has been found wanting in another of its once favored haunts. The abandonment of the coeducational feature has been discussed for some years by the trustees and alumni of Tufts College, Medford, Mass. Definite action follows the report of a committee recently appointed to determine the school's policy. The report was emphatic in favor of the policy of separation of the sexes. Last week its trustees, acting on the report, recommended the establishment of a separate women's department at the college next fall, to be known eventually as the Jackson College for women. The committee had urged that action be taken at once to raise the

necessary funds for the new buildings required because of the change.

An article in a recent number of one of the popular magazines has occasioned considerable discussion of the methods prevailing in advanced schools for young women. Naturally enough, the stand which the Catholic Church has ever taken in regard to the training of her children has been referred to more or less favorably in the discussion. There will be always among us those who find it difficult to accept guidance on the educational question, and who claim they cannot understand why objection is made to Catholic young men and women attending non-Catholic schools or colleges. Perhaps it may not be amiss to quote again the excellent summary of reasons for our Catholic policy advanced years ago by the late Bishop McQuaid of Rochester. A query had been made by the *Outlook* regarding the Bishop's opposition to the presence of Catholic young women at non-Catholic higher schools. Among the reasons of his opposition which the Rochester prelate enumerated were these: "Compulsory attendance at non-Catholic religious exercises; the system of co-education commonly prevailing; the teaching of philosophy and history there followed; the existence of Catholic colleges in the East and West where are found Catholic ladies still loyal to their Church and ambitious to attain to the highest ideals of pure, cultured, noble womanhood." The reader who keeps in touch with the educational history of to-day will not need to be reminded that time has not weakened the strength of the Bishop's reasons.

As has been stated frequently in this column, the tendency among us to demand provision for definite religious teaching in the educational system is growing more marked every year. The disposition appears to exist even to study a practical plan suitable to our schools. Unfortunately the ingrained fear of, anything that suggests closer relations between Church and State still holds its place in the United States. Much as the need of religious teaching is recognized, there is the old cry to frighten men away from a sensible study of ways and means to satisfy the need. "It will never be possible for religion to be taught in the public schools, and a division of the school tax which shall permit each Church to secure the benefit of religious teaching to its children is not a feasible proposition in this country." The first of these contentions is correct; the heterogeneous composition of the public schools in the States forbids the possibility of teaching religion in such a way as to satisfy all or any who frequent their classes. But why must we concede offhand the impossibility of the

second? England and Germany and Canada have solved a similar problem to the practical contentment of their citizens. Why cannot we do the like in a country which makes so great a boast of its educational freedom?

SOCIOLOGY

The United States Steel corporation has put a plan of relief before its workmen, to be tried for a year before being accepted. It is a purely voluntary relief in case of death or accident in its service, on the part of the corporation, but the condition of its acceptance by the workman is his renunciation of any legal claim he may have for compensation. The plan makes a very wide distinction between the unmarried workman and the married man living with his family. The family still in Europe of the foreign workman is ignored. Still a large discretion is left in the hands of the management. For temporary disablement no relief will be paid for a longer period than a year, or for the first ten days. Unmarried men are to receive 35 per cent. of their wages with certain increases for length of service, but in no case is the relief to exceed \$1.50 per day. Married men are to receive 50 per cent. of their wages with increases for length of service and number of children; but the relief is never to exceed \$2 per day. Permanent disablement is to be compensated for at from six months' wages for the loss of an eye to eighteen months' for the loss of an arm.

Death relief equivalent to eighteen months' wages will be paid under due conditions to widows and children under sixteen years of age, with increases for length of service and number of children. But in no case shall the amount paid exceed \$3,000. It must be acknowledged that the relief thus planned falls short of that allowed under the English system and proposed by the New York State Commission.

From the Pension Committee's report the Irish Local Government Board appears to have seized every opportunity to cut down the Pension list outside of the Protestant counties of Ulster. The census of 1841 and 1851 are frequently contradictory; such cases seem to have been decided in favor of Ulster and against the South, with the result that North-East Ulster gets much the best of it in number and value of pensions. Mr. Birrell, in reply to Mr. Ginnell, M.P., has promised to secure rejected claimants a rehearing under more reasonable conditions.

The boys at the Colorado State Home for Dependent Children are permitted and encouraged to raise chickens and pigeons. Every boy must care properly for his stock or surrender the privilege of keeping

it. Very few of the youngsters go out of business. The neighborhood forms a ready market for fresh eggs and squabs. Superintendent Cowan is satisfied that business methods and a sense of responsibility and thrift result from what is pleasant diversion for the boys. His young charges are orphans or children rescued from dangerous surroundings and are under the guardianship of the State.

The young people in Baltimore want more playgrounds. The means they took to express their wishes to the city authorities was a military parade of three thousand schoolboys, reviewed by the Mayor. The public interest thus aroused is not to be allowed to cool. The "playground regiment" is now getting to work to collect the subscriptions promised by citizens in the hour of enthusiasm.

There are signs that a fall in prices is beginning, though there is no reason to expect an immediate return to the very low cost of living of some years ago. Wheat is to-day 14 per cent. lower than the highest price of last year; corn is 24 per cent. lower, and oats 32 per cent. Cattle, sheep and hogs have declined somewhat in price, but they are still very high.

ECONOMICS

One reads from time to time statistics of the yearly production of coal, oil, iron, timber, grain and cotton, and deplores the looseness of expression. Man by his labor produces the annual crops; but for the production of timber a period of many years is required. As for coal, oil, iron, etc., he cannot produce a single ounce. With regard to timber, then, the so-called production is a consumption, with a possibility of replacing the stock consumed after a certain length of time. As regards iron and other metals, it is a utilization involving a certain necessary waste which can never be replaced. But the so-called production of coal and oil is absolutely irreparable destruction. When one considers the recklessness of this destruction he sees how wise was the warning given many years ago by the great Lord Derby on the danger to England of excessive coal mining, how practical is the action of the Government of Victoria (Australia) in taking steps to conserve its coal resources, and how necessary to sound economics is the understanding of such elementary exactnesses as we have here put down.

These considerations are occasioned by the reading of a report of an address made by Henry S. Graves, chief of the Forest Service, to the National Lumberers' Association. Mr. Graves spoke for private reforestation by lumbermen themselves as opposed to public reforestation either by

the agents of the State or made compulsory on private parties by legislation, and urged American lumbermen to undertake the work at once. He thought that it would be impracticable from a business standpoint to ask large holders to do so throughout their entire holdings, but recommended them to begin on a moderate scale. Mr. Graves seemed to look upon the matter from the lumbermen's point of view as an investment. Such a restricted view, it is to be feared, will frustrate the movement, as the lumberman will be dead and gone long before any returns will come from his planting. Let it be understood that his duty to the nation requires him to plant a tree for every one he fells, and a solid foundation will have been laid on which to build up a practicable system.

Canada's export trade with the United States passed, in the month of March, the twenty million mark. In the corresponding month last year it reached only \$14,400,000, while in March of this year it amounted to \$20,172,673. This great gain increases the total of trade for the nine months ending with March from \$113,000,000 in 1909 to \$152,000,000 for the present season. Imports from the United States in March of this year were \$7,643,000 against \$5,752,000 during the same month of 1909. Washington advices say that no other country shows so marked an increase as the Dominion of Canada.

Negotiations, which have been under way since last November, were concluded on April 26 for the sale, by Messrs. R. W. Strong and C. W. Tessie, of St. John's, Newfoundland, to a syndicate comprising twelve New York capitalists, with C. D. Stanford, of Bangor, Me., as managing director, of 13,850 square miles of well-wooded land for \$250,000 and 49 per cent. of the proceeds of the pulp industry in the future. Ten thousand miles of this land is situated on the Labrador coast, extending from Byron's Bay, north of Hamilton Inlet, to Port Manners. The remainder of the timber is in Newfoundland. The company, which has been capitalized at twenty-five million dollars, will erect pulp and paper mills at the most convenient point on the stretch of coast where the limits are situated. A line of steamers is provided for, and by this time next year the pulp will be shipped to England and the United States. This enterprise is the outcome of Lord Northcliffe's, referred to by Sir Edward Morris as the Harmsworths', venture on the same lines in Newfoundland, and of the Quebec legislation now going into effect, prohibiting the exportation of pulpwood from Crown lands. Through this transaction the Newfoundland Government received \$55,412 as timber fees.

SCIENCE

The Prussian Government has been testing the feasibility of introducing the new Edison storage batteries into railroad service. A locomotive has been furnished with 408 such cells with a capacity of 280 ampere hours. The total weight of this battery is 5.9 tons, the driving mechanism consisting of two 35 H.P. series wound motors. On the trial trip the engine hauled 36 tons over a distance of 132 miles on a single charging, and on examination the batteries showed power remaining to cover a third of this distance.

* * *

That the transmission of wireless telegraph messages is greatly affected by sunlight seems to be well established. It is found that the stronger the sunshine the less is the inductivity of the ether, and thus a larger radius of communication is ensured in Northern latitudes than in the Tropics.

* * *

Dr. Roberts Austen, an English chemist, has compounded a new alloy of gold and aluminium which, it is said, outrivals in brilliancy any known metal. Its general hue is purple, which changes into a bright ruby tint when revolved in sunlight. Another alloy just introduced into industry is the so-called "metal cork." Analysis shows it to consist of 99.30 per cent. magnesium, with zinc, sodium, aluminium and iron. The density of the alloy is 1.762, that of magnesium being 1.74. Its color is grayish-white.

* * *

Owing to the failure of the National Geographical Society and the Peary Arctic Club to raise the \$50,000 necessary to finance the expedition for the discovery of the South Pole, the project has been abandoned, for this year, at least.

* * *

With new facilities for the safer transportation of radium, the trade has been placed on a firmer footing. The preparation, which is not pure radium, but radium-barium chloride, is enclosed in a so-called radium cell, some two inches in diameter and three-quarters of an inch in length. This container is re-encased in a tube of brass provided with a lead bottom. A mica plate fitted to one side of the capsule obviates the necessity of opening it when in use.

* * *

The present magnitude of Halley's comet is estimated to be about 4.0, which will grow until May 21, when it will reach about -1.7, which is about equal to the brightness of comet 1910-a at its perihelion. If these estimates are correct the comet should remain visible well into July.

Measurements made on the tail of the comet, as photographed at the Lick Ob-

servatory, show a length of 7,000,000 miles. Unless this length is much increased, our chances of cutting through the tail are very slim. F. TONDORF, S.J.

ECCLESIASTICAL NEWS

Archbishop Ireland, on May 19, at St. Paul, will officiate as consecrator of six Bishops, an event unique in the history of the Church in the United States. The new prelates will be the Rt. Rev. Timothy Corbett, Pastor of the Cathedral, Duluth, Bishop of Crookston; Rt. Rev. Vincent Wehrle, O.S.B., Abbot of St. Mary's Abbey, Rich-ardton, N. D., Bishop of Bismarck, N. D.; the Rt. Rev. Joseph F. Busch, head of the diocesan missionary band, residing at Excelsior, Minn., Bishop of Lead, S.D.; the Rt. Rev. John J. Lawler, Pastor of the Cathedral, St. Paul, Auxiliary Bishop of St. Paul; the Rt. Rev. James O'Reilly, Pastor of the Church of St. Anthony of Padua, Minneapolis, Bishop of Fargo, N. D., and the Rt. Rev. Patrick Heffron, Rector of St. Paul Seminary, Bishop of Winona, Minn.

The Right Rev. John Joseph Nilan, D.D., seventh Bishop of Hartford, was consecrated in St. Joseph's Cathedral, Hartford, on April 28, by the Most Rev. William H. O'Connell, D.D., Archbishop of Boston, assisted by Bishop Walsh, of Portland, Me., and Bishop Feehan, of Fall River, Mass. The ceremony was performed in the presence of a distinguished gathering of Rt. Rev. Bishops and Monsignori, eight hundred priests, secular and regular, and a large concourse of the laity. Governor Weeks of Connecticut was also present with his executive secretary and other members of his staff. The sermon was delivered by the Rt. Rev. Mgr. M. J. Lavalle, V.G., of New York.

The Rev. Michael Francis Fallon, who was consecrated, on April 25, Bishop of London, Ontario, was born in Kingston, Ont., May 17, 1867. Educated there and at the University of Ottawa (B.A., 1889), he entered the Congregation of the Oblates of Mary Immaculate, pursued his theological studies in the Gregorian University, Rome, where he received the degree of D.D., and was ordained priest in 1894. He was professor and later on Vice-Rector of the University of Ottawa for three years, then Pastor of St. Joseph's Church, Ottawa, for three years more, during which he edited an influential Catholic weekly created by himself. In 1901 he became Pastor of the Holy Angel's parish, Buffalo. Two years later he was chosen Provincial of the American Oblates and held this position till he was appointed to the vacant see of London. The consecrator was Archbishop McEvay, of Toronto; the assistant Bishops were Bishop Scollard, of Sault Ste. Marie,

and Bishop Macdonnell, of Alexandria. There were also present Archbishop Donatenwill, Superior-General of the Oblates, the Archbishops of Chicago, St. Boniface, Montreal, Kingston and Halifax, the Bishops of Buffalo, St. John, N. B., Chatham, N. B., Sherbrooke, Valleyfield, Peterboro, Detroit, Hamilton and Rochester, and about three hundred priests from all over Canada and the United States. Mgr. Shahan, Rector of the Catholic University, Washington, preached the consecration sermon. Rev. George I. Nolan, O.M.I., of Lowell, Mass., preached at Pontifical Vespers. Mgr. Meurier, administrator *sede vacante*, read an address to the new Bishop of London on behalf of the clergy, and the Hon. Thomas Coffee, Dominion Senator, read another address from the laity. The Right Rev. Bishop Fallon replied separately to both addresses.

On May 11 the annual meeting and banquet of the Alumni Association of the North American College, Rome, will be held in Baltimore, Md.

The seventy-fifth anniversary of the founding of the Congregation of the Sisters of St. Mary was celebrated April 14, in the Diocese of Dallas, where that Sisterhood conducts several educational institutions. At Sherman, Texas, Rt. Rev. E. J. Dunne, Bishop of Dallas, presided at Solemn High Mass in St. Mary's Church, and afterwards at the public celebration in the auditorium of St. Joseph's Academy, conducted by the Sisterhood, when he paid high tribute to their services for Christian education in Texas.

A unique combination of anniversaries was celebrated in Cleveland, Ohio, on April 17. This date marked the fortieth anniversary of the erection of St. Stephen's parish, of the priesthood of its Pastor, and of his appointment to this parish. The beautiful parish church and a well-organized school mark the successful administration of the Rev. C. Reichlin during his long years of service. He is now irremovable Rector of the parish he started. An enthusiastic gathering of grateful parishioners and other well-wishers filled the large hall of Gray's Armory, where the commemorative celebration took place.

An interesting celebration will be that of the ninth anniversary of the institution of early services for night workers to be held at St. Andrew's Church in New York, May 8. Rev. Luke Evers, Pastor of the church, who has been in charge of this work from the beginning, will be celebrant of the commemorative solemn high Mass at 2.30 A. M. Nine years ago the idea of having services for the night workers was

first broached to Archbishop Corrigan, and the project was successful from the start. Archbishop Farley opened another church up town and has ever warmly seconded the efforts of the promoters of these Masses, and has frequently congratulated those responsible for their enduring success.

PULPIT, PRESS AND PLATFORM

Archbishop O'Connell, of Boston, recently addressed a public meeting of a local branch of the Federated Catholic Societies of his diocese, at Lowell, Mass., on the subject of Loyalty. In regard to Mr. Roosevelt's treatment of the Vatican and his secretary's share therein the Archbishop said:

"And remember I am talking really and truly on principle, not personalities. I am talking as I would to any man. Now, Mr. Roosevelt has always said and has given us to understand that he is very fond of Catholics and he liked them very much. We will let that pass. We suppose it is true. If it were true then, Mr. Roosevelt, why did you dare insult the Holy Father, the Pope? Why did you dare to pass over the common rights of man, to turn down an offer of hospitality from the Holy Father, the head of the great Catholic Church, whom we revere as the Vicar of Christ? Now, Mr. Roosevelt, do you really love us? If so, you have shown your affection for us in a very strange way. The Vatican knew perfectly well that its action would be misrepresented. The Cardinal Secretary of State, Merry del Val, knew perfectly that at once there would be oceans of vilifications heaped against him, and Mr. Roosevelt allowed him to take the blame. The Vatican is loyal, and there is an example of disloyalty in that very incident which stands forever as history.

"It is the case of Mr. John Callan O'Laughlin. Who is he? He says he is a Catholic and boasts of it, and in the same breath he cables all over the world that the head of his Church is wrong and Mr. Roosevelt is the greatest thing in creation. That is the sort of a Catholic that we are ashamed of—Mr. John O'Laughlin, who seems to be looking for a job and is willing to sacrifice the things that man holds most sacred for this particular work, which he hopes may come his way. He will live to see the day that he will regret these words, for there never was a man yet in the history of the world who played the part of Judas that didn't in the end pay for it, and Mr. Callan O'Laughlin, who is insincere, will live on. Mr. Roosevelt is shrewd and knows that that kind of a Catholic is not a Catholic at all, and we know that the Federation will keep out of public office such men as this. If our neighbors wish to honor Catholics

by high positions in their gifts, then we insist that they must be real Catholics and not John O'Laughlin's."

"It is well to know," says *Il Resegone*, a Catholic weekly of Lecco, "that *L'Evan-gelista*, the Methodist organ in Rome, is notoriously in alliance with *L'Asino*. Sufficient proof of this is found in one of the latest numbers of Podrecca's filthy sheet, in which there is a statement from *L'Evan-gelista* to the effect that it is in accord with *L'Asino* and fully approves of its methods." Podrecca's coarse cartoons of things the most sacred and his violations of public decency have repeatedly brought him before the courts.

The importance of Catholic social activity is once more emphasized in the mid-April number of the *Catholic Fortnightly Review*. It thus comments on the Washington University Record for March, 1910:

"It offers some excellent suggestions as to the varieties of fruitful social effort, especially in our large cities and among the children of the tenement. We fully agree with the author in his high estimate of work of this kind. 'At the present time,' he says, 'in popular speech social work includes both paid and volunteer work in charitable societies, social settlements, institutional churches, probation offices, compulsory attendance departments of the public schools, playgrounds, welfare work in factories and stores, and state, county, and municipal, charitable and correctional institutions. Though the field here outlined is wide, it includes only a part of the great domain of social service.'

"We think it proper again and again to call the attention of Catholics to these different kinds of social work, because as time goes on the Church and her children will be called upon to take part in these activities, and we have hardly yet begun to realize the necessity of work along these lines.

"Complaints are often made by the pastors of city churches that the 'social settlements' especially are largely engines of sectarian proselytizing. But, as we pointed out already fifteen years ago, the more these complaints are justified, the greater the need for us to learn from the facts of these zealous and mostly well-intentioned social workers whose efforts tend to deprive our children of the faith that is in them. In an article entitled 'Cahenslyism' (*Catholic Fortnightly Review*, XVI, 13) we showed how social agencies of the kind just referred to are 'systematically undermining the faith of Italian "foreigners" in Chicago.' The same is true of other large cities, notably New York and Philadelphia.

"What importance is attached to this

'social settlement' work may be seen from the following words of the Washington University Record: 'Along with the enlargement of the work done in the social settlements has gone a widening of the interest in this form of social work, even in the churches and the wealthier classes of the community, until now it is probably correct to describe the settlement as a practical expression of the interest of the more favored people of the community in their less favored neighbors.'

"When the writer of the article speaks of the interest for this work among 'the churches,' he lets us understand that he means the Protestant churches. Of course, no one can unreservedly condemn the 'settlement work' of the various denominations, many of which have ample means and an army of willing helpers. But we think it is high time that our Catholic people realize that this particular form of welfare work is being used as a means to rob those of our Catholic brethren who come under its influence of their faith, and that in the course of time this agency in the hands of so-called non-sectarian leaders will become a source of incalculable defections. When we were asked years ago by a Chicago pastor, whose parish was near a famous social settlement: 'What can I do to save these unfortunate Catholic protégés of Hull House?' we knew no other reply than: 'Engage in Catholic settlement work!' We know of no better means to-day."

OBITUARY

Rev. Gaspar Harzheim, S.J., who died April 7, at Florissant, Mo., had an unusually varied career. He was born in the city of Bonn, Rhineland, January 3, 1838. Having finished the course of studies at the Gymnasium, he pursued higher studies at the University of Tübingen, and on April 20, 1860, entered the Novitiate of the Society of Jesus at Gorheim. After the usual studies in the Society he taught the humanities for three years, and in 1869 he was sent to Maria-Laach to pursue the theological course. During the Franco-Prussian War, 1870, he served in the military hospitals; in 1872 he was ordained priest, and two years later he passed through the third probation under Father Meschler. One of his fellow-priests was the present General of the Society. In 1875 he arrived in India, and after a period of teaching in Jesuit colleges there he was engaged for several years in taking care of the poorest caste in the district of Ahmednagar. His broken health forced him to return to Europe in 1883, but in the following year he returned to India, which he was obliged to leave forever in 1886. A few days before his death he wrote to one of his brethren: "I hasten

to return your list in order that it may reach the sooner my old dear India. If I were not completely broken, I might offer myself to act as your messenger and to carry it over. Many of those who had to leave India retain some home-sickness for that beautiful but unhappy land. However, my voyage is advanced so far that I see looming up and coming nearer and nearer the coast of another home more beautiful than India and infinitely happy."

In 1887 Father Harzheim arrived in Prairie du Chien, Wis., where he was engaged in teaching the classics to the younger members of his Order for twelve years. He continued the same work at St. Stanislaus, Brooklyn, O., and Florissant, Mo., until the day before his death, April 7, 1910. Father Harzheim was a thorough Latin scholar; nearly every year he wrote a play in classical Latin for the training of his pupils.

Rev. James M. Hayes, S.J., who died in St. Ignatius' College, Chicago, on April 29, was well known as one of the pioneers in the movement to disseminate Catholic reading matter in the form of cheap pamphlets. For nearly half a century he was busily engaged in writing, reproducing and circulating Catholic apologetic literature. Father Hayes passed the eighty-fourth anniversary of his birth only a few days before his death. He entered the Society of Jesus at Florissant, Mo., in 1849, and since that time spent his years without intermission in teaching, giving missions, parish work and directing publications. He was distinguished in Chicago as a temperance worker and organizer of men's total abstinence societies and anti-treating leagues. His work in Chicago for the last thirty years made his gentle and patriarchal figure a familiar one in the streets of Chicago's west side.

A noted attaché of the Vatican passed away on April 29 with the death of Monsignor Agostino Pifferi, titular Bishop of Porphyre, who had been the sacristan of the Pontifical Chapel since the time of Pius IX. He died in the arms of the Holy Father, who had gone to the bedside on learning that the end was near. The Monsignor, who was a Hermit of St. Augustine, had served for fifty years under three Popes. The post has existed for six centuries and is always conferred on an Augustinian.

The death is announced of Mgr. Barbieri, Vicar-Apostolic of Gibraltar. He was a native of Siena, where he was born in 1836. Joining the Benedictines in 1858, he held high office in the Order, and while Abbot of St. Peter, Perugia, he was elected to the Vicariate of Gibraltar in 1901. He was an accomplished man of letters.

LETTER TO THE EDITOR

SHOCKING SAMPLES OF VANDALISM.

To the Editor of AMERICA:

Vandalism and desecration are at all times causes for regret. When seen where least expected the greater the pang. One surely does not look for such things in the Metropolitan Museum of Art. In the new wing there is a group of statuary representing the Entombment, to which a Catholic at once attaches much significance. To him it has an added meaning. Can you appreciate, then, what one feels when he sees that the centre figure in the group, the figure of Christ, has been scratched and cut with names and French phrases and dates? The dates seem to range from the first to the last of the nineteenth century, the group belonging to the sixteenth century. In the same room is another figure of Christ with similar disfigurements, and we observe, too, that the other figures in the two groups seem to be untouched in this manner. I am interested and beg you kindly to inform me how these groups were obtained from their original settings in blessed chapels.

LOUIS H. CHAZAL.

New York, April 24th.

[The two groups mentioned by our correspondent are chalk-stone figures, an Entombment and a Pietà, the first being inclosed in a Renaissance wood-frame and making an example of the French school of Michael Colomb, about 1510. They came from the chapel of the Chateau de Biron, Perigord, France, and were sold to Mr. J. Pierpont Morgan, in 1908, by the Duc de Biron. Mr. Morgan has loaned them, with so many others of his art treasures, to the Museum, where they form a part of the exhibition of the art of the Gothic centuries in the new wing. We strongly urge our readers to visit this recently opened exhibition, which tells graphically one of the many chapters of the fostering care of the Church as the Mother of Art. The story of these two groups of statuary is told in the Museum Bulletin for July, 1908.]

With regard to the defacing of the two figures of the dead Christ it is certainly a very shocking sight to a reverent American, no matter what his religious belief, but Director Robinson, who is the curator of this section, assures AMERICA that the vandalism was all perpetrated before the figures left Biron, and is attributed to casual sight-seeing visitors there. Let us hope that it was also only of the incidental kind common to all public museums. But there is, as our correspondent notes, in the singling out for desecration of the breast of the dead Christ in these groups an appearance of the Satanic hate some degenerate Frenchmen exhibit for sacred things.—ED. AMERICA.]

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CHRONICLE

Death of King Edward VII.—The disquieting reports concerning King Edward's health that have been circulating for some weeks had a real foundation, notwithstanding the physicians' reports. He returned from Biarritz with a chronic bronchial affection. To avoid alarming the people he appeared in public, going to the opera and attending to state affairs. At the end of last week he went down to Sandringham, his Norfolk estate, to inspect some work done under his orders. Here he caught fresh cold. He returned to London, however, and attended to his duties as usual. On May 5 it was announced that he was confined to his room, and a second announcement soon followed that his condition was causing grave anxiety. Pneumonia had developed and early on the following afternoon the kingdom and the empire knew that death was impending. He died on Friday, May 6, at a quarter before midnight. The next day the Prince of Wales took the oath before the Privy Council, and was solemnly proclaimed as George V, on May 9.

Sympathy for England's Loss.—As soon as he heard of King Edward's death, the President of the United States sent the following message of sympathy to Queen Alexandra:

"On the sad occasion of the death of King Edward, I offer to your Majesty and to your son, his illustrious successor, the most profound sympathy of the people and of the government of the United States, whose hearts go out to their British kinsmen in this, their national

bereavement. To this I add the expression to your Majesty and to the new King of my own personal sympathy and of my appreciation of those high qualities which made the life of the late King so potent an influence toward peace and justice among the nations."

In response to his message of condolence, President Taft received the following message from the Queen Dowager:—

"I am deeply touched by your telegram, and I ask you to convey my heartfelt thanks to the people and government of the United States for their sympathy in my irreparable loss and sorrow."

The first communication from King George V, which was sent to the President of the United States on May 7, was as follows:—

"I am deeply grateful to you, your government and people for your condolences on the death of my beloved father and for your good wishes for my future prosperity."

This message was in reply to the following despatch sent by President Taft:—

"In renewing to your Majesty the condolences of the American government and people upon the death of his late Majesty, I convey to you the heartiest good wishes for the prosperity of your reign."

Prince Tsai Tao in New York.—His Imperial Highness Prince Tsai Tao, chief of the General Staff of the Chinese Military Establishment, brother of the Prince sides his retinue, prominent among whom was Lord Li Regent, and uncle of the child Emperor of China, ar-

rived in New York, on May 1, from Washington. Be-Ching Mai, a son of Li Hung Chang, the Prince was attended by an escort of United States army officers, who joined the party when they came ashore at San Francisco. The Prince is making a tour of the world for the purpose of studying the military systems of the leading Powers. After a visit to West Point and four busy days of sightseeing and entertainment in New York the visitors sailed for Europe on May 5.

Indiana Mines Reopen.—After a strike lasting thirty-three days the labor troubles of the Indiana coal operators were settled temporarily and an order was issued for an immediate reopening of the mines. Eleven thousand mine workers are affected by this action, leaving three thousand still unemployed, pending the settlement. The conference between the representatives of the United Mine Workers and the Indiana Bituminous Coal Operators lasted six days, during which time the prospect of even a temporary agreement seemed remote. The settlement carries the 5 per cent. increase asked by the Cincinnati scale.

New Wage Scale for Trainmen.—A decision was reached in the wage schedule-dispute between the New York Central system and its conductors and trainmen. It is a general compromise of all the points in dispute. The Baltimore and Ohio schedule is granted the men in the case of short hauls. Where the hauls are long and the equipment is of the best, so that the element of danger is eliminated, the differential rate for which the company stood out is approved. The employees of the Delaware and Hudson and of the Delaware, Lackawanna and Western systems and the managers of those two companies had previously agreed to abide by the decision for the New York Central, thus ending all likelihood of a strike for wages on Eastern railways.

Canada's Governor-General.—The feature of the prorogation of the Canadian Parliament on the 4th inst. was the farewell to Earl Grey, who has been for the last six years Governor-General of Canada. The gubernatorial term, which is usually five years, was in his case extended one year and will end in October next, before Parliament meets again. Before voting a farewell address the Premier, Sir Wilfrid Laurier, praised His Excellency for having identified himself with Canadian interests. Then the leader of the Opposition, Mr. R. L. Borden, said Lord Grey had come to Canada as one of the truest Imperialists in the Empire, and when he went away he would be known as one of the truest Canadians in the Dominion. The address, which was read in English by the Speaker of the Senate, Hon. J. J. Kerr, and in French by the Speaker of the House, Hon. Charles Maril, developed the same ideas and expressed great regret at Earl Grey's departure. The latter replied in eloquent praise of Canada's strenuous spirit, bracing

climate and unlimited natural resources. He said that if Canadians "keep true to the highest ideals of duty and disinterested service, nothing can prevent them from becoming, and perhaps before the close of the present century, not only the granary, but the heart and soul and rudder of the Empire." When expressing his sorrow at having to leave the country and the people "whom he had learned to love so well," he spoke of his "deep affection for our Canadian home."

British Political Situation.—The by-election for South Edinburgh resulted in favor of the Liberals, leaving parties unchanged. Their majority was 2,327, only 7 less than that of the general election. But as the total vote was only 15,000, while that of the general election was 18,000, the majority, if it does not indicate a gain in Liberal sentiment, certainly gives no sign of a Conservative reaction in Scotland. At Crewe, however, the Liberal majority of 2,300 was reduced by over 700 votes. Sir Christopher Furness, Liberal, has been unseated at Hartlepool for the unlawful acts of his election agents. Messrs. Ramsay Ferguson and Keir Hardie defended openly in the House of Commons the Indian agitators.—One of the last official acts of King Edward was to confer the field marshal's baton on Lord Kitchener.—The Lady Mayoress closed her Fund for God's poor with the opening of spring. Altogether she distributed £3,600.—Mr. Balfour in addressing the Primrose League declared the country to be face to face with revolution.

Irish News.—Most Rev. Archbishop Walsh, Chancellor, presided at the first meeting of Convocation of the National University, April 29, some 200 members attending. Dr. M. F. Cox was elected Chairman of Convocation. It was agreed that Convocation had a right to meet at any time on the requisition of twenty members, suggest appointments to vacancies and discuss and submit proposals on any matter concerning the University. The result of the meeting was to strengthen the influence of the graduate body. Mr. T. O'Donnell, M. P., in presenting the protest against the discrimination exercised by the Intermediate Education Board on the Irish language, showed that an equal award was made for 300 entries in German as for 4,000 in Gaelic. Mr. Birrell practically declined to interfere with the action of the Board. Replying to Mr. Hugh Barrie, M. P., in regard to religious pictures in Irish National Schools, Mr. Birrell said the commissioners sanctioned pictures on Scriptural subjects. Recently the managers of a few schools had introduced religious pictures, and the commissioners had decided that the introduction of statues or pictures of a religious character into any National school should be expressly forbidden. At a meeting in Kilkenny of the Joint Technical Instruction Committee, it was resolved that the Model schools established by the National education board as undemoninational, having been practically

closed to Catholics, should be made denominational so that the largest section of the population could avail of them. Mr. T. M. Healy, M. P., presiding at the National Roads Congress in Dublin, showed that the Irish County Councils had made good use of their too limited opportunities and claimed that only a National Parliament in Dublin, endowed with sufficient powers, could make Ireland the beauty spot that nature had intended.

Australian Immigration.—The state of Victoria has sent a special agent to England to seek agricultural immigrants to whom it offers freehold farms on very favorable terms. Among other advantages offered to immigrants approved by the agent is this, that he is authorized to advance eighty per cent. of their passage-money.

French Elections.—So far as the result of the second ballot elections last Sunday in France is known, 222 districts, out of the 231 which required second ballots, give the following results: One hundred Socialist-Radicals, seventeen Socialists, forty-six United Socialists, twenty-one Progressives, eleven Reactionaries, five Nationalists and twenty-two Republicans of the Left. Count Boni de Castellane was defeated by M. Perchod, a Radical Republican; M. Jaurès was reelected. Among the successful candidates are: M. Millerand, Minister of Public Works; M. Henri Brisson, President of the Chamber; M. Jules Siegfried, Professor Paul Painlevé and Abbé Jules Lemire. Among the defeated ones are M. Paul Doumer and M. Ferdinand Dubief, the former a Republican Radical and the latter a Radical Socialist. The Government has lost fourteen seats and the Socialists have gained fourteen. The situation of the other parties has not been changed by this second ballot.

May Day in Europe—a Review.—The General Federation of Labor having announced that they would make revolutionary demonstrations on the First of May, the French government ordered twenty-five thousand soldiers to patrol the Bois de Boulogne, where Parisians congregate on Sunday. Hearing of this on Saturday night the General Federation warned the syndicalists not to go to the Bois and advised them to assemble in the larger boulevards. Then the troops closed in on the boulevards, and the syndicalists realized that they were outmaneuvered and that revolutionary demonstrations were impossible. The President of the Council had published a notice informing Parisian workmen that no procession would be tolerated in the Paris streets and that any disorderly manifestation would be stopped immediately. This show of force sufficed to intimidate the revolutionists and the services of the troops were not required. May Day passed off in unexpected quiet.—Similar precautions had been taken by the Italian government in Rome, where great disturbances were feared but did not take place, and where torrential rains driving the crowds to shelter helped the cause of peace.—There was no disorder in

Switzerland, except at Geneva, where a party of Anarchists came into collision with the police, several were injured on each side, and three Anarchists were arrested.—In Portugal there were processions but no disturbance.—In Berlin, where open-air assemblies had been vetoed by the authorities, labor organizations gathered in the halls of the city and listened to speeches denouncing the government's electoral reform measure. The day passed off with no unruly demonstrations. The same was true throughout the empire generally.—In Spain the labor men, though orderly, had at Madrid a big parade with placards proclaiming some demands of the Labor party: an eight-hour day, liberation of political prisoners, reopening of lay schools and exemption of meat and cod-fish from customs duties.

Protestantizing Poland a Failure.—Prussia's attempt to Germanize Poland by planting it with German settlers after the manner of James I's "settlement" of Ireland, has made slight progress in a quarter of a century. The colonization of Posen and West Prussia has cost the Prussian Diet over \$100,000,000 net between 1886 and 1909. Of the 900,000 acres that the Colonization Commission has acquired, 70 per cent. was purchased from Germans, with the effect of replacing one set of Germans by another. Moreover, the purchase price is now five times higher than it was in 1886, and in 1909 the land purchased from Poles was one-sixth of the whole. The expropriation—corresponding to King James' "extirpation"—of the natives, which the Prussian Diet deemed essential two years ago, has not yet been attempted, and the reason is not far to seek. The German Government is largely dependent on the Centre Party, which rightly regards colonization and expropriation as attempts to Protestantize rather than Germanize the Polish provinces. The Poles have nothing to fear. Their unalterable attachment to land and faith and tongue has overcome Prussian aggression, and the Catholics of Germany will continue to see to it that the law to expropriate Catholic Poles will remain a dead letter.

Austria.—A new emigration law has been proclaimed, whose provisions are recognized as directed against the Italian Steamship lines. The competition of the latter has affected the Austrian companies' business in a marked degree of late. To favor the home companies the law enacts that permission to enter the traffic must hereafter be had from the Austrian authorities and passage rates must be approved by them.—Last week Dr. Joseph Neumayer, who early in April was chosen to succeed the lamented Lueger in the office of Bürgermeister of Vienna, was inducted into his charge with imposing ceremony.—The Emperor received in audience during the week the late Minister of Finance of Hungary, Dr. von Lukacs, and Dr. von Tomasitch, the Banus of Bosnia. They had been invited by His Majesty for a conference on electoral reform in Croatia, a subject that is to come up in the

Hungarian parliament in connection with the question of reform for Hungary.

Hungary.—The campaign being waged by the different parties and factions in preparation for the parliamentary elections in June next is a very heated one. Rough tactics are common and serious disturbances have marked meetings held in several districts. The Nationalists and the Laborites are particularly bitter in their mutual attacks. For the 413 seats to be filled 950 candidates are already in the field.

Notable Warning from the Kaiser.—In a communication to a son of Professor Ebhardt, a freshman of Freiburg university, Emperor William earnestly warned the young man that the beer-drinking habit was seriously damaging not only individual students but the German nation. He claimed that both were falling behind foreigners, particularly the Americans and English, who, in consequence of their more sensible ideas regarding drinking by youths, showed in later years much greater powers of resistance in the battle of life. His Majesty pointed out that Germans, with their increasing world enterprises, would be more called upon to live and work in tropical latitudes, where the climate was exceedingly dangerous to men who in their youth had been addicted to alcohol. The emperor's attitude is commended by thoughtful people, including many students, but is condemned by those who stand for old student traditions.

Riots in China.—The disturbances which occurred lately at Changsha were quite serious. Out of nine missions six were burned, including the Catholic mission. The storehouses and warehouses of the foreign merchants and all the foreign Consulates, the British excepted, were destroyed. There appears to have been no loss of life in the actual uprising, but unfortunately the British gunboat *Thistle* on the way to protect foreign residents, ran down a junk filled with refugees, and three Spanish Augustinians, Mgr. Perez, the Bishop, and Fathers Gonzalez and de la Paz were drowned. Changsha is the capital of the Province of Hunan, and is situated on the River Siangkiang, fifty miles south of Lake Tungtinghu. It communicates with the sea through the Yangtze-kiang. The cause of the outbreak seems to have been the undue exportation of rice in the face of threatening scarcity.—The *Pekin Gazette* announces plans prepared by the Government for the building of a new navy. The initial expenditure agreed upon is \$10,750,000, and an annual expenditure of \$1,100,000 will follow for an indefinite term of years. Of the initial expenditure \$90,000 will be used for a naval college and the improvement of existing docks and workshops. The plans call also for the purchase of one battleship, three second and third class cruisers, two training ships and two torpedo destroyers, payment for the same to be

distributed over four years. The cost of the program has been proportioned already among the provinces which are urged to raise promptly the respective sums required of them.

Spain.—His Eminence Cardinal Aguirre, Primate of Spain, in the name of the entire Spanish hierarchy, some time since addressed a letter to his Eminence Cardinal Luçon, Archbishop of Rheims, and to the bishops of France, encouraging them to continue their brave stand in defence of the Church and congratulating them for their heroism and declaring it worthy of the early heroes of Christianity. In replying to this message of affection and encouragement the French bishops take occasion to warn the bishops south of the Pyrenees that the French hierarchy is but bearing the first attack of a religious war planned to invade Spain and other nations strong in Catholic faith. "It is no political battle we are sustaining in France; it is a religious war which is being waged against us, not by means of bloody violence as in the revolution at the end of the eighteenth century, but it is war carried on with violence concealed under a false legality. Back of it all, what is sought is the annihilation of the Church, of Religion, and of God Himself."

Earthquake in Costa Rica.—More than one thousand dead were taken from the ruins of the houses which were overthrown in the earthquake at Cartago last week. At present writing the estimate of the dead places the number at one thousand five hundred. A great part of the city is in ruins and the terrified people are in a pitiful state of suffering and destitution. The number of sick and injured cannot be ascertained, as many of them have been hurriedly removed to adjoining towns and villages. The ceremony attending the inauguration of Ricardo Jimenez as President of Costa Rica took place on Sunday on one of the plazas in San José, owing to the fact that the people feared to enter the government building.

Argentina's Centenary.—King Alfonso, to show the cordial relations existing between Spain and Argentina, issued, on April 12, this Royal Decree: "Desirous of testifying My royal regard and that of the Spanish nation for the Argentine Republic and in general for its sister Hispano-American republics; considering the august and exalted qualities which are united in My very dear aunt, her Royal Highness, the Most Serene Lady, Princess of the Blood, Doña Isabel Francisca; with the advice of My Council of Ministers, I have resolved: That in her high personal rank as Infanta of Spain, and attended by such persons as I shall designate, she shall proceed to Buenos Aires on an extraordinary mission and shall assist at the festivities in an official character and represent Me in the exercises that will take place on the occasion of the first centenary of the independence of the aforementioned Argentine Republic."

QUESTIONS OF THE DAY

Sociological Charity

*"Crouched on the pavement, close by Belgrave Square,
A tramp I saw, ill, moody, and tongue-tied.
A babe was in her arms, and at her side
A girl; their clothes were rags, their feet were bare.*

*"Some laboring men, whose work lay somewhere there,
Passed opposite; she touched her girl, who hied
Across, and begged, and came back satisfied.
The rich she had let pass with frozen stare.*

*"Thought I; 'Above her state this spirit towers;
She will not ask of aliens, but of friends,
Of sharers in a common human fate.'"*

Robert Louis Stevenson could have used these verses of Matthew Arnold as a text for his essay on "Beggars." Not that he needed it, for Stevenson, thanks to a roving habit and a curious temperament, had more first-hand knowledge of the subject than the carefully conventional English scholar and poet. In a letter written in 1892 he refers to his qualifications as an authority on beggary. "I cannot fairly say," he writes, "that I have ever been poor or known what it was to want a meal. I have been reduced, however, to a very small sum of money, with no apparent prospect of increasing it; and at that time I reduced myself to practically one meal a day, with the most disgusting consequences to my health. At this time I lodged in the house of a workingman, and associated much with others. At the same time, from my youth up, I have always been a good deal and rather intimately thrown among the working-classes, partly as a civil engineer in out-of-the-way places, partly from a strong and, I hope, not ill-favored sentiment of curiosity. . . . I made it my business to inquire, and in the stories which I am very fond of hearing from all sorts and conditions of men, learned that in the time of their distress it was always from the poor they sought assistance and almost always from the poor they got it."

Here, then, is an expert witness, and he puts down the following question and answer in his characteristic discourse on beggars: "Are there, then, we may ask no genuine beggars? And the answer is, Not one. . . . There is a true poverty, which no one sees: a false and merely mimetic poverty, which usurps its place and dress, and lives and above all drinks, on the fruits of the usurpation. The true poverty does not go into the streets; the banker may rest assured, he has never put a penny in its hand. The self-respecting poor beg from each other; never from the rich." The essayist then proceeds to offer an explanation of this singular fact. He declares that the gratitude, which is not the fruit of friendship, is impossible. To give a favor and so burden another with

an obligation, is a delicate matter to be transacted only between friends and equals. For a stranger to confer a benefit and thus impose an obligation is a hateful thing to the beneficiary, and, if he has self-respect, chokes him with a sense of intolerable degradation.

Stevenson later on admits exceptions to the general rule which he lays down so forcibly, and we think very few will be found to disagree with him in the main. It is a hard saying. Our heart goes out to the beggars we have met, and we take no special pleasure in doing anything which may prevent the usual small coins going out to them in the future. They have their good points. They generally take a refusal cheerfully, which in itself is an arduous virtue to better respected persons. If our incredulity or our principle has been wrecked by a harrowing tale of hunger, the fact that we have been fooled is a negligible affair. If St. Martin of Tours had given half his cloak to an imposter, his action would not have been less intrinsically beautiful. The impostor would have hated the saint and got a new grudge against society; but none of the poison in the act of charity would have been distilled into the soul of the giver.

But the general law as observed by Stevenson and Arnold is not widely recognized, although no one may deny its importance. It explains why it is that, with our elaborate schemes of state and municipal charities and "settlement" houses and interest in the slums and Salvation Army hotels and all similar philanthropies, the rift between the poor and the rest of society seems to be widening. We do not look askance at such institutions. They embody in noble fashion a large measure of human pity and sympathy, and they are relieving large burdens of distress. If our vote were asked we should say, multiply them a hundred-fold. They may not be able to excite gratitude or brotherly love or to blend discordant elements in society, but they give expression to and encourage the growth of Christian charity, and they serve actual needs that clamor for immediate attention regardless of possible sequences. They bless them that give, and in a limited measure, them that receive. Because they cannot go so far as we should desire is no reason for closing our eyes to the mercies which within a restricted sphere they are wont to dispense whenever their purpose is single and purely philanthropic.

But charity which cannot command gratitude can never be a great social force for good. And if modern modes of charity leave the recipient without his self-respect, they give him an additional grievance against the society which binds his sores. Modern charity smells too much of sociology. It tends to become a clinic for scientific and impersonal investigators. It labels individuals with numbers and knows them simply as "cases." And when the scientific character of the charity is absent, there is too often a stooping and nauseous and prying graciousness about it, which must be extremely repulsive to poor persons even when they do not read its insulting exploitation in the newspapers and magazines.

We recommend this side of the problem to modern sociology. If charity towards the poor has its greatest coefficient of benefit only when ministered by the poor, it stands to reason that the representatives of bountiful wealth are called upon to sink fame and fortune, even leave home and kindred, if they wish to bring comfort to the comfortless and to be a stay to the poverty-stricken.

They must make some drastic sacrifice like that of the seventeenth century Jesuit missionary in India who became a member of an exclusive caste and was obliged to pass his brethren on the highways without even a nod of recognition. They must sunder all binding cables and burn all bridges in the rear and become poor with the poor in order to be able to aid them. "Here, then, is the pitiful fix of the rich man," Stevenson reflects; "here is that needle's eye in which he stuck already in the days of Christ, and still sticks to-day, firmer, if possible than ever: that he has the money and lacks the love which should make his money acceptable. . . . His friends are not poor, they do not want; the poor are not his friends, they will not take." The rich man cannot reach the "deserving" poor through hired clerks and superintendents and doctrinaire ladies who give lectures and write articles. The poor form a society into which a rich man cannot buy his way and remain a rich man.

We respectfully direct the attention of sociological students, to whom this obstinate peculiarity of the poor may become a source of bewilderment, to certain Catholic charities like that of the Little Sisters of the Poor. There is a whole volume in that name, to start with. Who are these "little sisters of the poor?" They are women who are poor by choice. They belonged to that class of young girls whom the world—especially the Protestant world—has always found fault with for their spiritual selfishness in denying the claims of family affection and in burying themselves within a convent while the sinful world outside needs them so badly. They have taken a vow not to be or become individual owners of property. Their rules forbid the acceptance of self-supporting foundations and oblige them to beg as well as to take care of the poorest and weakest and least attractive of the poor. They live with the poor, work with the poor, pray with them, eat with them. No, they do not eat with them. Their rules oblige them to eat *after* them, and their meal is the leavings of the food which they have begged and laid before their aged pensioners.

We doubt whether this solution of a very difficult problem is within the reach of modern sociology. But we should like very much to see what sociology has to say about it. The Little Sisters of the Poor do not propound theories and indite learned papers and send their autobiographies to popular magazines; and for that reason we cannot complain if social theorists have never given the subject much attention. But it seems to us there is a large store of fresh and unworked material here for the sociological professor. We hear of him taking his university pupils—girls principally—into the over-

crowded purlieus of narrow streets and high-storied tenements where human nature wallows in all the helpless frankness of penury and elemental needs; and sometimes he leads them into police courts to see crime in its nakedness and its shame. What his purpose is we do not pretend to know. But in behalf of a growing and ambitious young science we suggest similar trips to the "homes" of the poor's consecrate "little sisters." They would be safer at least and probably more inspiring.

JAMES J. DALY, S.J.

An Anglican Clergyman in Spain

I

Having had reason lately to pass some days among the Spanish books both in the New York and the Boston libraries, I have noticed that the shelves of our American libraries are well provided with those Spanish writers who are hostile to the *Cosas de España*, but not the same space is given to her defenders, such as the erudite Don Marcelino Menéndez y Pelayo, considered one of the first of living savants. Accounts of Spain by the average non-Spanish writers show a suppression of proven facts, or a curious obscuring of them so that the result is false suggestions as to causes and consequences of events. Not infrequently some one idea, the child of bitter prejudice, is worked out through chapter after chapter, with every deed twisted to accord with the pet theory. Thus, not long ago, the great Isabella was presented as a fanatic, unnatural mother, who for politic reasons spread the report of her daughter's insanity, the poor Joana la Loca, whose own recorded words clearly tell the modern mentalist of her clouded intelligence.

If historians fail so egregiously toward Spain, minor writers of travel are as signal offenders. Thus, not to speak of the late John Hay's notorious "Castilian Days," we have Edward Everett Hale (whose own sketches show an absence of all power to comprehend the race) writing an introduction to some lady's book, purporting to be Spain as presented by her novelists. It is a gathering of extracts worthy to have been translated by the Methodist propaganda of Rome. Would it be just to print in one volume—say, for instance, the suicide of Mrs. Wharton's heroine in the "House of Mirth," Hawthorne's grim "Scarlet Letter" scandal, a dreary boarding house scene of Howell's, a morbid case by Mary E. Wilkins, Mrs. Harris' picture of New York society, as seen by the convent-bred girl in "Tents of Wickedness," and to call this a fair representation of our American life?

In the midst of books that misrepresent Spain and her ways it is refreshing to find some few that show culture and sympathy sufficient to grasp the spirit of that democratic ardently religious people. Such a book is Have-lock Ellis' "The Soul of Spain," and a still more recent

work, on architecture, by Royal Tyler, which succeeds in keeping close to its subject-matter without the traditional digressions to right and left, to rail at the Inquisition and the expulsion of the Moors.

I stumbled happily on a far older writer, the Rev. Joseph Townsend, A. M., Rector of Pewsey, Wilts.; late Fellow of Clare Hall, Cambridge, who wrote three copious volumes, "A Journey Through Spain in the Years 1786 and 1787, with particular attention to the agriculture, manufactures, commerce, population, taxes and revenues of that country. Printed for C. Dilly in the Poultry, London, 1791." And strange to say these old yellow pages, where every *s* is an *f*, though they show little love for the Pope, and have mild diatribes against a celibate clergy and the giving of bread at convent doors as fostering beggary, yet as a whole are so fair-minded and present so different an aspect of the Peninsula from that given by Richard Ford forty years later, that they are well worth lingering over. His pet dislike, the "lazy immoral monks," this old traveler would have replaced by the Oratorians of St. Philip Neri. Surely not very radical for a Protestant.

Rev. Joseph Townsend was a thoughtful, well-read man, a geologist, a political economist, who traveled with an open mind. He entered by Cataluña, by the southern frontier pass, and at once he noticed that the limestone on the French side of the Pyrenees gave place on the Spanish slopes to granite, whose disintegration is not good for vegetation: "All through Catalonia, you admire at every step the industry of the inhabitants, who, working early and late, give fertility to a soil, which naturally except for vines, is most unproductive."

He hastened to reach Barcelona for the Holy Week ceremonies which he describes well. As it was Lent he suffered in diet, for the traveler "must live during these forty days of abstinence on fish and vegetables, because, although in Spain they now have four days in the week in which by special dispensation they may eat flesh, few people are inclined to use this privilege."

Visiting the institutions he wrote: "They have in this city an academy for the noble arts, open to all the world, in which all who attend are freely taught drawing, architecture and sculpture. . . . The academy is well attended. I counted one night upwards of five hundred boys, mostly apprentices to trades. One of the seven spacious halls is fitted up as a nautical school. . . . They have sent out more than five hundred pilots, qualified to navigate a vessel to any quarter of the globe." He found the museum of natural history, the four public libraries, the library of the Dominicans "most worthy of attention.

"No hospital that I have seen upon the continent is so well administered as the general hospital of this city. It is peculiar in its attention to convalescents, for whom a separate habitation is provided that after they are dismissed from the sick wards they may have time to re-

cover their strength. The number they received here in 1785 was 9,299."

He wrote of the *hospicio* or workhouse, originated in 1582. "No paupers can be better fed, better clad, better attended or better lodged, or can meet with greater tenderness when they are ill." They were tended by the tertiaries of St. Francis, in whose habit Cervantes died. And does not the following give a pleasing glimpse of by-gone ways passed completely in the Old World too:

"In botany I received much assistance from Don Ignacio Ameller, an apothecary whose library would do honor to the first botanist in Europe. To him I frequently referred, and found him conversant with the best authors who have written on this subject. There is also a young man whose employment is to collect medical plants for the apothecaries; in him I found an excellent disciple of Linnaeus."

Leaving Barcelona, our traveler went north into Aragon to Zaragoza, where he had letters of introduction to its Governor, General O'Neill. He visited the University, with its two thousand students, and leaving the city he stopped to examine the Aragon canal works: "I must confess that I never saw any so beautiful and so perfect as these locks and wharfs, nor did I ever see men work with better spirit." He paused at Alcalá to see the University founded by Cardinal Ximenez:

"The library is well furnished; the books are excellent and well arranged. Among them the original Complutensian Bible must command forever the grateful remembrance of the Christian world. In this apartment are preserved his (the Cardinal's) letters, his ring, his bust and his picture; but these faultily express the greatness of his mind and the goodness of his heart."

At Madrid he had an introduction to a Don Casimir Ortega, professor of botany, whose lectures in the Botanic Garden he attended, acknowledging that his method of investigation was superior to the one he had learnt in England. On every side our kindly traveler met courtesy; it is easy to read from the invitations given him by strangers who merely chatted with him at first in Church or street, that the Rev. Joseph Townsend was what is called *simpático*. The Valasquez pictures were in his day still housed in the royal palace, and as yet undiscovered by the art public. Of the equestrian portraits he exclaimed with admiration: "I doubt whether five such horses, so perfect and so full of animation, were ever seen together."

Traveling slowly north to the Asturias, the cradle of Spanish nationality, he stopped for the night here and there in the villages. In one "the good Padre Cura gave me a most hospitable reception. The following day was Friday but the young priest was so attentive as to produce a fowl," which he insisted on his English visitors eating, as well as a fine trout, since he was not under their obligation to abstain from fish at the same meal with flesh.

In the ninth century Cámara Santa of Oviedo Cathedral, the relics and the indulgences attached to them called forth this statement: "All the bishops and (Catholic) men of learning with whom I have had the honor to converse, have solemnly assured me that without repentance and a firm belief in the atonement, no power on earth can absolve the guilty. When the points of difference between Protestant and Catholic shall be fairly and distinctly stated, they will have the better chance of coming to agreement."

O'R.

(To be Continued.)

A Noble Family

The mere mention of the name of Ellenborough, Lord Chief Justice of England, calls up before one the violent, opinionated man, hating our Catholic faith with all his soul and believing equally in the British constitution as the acme of perfection attainable by human wisdom; yet, for all his limitations, loving justice and loathing iniquity with no less thoroughness. The last man one would expect to be the father of saints, he has given us some of the brightest ornaments of the revived Catholic religion in his country. A profounder consideration of the matter may perhaps explain the paradox. The love of right and hatred of wrong, undisciplined in him but taking on a due restraint in his youngest son, was the natural element in the Law character on which grace built up the sanctity of some of his immediate descendants.

This youngest son, the Hon. William Towry Law, entered the army in early manhood. But falling in love in 1832, without finding in his profession the means to marry, he listened to his uncle, the Bishop of Bath and Wells, who offered to provide for him in the Church. He therefore took orders in the Church of England, and for nearly twenty years lived the pleasant life of a country rector and Cathedral dignitary with good preferment. His own piety was sincere, while his wife, who died in 1844, was one of those admirable women who, innocent of formal heresy and corresponding to God's holy inspirations, form themselves by prayer and good works to a life of high Christian conduct. Their family, therefore, was brought up in the fear and nurture of the Lord, so that when the great year of 1851 came with the Gorham Judgment and the consequent conversion of Archdeacon Manning, Mr. Law too renounced position and prospects to obey the divine call, and it was only to be expected that his children generally would follow him.

This they did. Not only did they, with one exception follow him into the Church, but some of them emulated the sanctity their father set before himself as his ideal. Religious life claimed some. The eldest, Augustus Henry, threw up his commission in the Royal Navy to enter the Society of Jesus, and to perish later in the wilds of Southern Africa, worn out with the privations and labors of the first mission to the Zambesi, a martyr to the

Gospel, a victim of his zeal for Christ's Kingdom and the salvation of the heathen, and, alas! a victim of his charity for his own brother who, having received the sacred priesthood, had abandoned his faith and his vocation for the fleeting things of this world.

Thirty years have gone since Augustus Law left earth for heaven in his prime. The Matabele to whom he announced the Gospel no longer hold the land. The railway is there and the gold-miner and the herdsman, and cities are springing up in the solitudes he traversed with his companions. His father survived him but a short time, dying full of years and ripe in merits in 1886. The brother for whom he laid down his life—we may not fathom the mystery of Providence—died, apparently unrepentant, only the other day; and now the Church in England is the poorer by the loss of Major-General Victor Law, the youngest of the sons of William Towry Law and Augusta-Champagne Graves. Born in 1842, he was only two years old when he was carried to his mother's bedside to receive her dying blessing; and, unconscious of the tremendous meaning of death, he seems to have thought she was about to make an ordinary journey; for, we are told, he cried cheerily: "'Bye mamma! 'Bye mamma!" Perhaps this is but another example of the revelation of things hidden to the little ones, a presage of his future life which was to end in the reunion of mother and son forever in the company of the Blessed.

Victor Law was sent betimes to Oscott and at seventeen entered the Madras Cavalry with which he served thirteen years. During this time his wife, Mary Bowden, died, leaving him an only daughter, who entered the Visitation Order and is now Superior of the Convent at Harrow. In 1872 he passed into the Indian Political Department and was Agent or Resident with several native princes. In these offices he displayed a gentle charity which made him dear to all natives. He studied their character and, having a perfect knowledge of their language, heard their grievances patiently and sympathetically. He was, besides the constant friend and supporter of our missions and many a missionary to-day remembers him before God for his bounty. His model Christian life was an example to all, as every one who in any way came in contact with him acknowledged. Retiring with the rank of Major-General in 1898, he settled down in England, having married in 1875 his second wife, the daughter of the Lieutenant-Governor of Ontario, the Hon. John Crawford. In 1907 he was stricken with heart disease but lingered on for three years and more full of Christian courage and resignation. His thoughts were fixed on God and he was unceasing in prayer. The things of the world were forgotten. Sometimes an amusing book was offered him to relieve the tedium of sickness, but it had no attraction for a heart that was already in heaven. Frequent Communion was his delight and the Holy Mass. He had a singular devotion to the Mother of God and was generous in his alms for the

souls in Purgatory. With regard to death he had made his own St. Augustine's words: "Where Thou wilt, when Thou wilt, as Thou wilt." He passed to his reward on Friday, April 15, 1910. Pope Leo XIII, in consideration of his many services to religion, honored him with the Knighthood of St. Gregory the Great.

HENRY WOODS, S.J.

Citizens and Voters

These terms are neither synonymous nor interchangeable, for one who is not a citizen may be qualified to vote, and a citizen may be denied that power. Any person born in the United States is a citizen of the United States. By a fiction of the law the residence of a foreign ambassador or minister at Washington is peculiarly under the protection of the flag of the country that he represents and is exempt from certain police regulations. It is so near to being foreign soil that if the ambassador or minister becomes a father, the child, though born in the United States, is not a citizen because he is born under a foreign flag.

Though subject to the United States, the people of Porto Rico and the Philippines are not citizens, because the rights of citizens have not been extended to them. The Constitution does not follow the flag. There is now under discussion a measure for conferring citizenship upon Porto Ricans who meet certain designated requirements, but it includes only a small fraction of the island's one million inhabitants. The Mexicans residing in the territory ceded to the United States at the end of the Mexican war were secured in their United States citizenship by the treaty of Guadalupe Hidalgo in 1848.

Aliens may obtain citizenship in virtue of the naturalization laws, which have lately been made somewhat more rigorous. The period of residence which was exacted in colonial days was only two years, but at the time of the Federalist ascendancy in the administration of President John Adams it was arbitrarily and unreasonably extended to fifteen years with the consequent effect of driving aliens into the Jefferson Republican party.

The Federal Government has solely the power to confer citizenship, but it leaves it to the several States to fix the qualifications of voters. In Arizona, for example, the citizens have no vote in Congress and no voice in a presidential election, and in the District of Columbia they are never called to the polls.

Since it rests with the different States to determine the qualifications of voters, we find considerable diversity of practice. As a matter of abstract power it is within the competency of New York to grant the suffrage, say, to married men to the exclusion of all others with the exception of only one class, or it could confine the suffrage, always with that one exception, to married women and spinsters, excluding all men. The exception which we have been careful to note is based on the

Fifteenth Amendment to the Constitution, adopted in 1870, whereby the Congress and the States are denied the power to disfranchise a man on account of race, color or previous condition of servitude. James G. Blaine and John Sherman are among the Republican leaders who regarded the Amendment as an unwise measure, but there it stands to-day, a part of the supreme law of the land.

No State grants manhood suffrage. Connecticut, Massachusetts and Wyoming fix an educational qualification; Tennessee exacts payment of poll tax; Ohio denies the suffrage to United States soldiers and sailors on duty in the State, and paupers are very generally excluded. Female citizens are on a level with male citizens in the four States of Colorado, Idaho, Wyoming and Utah. Although conviction of felony is the commonest cause for withholding the suffrage, New Hampshire does not exclude from the polls for that reason, and the convicts of a New York reformatory are not disqualified even though they may have been convicted of grave crimes. In some States, as, for example, Kansas and Missouri, citizenship is not demanded of the voter.

Foreign birth is not, in itself, a bar to any Federal office under the Constitution. Thus, had Albert Gallatin, a Swiss by birth, who was nominated for Vice-President in 1824, been elected and had President John Quincy Adams died in office, a naturalized citizen would have been our seventh President. At the time of the adoption of the Constitution, a foreign-born citizen who was thirty-five years of age and had spent twelve years in the country, was as eligible for the Presidency as any native son, but time has removed all such from the field of politics.

As the Constitution was originally framed, three-fifths of the slave population were counted in determining a State's representation in the popular branch of Congress, thus giving to a slave State a decided advantage over a free State in which there might be many more qualified voters. With the exception noted in the Fifteenth Amendment, the several States, therefore, are wholly unhampered by the Constitution or the Federal laws in determining who shall vote or not vote within their respective jurisdictions.

It is well understood that a State's representation in Congress determines its number of votes in the electoral college. In the first election, Virginia had ten votes to New York's eight; when the Old Dominion rose to twenty-one votes, the Empire State had but twelve. In 1908, New York cast thirty-nine votes for Taft, while Virginia gave all she had, namely twelve, to Bryan.

If New York should tire of her pre-eminence in the electoral college, section 2 of the Fourteenth Amendment to the Constitution furnishes a simple and painless way of retiring to the class of Delaware and Wyoming: "When the right to vote at any election for the choice of electors for President and Vice-President of the United States, representatives in Congress, the executive and judicial officers of a State, or the members of the legislature

thereof, is denied to any of the male inhabitants of such State, being twenty-one years of age, and citizens of the United States, or in any way abridged, except for participation in rebellion or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such State."

But, as every State is eager for all possible influence in the electoral college, where a single vote may determine an election, as happened in 1876, it follows that no State is desirous of lessening its delegation in Congress. Any steps, therefore, that may be taken to restrict the suffrage are carefully studied out with one eye on the Constitution and the other on Congress, although this body has not thus far shown any serious purpose to use the power with which it is vested in the premises.

As the Organic Law now stands, infants, idiots and felons are an element of strength to a State in a Presidential election, as were the slaves in ante-bellum days. Our preference is for a House of Representatives whose membership shall be based upon the State's actual number of votes cast by bona fide citizens whether they be many or few. The State remaining free to restrict or to extend the suffrage, could, to the satisfaction of those most intimately concerned, frame election laws capable of enforcement without recourse to unworthy subterfuges.

H. J. SWIFT, S. J.

The Church and Modern Literature

Under this title Father Baumgartner, in two splendid articles in the *Stimmen aus Maria-Laach*, comments on the unfortunate fact that literature, especially the Drama and the Novel, has in recent times more and more severed its connection with the Church.

Hence the fear that the Church might entirely lose its influence on the intellectual life of the nations. It has become fashionable in a certain camp of German Catholics to bewail our inferiority and to engage in a nervous activity for the reconquest of what are considered lost positions. This it is thought will be accomplished by getting into closer touch, on the field of literature, with the separated detachments of other religious denominations. But is it not much better to appreciate more fully and utilize more resolutely our own inexhaustible resources instead of going forth, with drums beating and colors flying, to pay homage to litterateurs by whom we are only despised and treated as pariahs?

Our Church has ever been in the fullest sense of the word a loving mother to civilization and belles-lettres. It is the Church that saved for us the books of the Old and New Testament, by which not only Dante, Calderon and Racine were educated, but Milton and Goethe as well. By creating the Missal and Breviary she has given to the world a permanent treasury of prose and poetry. It was the Church that kept alive the languages and litera-

ture of the Greeks and Romans, after the Greek and Roman world had gone to pieces, and assisted and directed the rebirth of the classical spirit, which had never died out in her bosom. Even the national poetry and folklore of the European races was saved only through her missionaries and was mostly written down for the first time by them.

For the thoroughgoing Protestant, light, civilization and literature begin in the sixteenth century—by the light of the burning monasteries which had been the planters of civilization on the whole continent, by the flames of libraries which represented the labor of centuries of book lovers, and by the destruction of millions of the rarest works of art. What could be expected of such a beginning? National literature in Protestant countries on the Continent came to a standstill, while Catholic Italy, France, and especially Spain, undisturbed by religious agitation, quietly pursued the course of their literary development and saw their literature enriched with invaluable productions. And what about the few Protestant authors of the same time and those of later centuries?

The Protestant theologians never succeeded in thoroughly converting the artists and poets, who always harbored a secret inclination to the old Church. The old house was so much grander and nobler, so much more beautiful, artistic and spacious. Shakespeare's poetry was Catholic, Van den Vondel, the founder of Dutch poetry, became a Catholic, Schiller in his best years looked into Catholic lands and Catholic history for the subject of his dramatic art. Uhland, the troubadour of medieval chivalry, gives full vent to his homesickness for the old Church. And what would Longfellow and Milton be if Catholic traditions were left out of their works? Goethe was right when he said: "You can't improve on Christianity."

The Church has indeed never allowed to poetry anything like a divine position; poetry is not the end of man, not even for this world. Yet no higher aim for poetry will ever be found than the share which it is accorded in the worship of the Most High, nor can more truly poetical and pure enjoyment be offered to the people than many of our readers have experienced when witnessing the Passion Play of Oberammergau. The Ages of Faith were also ages of unrestrained but innocent gayety and an exuberant and buoyant secular poetry. The Church has done infinitely more positively to support and encourage literature than to censure its transgressions.

There is the prejudice that the Church narrows our appreciation for nature and consequently restricts the limits of poetry. "How often," says Father Baumgartner, "did I meet with this charge in my studies on Goethe, as if before Goethe nobody had ever known anything of nature at all. I had to reassure myself by looking up Aristotle, Albertus Magnus, St. Thomas. And yet it is simply impossible to build upon Goethe either a system of natural science or a philosophy of nature. The poetry of the Middle Ages, above all that of the

typical Catholic saint, Francis of Assisi, is full of the tenderest love for nature."

"But Faith mars the pleasures of life." No, it is sin that mars the pleasures of human existence. The Church, not having made sin, cannot do away with it. But she is commissioned to tell us how we may change the bitterness of our sorrows and death into glory and bliss. Goethe, when already afflicted with all the ills of old age, would at the sight of pagan sculptures dream of eternal beauty for the human body. What good can that do to the millions who are spending their lives in want and misery? The Church alone can change the dissonance of the creation into eternal harmony, because she alone possesses Him who holds the key to the mystery of suffering, who has conquered sin and death.

The world has undergone a great metamorphosis which is still in progress. It would be labor lost to lament the change. Modern achievements offer great scope for an energizing universal Church. But literature now suffers from evils formerly unknown. Legions of semi-educated men and women are wielding the pen, and many who never knew their catechism write about all the religions of the globe. Worse than this, Spinozism, Kantianism, Pantheism, French Positivism and German pessimism have permeated all the belles-lettres of the age. The calumnies of the so-called Reformers and the French Encyclopedists still dominate the historic novel: the Church is a failure, Christ Himself is little less than a failure. There is finally a boundless immorality; the poet of our days imagines he must pluck every flower that grows on the swamp of human passion, and our literature has gotten farther and farther out upon the swamp. But the swamp is declared nature, and on its muddy waters modern literature now floats about to its heart's content.

The growth of evils has kept pace with the gradual exclusion of the Church from public life. She alone has saved the sublime ideas and ideals which, like sunlit mountain peaks, rise above the swamps and lowlands of the modern world. No greater benefit can be bestowed on our national literature than the fidelity of Catholic writers to keep themselves within the full glare of her eternal brightness.

F. S. BETTEN, S.J.

Our National Book Store

In our national capital there is a book store of which some of us know little, and some of us know less. It has no attractive show window display. It is perched above the madding crowd and each book is wrapped, ready for mailing at a moment's notice. Hundreds of books go forth daily to greedy purchasers. Ask the farmer of the Far West, he will tell you where it is. Ask the busy lawyer, he knows. As for the thousands of libraries from Alaska's icy mountains to Hawaii's foreign strand, why they could not get along without it. Ask the post-office clerk who handles the tons of regis-

tered mail which yearly go forth to be scattered broadcast; he, too, knows. They will all tell you that Uncle Sam's big book store is the Public Documents Office, now happily located in the Annex, the long, narrow seven-story red brick building on H street, just back of the old and original Government Printing Office building, its former home.

The Government Printing Office prints Uncle Sam's literature—and what a universal literature it is! Books about bugs and flowers, gold and silver, lead and tin, soldiers and sailors, middies and admirals, wars and rumors of wars, peace and her victories, history and mystery, technicalities and simplicities, engineering and farming; yea, and housekeeping, for is not every newspaper telling us even now about "Uncle Sam's cook books," one of which is known to the profession as "Farmers' Bulletin 391" and which, like the other 390 Farmers' Bulletins, goes to the most remote of Uncle Sam's purchasers for the cost price, one nickel. The special topic of this Bulletin 391 is the "Economical Use of Meat in the Home," and 1,000,000 copies of it have been printed by order of Congress.

As to pictures, why if there is anything from a patent dish-pan to a model capitol building not pictured in Uncle Sam's own books, then indeed it must be invisible even to the X-rays. If it appeared in America, whether a thing in the earth, on the earth, or above the earth, it has been mapped, or sketched or planned or photographed or engraved and is ready to satisfy your search to-day somewhere in that Documents Library, where solar eclipses, fossils, birds, fishes, fowls and all creation, animate and inanimate, are caught sooner or later by Uncle Sam's investigators and "done brown" in monotype, linotype, copper, stone, electroplate, or some other device of the printers' art. From an Indian grammar to a Presidential Proclamation, from Amerigo's map of the world to the latest reprint of L'Enfant's plan of Washington, from ancient history to the latest thing in tariffs, that Public Documents Library has it in black and white, and some of it in every color of the rainbow.

In the Congressional set alone (now referred to as "the late unlamented sheep set," from its troublesome features to librarians) there are private pension bills with tales pathetic; in the eulogies of our dead Congressmen are life stories told with purest eloquence and patriotic fire. Humor, pathos, logic, science in its most abstract, and again in its most poetic plays, all run between the lines of those books and pamphlets which have been turned out since our national history began and which so many regard as of interest to lawyer and statesmen alone.

But to the reader who is not content to take things at second-hand these varied documents prove a fund of educational matter. There we find whence come the various statues that ornament our capital; there we learn when each great department of the government took its rise, and when sprouted forth each distinct bureau in the

great organization. There we find the speeches of Calhoun, Webster and Clay, to say nothing of those of our contemporary orators. Many letters come daily to this great field of original information, and many a farmer, scientist and historian sends in his cash, happy thereby to become the possessor of a document which is Uncle Sam's authority on the matter of vital importance to him.

If there is in this broad land a man who owns a horse and who doesn't yet possess a copy of what is known as the "Horse Book," the clerks of the Documents Office are not aware of his existence. The prodigious title of the book is "Special Report on Diseases of Horse; by Drs. Pearson, Michener, Law, Harbaugh, Trumbower, Liautard, Holcombe, Huidekoper, Stiles, Mohler and Adams. Revised edition. 1907. 608 p. 18 il. 41 pl. Price, Cloth, .65." The "Pub. Docs." Office sold edition after edition of this work as demand was unlimited.

And so in every line Uncle Sam seems to have made one or more "hits" in the book line. Certain Chemistry Bulletins go like the proverbial hot cakes, so do certain Geological Survey Bulletins; and the "Use Book" of the Forestry Service had made Pinchot's name a household word long before the Ballinger-Pinchot war.

Every governmental publishing office issues something which the people want and want right off. Some of these publications are worth their weight in gold to the buyer and he knows it. In his hurry, the new customer may send the convenient postage stamps in payment, but they soon find their way back to the sender for Uncle Sam wants cold cash for his books. The customer soon learns his lesson and next time sends his nickel or dime in the hollow of a piece of pasteboard which he has cut out for the purpose of expediting his purchase, and upon its receipt at the "Docs. Office," off goes the book by registered mail.

Uncle Sam likes to cater to the searching public, so he says to them through the Superintendent of Documents: "Tell me what you are interested in and I will send you a price list of what we have on the subject." Now that is just what we want. We like to see our own hobbies in print. We want to know just what Uncle Sam's boys have written about our favorite subjects, and so we get a dainty leaflet telling just that and no more.

The reading public is glad to-day that the inventory of public documents taken some fifteen years ago as so many cords of unassorted reading matter, has been transformed by classification genius into a systematized literature of universal scope, properly catalogued and listed, for reference and for sale. And now, instead of mouldering with age, the public documents of to-day, as well as of the century and a quarter past, are finding their way into every nook and corner of the country. Uncle Sam's book store has brilliantly established its mission as a medium between the government and the governed and may it live long to send the life-blood of the nation's history and research into the everyday life of the people.

M. PELLEN.

CORRESPONDENCE

Some Priest-Novelists

LONDON, April 23, 1910.

A novel by Father Robert Hugh Benson—who has just been paying a brief visit to your Boston circles of culture—is now looked forward to as a regular feature of each London publishing season, and is assured of immediate notice in the press and a large circulation not only through lending libraries where people go to borrow books, but also in the shops where they buy them, and for a novel to be largely bought means that it is generally considered worth more than one rapid reading. There was a time, and not many years ago, when distinctly Catholic novels were hardly read by any non-Catholics. Thus the late Lady Georgiana Fullerton's stories, excellent as they were in point of construction and literary workmanship, were issued by a Catholic firm and found but few Catholic readers. Catholic novelists of that very recent time, if they wished for a large sale, and had to depend on their work for a livelihood, had to be content to keep distinctly Catholic topics out of their books, or in the background, and to be content to write as Catholics only in so far as there was a Catholic spirit in their work and their view of human life. But now novels dealing boldly with Catholic life find a large circle of readers in the general public, and amongst our Catholic novelists who thus successfully appeal to the great mass of the people Father Benson holds undoubtedly the foremost place.

Last year he dealt with the Catholic view of Spiritism in his story of "The Necromancers." This year in "A Winnowing" he makes another bold venture into the border land of the unseen, and the central idea of his plot is daringly original. It is indeed so bold that in less skilful hands it might easily destroy all illusion of reality. The "winnowing" is the separation of the chaff from the wheat in human life and conduct by an objective realization of the issues that depend upon it in the life to come. The hero of the story is a British squire, a wealthy, highly respectable and respected man, with a keenness for honest sport, a good fellow all round as men go, and moreover a Catholic, but one who takes his religion as one and not the greatest factor in his life, without any particular zeal for it. He is an every-day man whose enthusiasm finds other outlets. There is nothing bad about him, but much that is respectably commonplace.

He is taken ill and dies—or at least he is to all appearance dead—dead so far that the doctors are ready to certify the fact and preparations are in progress to close his earthly record with a highly respectable funeral. His wife is praying frantically that he may be given back to her, feeling all the while she is asking for the impossible, but the impossible, or the apparently impossible, happens. He comes back to life.

"Suspended animation," say the doctors, happy in finding a formula that will serve as an explanation. But it has been more than a mere trance or fit or coma. The seemingly dead man has had a vision of the unseen world. He is like one come back from the dead. And all that follows shows how, to the no small dismay of his home circle and friends, he lives his new life in the light of what was once a half-realized belief but is now reality known by experience. It is a most suggestive

study of imaginary conditions, and at the same time an indirect criticism of the half-hearted profession of their faith, which allows so many to give half-measure of service to God. The novel is a sermon that will have tens of thousands of attentive hearers.

A novelist cannot be said to have achieved thorough popularity until his books have reached the sixpenny edition stage—the cheap issue that runs into tens of thousands. One of Father Benson's books has just been republished in this form, and it is remarkable that the novel in question is "The Conventionalists," the story of a young man's conversion and vocation to the contemplative life of the Carthusians, a book that brings prominently forward aspects of Catholic life the least understood by, and sometimes the most repellent to, the average non-Catholic. It is difficult to overestimate the good such a book may do, when thus largely circulated, as a means of breaking down the old Protestant tradition, and removing some at least of the ignorance on which it flourishes.

But Father Benson is not our only popular priest-novelist. One of the successes of the present season is Canon Sheehan's "Blindness of Dr. Gray," a charming story of Irish life reviewed some time ago in AMERICA, with for its central figure the old parish priest, Dr. Gray, whose "blindness" is at first a stern rigidity that warps his views; but it gives way to the underlying kindness and goodness of his heart under the many troubles of which the physical loss of sight is only one.

Then we have in Dr. William Barry a writer of serious fiction that has won for him a widespread popularity, but who also does good service as a critic of current literature and thought in the pages of the *Quarterly Review*, to which he has been a regular contributor for many years.

Another priest who writes successful novels, hides his identity under the *nom-de-guerre* of "John Ayscough." Most of those who read his books have no idea that the writer is a Catholic army chaplain. His latest work is a masterly historical novel, telling the story of Celestine V. It presents the abdication in a very different form from that in which Dante viewed the "*gran rifiuto*," and with a truer vision. Dante, his contemporary, saw in Celestine's abdication only an act of pusillanimity, and places him among the sluggards and cowards on the very margin of hell. "Let us not speak of them, but look and pass them by," says Virgil scornfully as he points to them. But the Church honors the misjudged Pope as a saint, and praises his sublime act of humility in the office of "St. Peter Celestine, Pope and Confessor," and founder of the Celestine order. "John Ayscough" has a striking theme in the story of the gentle hermit torn from his cell, forced against his protests to accept the Triple Crown, and struggling to find his way back to his hermitage.

The work of these four priests is only one of the many welcome indications that Catholics, writing boldly and freely on Catholic topics, can now secure a hearing from the great mass of the British public. Another sign of the great change that is in progress is the fact that Catholic books are no longer issued only by two or three exclusively Catholic houses. Several of the leading non-Catholic publishing firms now include Catholic books in their lists, and the number of important books of the kind issued by the historic firm of Longmans, Green and Co. is so considerable that they now publish a special catalogue of their Catholic books.

A. H. A.

The Augsburg "Katholikentag"

AUGSBURG, APRIL 23, 1910.

Among German Catholics attention is beginning to centre at this early date upon the preparations being made for the "Catholic Day" (*Katholikentag*) to be held in Augsburg, in Bavaria, next August. These annual assemblies mean so much to us. Begun in the revolutionary days of 1848-49, they have been during the past sixty years a principal means of cementing the union of Catholics in Germany and of strengthening their courage and faith. Year after year they have grown in importance and enthusiasm, and the inhabitants of the city of Augsburg are already planning to make the present year's congress surpass all of its predecessors in imposing splendor. Some of the old energy that made Augsburg so great a centre of commerce and art in its days of fame as an imperial free city, lives still in its people and inspires them to fitting effort when the occasion demands. And surely their city will afford worthy setting for the striking scenes that mark the yearly gatherings of representative Catholics from all parts of the Empire.

Augsburg is a city of splendid churches. Most of them are structures dating from the Middle Ages, extended and rebuilt, often with change of style. They abound in fine paintings and sculptures and the masterpieces of the goldsmith's art. And in the most venerable of these, the Catholic Cathedral, a beautiful example of the Gothic architecture of the fourteenth century, the imposing religious services marking the *Katholikentag* will be celebrated. A feature of the preliminary work, which is especially gratifying, is the alacrity with which our non-Catholic fellow-citizens are joining with the Catholics to assure the needed funds to adorn fittingly the city for the assembly week as well as to provide suitable entertainment for the thousands who are expected to visit Augsburg at the time. A guarantee of 130,000 marks has already been secured by the General Committee in charge with an additional assurance of money to meet any deficit this sum may fail to cover.

A difficulty facing the committee at the beginning has been happily set aside. This was the question of a suitable convention hall in which the vast crowd might assemble to listen to the papers to be read and the discussions which are announced to follow the reading. Happily there is in the beautiful city park a hall used for gatherings of the people and this, with hearty courtesy, the municipal authorities have offered to the committee as a proper place for the public sessions of the Congress. The hall is not large enough for the thousands expected to attend, but it is proposed to add to it an annex of spacious size at an expense of 48,000 marks, of which sum the municipality volunteers to pay 20,000 marks. At the close of the meeting the annex will be turned over to the city as a lasting memorial of the assembly of 1910.

Needless to say there is already prepared a strong program of papers to be read by devoted, able and eloquent leaders who will be present at the Congress from every part of Germany. Only the important, actual questions that touch the life of the people most intimately will be handled by the famous Catholic orators chosen to address the public meetings. The main work of the Congress, as is the usual custom in these assemblies, will be done in committees, where resolutions will be prepared, the new needs of the Catholic body considered, first enterprises planned and the improvements of existing works determined upon. The intervening months will be busy ones

for those who must perfect the details of the general plans already mapped out. That their zealous labors shall meet success goes without saying; the spirit that has inspired the work of similar gatherings in the past six decades still lives in the hearts of our German Catholics.

A. R. M.

The Irish Capuchins

CORK, April 15.

There has just passed away in Belgium, at an advanced age, a French Capuchin, Very Rev. Father Siméon, who initiated the reconstruction of the Irish Province of his Order and is still well remembered in Cork, the chief centre of his reformatory work. When Father Theobald Mathew, after he left Maynooth in 1808, joined the Capuchin Order it was "the lowliest and least influential of the Regular Orders in Ireland." It is now one of the best organized and most progressive, noted for missionary activity and intellectual culture. This is largely due to Father Siméon. Only those who remember the Order when it was represented in Cork by two solitary priests, the late Rev. D. McLeod and Rev. Lewis Reardon, in the church of the Most Holy Trinity, built by Father Mathew, can fully appreciate the change. This church, the frontage of which was only recently completed, replaced the old friary chapel in Blackmoorlane, in which labored the celebrated Father Arthur O'Leary, whom Henry Grattan described as "poor in everything but genius and philosophy." With him was Father Daniel Donovan, who had a very narrow escape from being guillotined during the Reign of Terror in Paris, where he was chaplain to a French nobleman and was actually being conveyed in a tumbril to the place of execution.

Father McLeod and Father Reardon lived apart in separate houses; there was no community life and for years the habit was not worn by the Irish and Italian Capuchins, who administered the Irish province, until on the arrival of Father Siméon, 1875, the normal régime was restored.

Father Siméon was a native of Mondon in the diocese of Besançon, and was early attracted to the Capuchin Order. One day when in Paris he saw some Capuchins passing and said to himself, "that is the Order for me. That is the Order I will join." He at once offered himself and was accepted. After making his novitiate at Versailles, he pursued his studies at Nîmes under the strict rule of a Prussian Capuchin, a strong disciplinarian, who left the impress of his mind and character upon him.

He was a great advocate and promoter of religious observance, more or less on the primitive model, and for that reason was selected for the work desired to be done in Ireland, where laxity, a consequence of the destructive effect of the Penal Code, had crept in and caused strict observance to fall into disuse. It was his mission to restore it, and he succeeded. After a brief sojourn in Dublin, he was sent as lector in theology to Kilkenny; and when the late Rev. David Albert Mitchell was appointed Custos Provincial, succeeded him as novice-master. The novitiate was subsequently removed to Rochestown, near Cork, where he built the pretty little church adjoining the house, since expanded into a spacious and well-equipped monastery and college. Meanwhile the Province was divided, the Dublin and Kilkenny houses being placed under the jurisdiction of the Rev. D. P.

O'Reilly and Cork and Rochestown under Father Siméon as Commissary-General.

The most noteworthy incident during the latter's tenure of public office was the wearing of the habit in public and the disuse of the ordinary clerical attire; a new departure, or rather a return to old usage, which has since been also adopted by the Irish Friars Minor of the Leonine union. It created something of a sensation in Cork. For the first time, after a long lapse of years, people saw with wonderment Capuchin friars, with the full Capuchin tonsure, bareheaded, habited and sandalled walking along the country roads and through busy city streets. It was like a resurrection of the thirteenth century friars suddenly reappearing in the midst of the nineteenth century.

It was a bold move and gave rise to no little comment, and even some opposition, in clerical and lay circles. But Father Siméon resolutely held his course, fortified by the encouraging approval and sanction of the Bishop of the diocese, the Most Rev. Dr. Delany. It was a courageous proceeding which made *tabula rasa* of one of the obnoxious clauses or "wings" of the Catholic Emancipation Act, levelled against the Religious Orders, theoretically outlawed in revenge, it has been assumed, for the large share the Augustinian Bishop Doyle, the famous "J. K. L." had in O'Connell's successful agitation.

That particular clause, a concession to the bigotry of past times, had become long obsolete, and any attempt to enforce it—which could only be done by the Attorney General, *proprio motu*—would have been an absurd anachronism.

The continuous wearing of the habit, besides having an important bearing upon the restoration of conventual usages, was a conspicuous object lesson on the progress of Catholicism, on its rejuvenescence after the great O'Connell had flung off the shackles that had so long bound it. "*Resurgam*" is writ large on the pages of Irish ecclesiastical as well as civil history. The Irish Capuchins have had their part in it. Now a flourishing province, they have thoroughly identified themselves with the religious and national spirit of the New Ireland in which their lot is cast. Father Siméon led the way in the domain of religious renovation.

Preparatory to this end he built a new convent in Cork, modelled on other houses of the Order and more adapted to the conventual life than the ordinary dwelling which had hitherto housed the community. His zeal for strict observance led him to introduce the midnight office and to revive other long-forgotten usages. When he retired from office, and was replaced by Father Seraphim of Bruges, he received a congratulatory letter from the General, who, in graceful terms, gave him due credit for the restoration of the regular observance in Ireland. After leaving Ireland he lived in Lyons near the celebrated sanctuary of Our Lady at Fourvières until the recent expulsion led to his seeking refuge in Belgium, where he died. He is reverently remembered among all classes in Cork.

R. F. O'CONNOR.

Brazil's New President

In my last communication to AMERICA I said that Marshal Hermes da Fonseca was a well-known Freemason; however, justice requires that I should make known his public announcement to the contrary. In an interview, given on Jan. 29, 1910, when ques-

tioned by Father Lewis Espechit, the editor of a Catholic weekly of Rio de Janeiro, the marshal vehemently repudiated all feelings of hostility towards Catholics. He claims, that since he discovered Freemasonry was not devoted exclusively to works of benevolence, he has severed all relations with it. After advancing to the eighteenth degree, and seeing that its promises of beneficence were not all fulfilled, he abandoned it. "However," he continues, "on the publication of my candidature for President, some of my friends, thinking to secure to me the votes of the Freemasons, caused me to be elected to the thirty-third degree. I hope it is evident to all that I am not responsible for these zealous endeavors."

When pressed, concerning his proposed election as Grand Master of the Brazilian Freemasons, his Excellency answered: "As I have abandoned Freemasonry entirely, I could not, of course, accept this dignity. Hence, when asked by one of my friends, if I would accept, I promptly replied in the negative." The marshal said further, that he had already given many proofs of his good-will towards the Catholic Church, as for instance, in his having presented it with ground and a building for chapel purposes. On Father Espechit's touching on the question of Religious Orders, his Excellency replied: "I know that the nation is wholly Catholic, and even had I the intention or the will to persecute the religious orders, it would be but to provoke a most unpatriotic struggle. But, why should I persecute them? I acknowledge their great merits and devotedness, and the great good they have done our nation. For years the Orders have maintained here most important establishments. It would be foolish not to acknowledge the good that the Orders have done and are now doing."

H.

Cardinal Fischer on Catholic Action

Our Most Reverend Archbishop, Cardinal Fischer, in his last lenten pastoral touched upon three topics, reference to which will surely prove quite as interesting to you in America as to us here in Germany. The Cardinal has a reputation for plain speaking, which makes his utterances the more valuable. Referring to coeducation he said: "It is surprising as it is saddening to note how Catholics and even Catholic women, are beginning to advocate coeducation especially for the higher schools. It has become the ideal system in the judgment of certain classes of society, just as the so-called sectarian schools are growing in favor among certain Catholics. And yet for a Catholic, the preservation of the purity of morals, to say nothing of other weighty reasons, should prove a decisive argument against coeducation."

"The system can be permitted only in small country districts and even in these its evil effects must be prevented by special watchfulness on the part of teachers, parents and priests. Unfortunately, some of our Catholics are so ensnared by the *Zeitgeist* that they find specious pretexts to recommend an early freedom of mixing on the part of boys and girls to the detriment of delicacy and in contradiction to the traditions of Catholic training."

The Cardinal has something to say as well of the growing influence of Catholic associations. He gives unstinted praise to the activities of the Catholic Volksverein, whose headquarters are in his own episcopal city, and

he is full of encouragement in his reference to other organizations flourishing in his diocese, especially the many Catholic workingmen's associations. Noting the custom prevailing in these societies to have in the weekly or monthly meetings two addresses, one on some social topic, the other on a point of Catholic apologetics, the Cardinal declares: "It occurs to me too much stress is laid on the apologetic element. It is of course necessary to refute current objections against the Church and her doctrines. But positive teaching, the building up of a systematic knowledge of the truths of our Catholic belief should ever occupy the first place in such addresses. Let the grandeur and beauty of our Faith and the glorious achievements of the Catholic past be unfolded before our people to rouse in them an enthusiastic love for our Holy Church. And let our people be urged to nourish this love by the frequent reception of the Sacraments and by assisting at Mass and other ecclesiastical devotions."

The Cardinal in this connection warmly commends the several houses of retreats in his diocese in which Catholic men assemble to follow in solitude the spiritual exercises of St. Ignatius. Finally his Eminence touches upon a topic vastly important in every land to-day. "It is commendable," he writes, "to act in concert with the members of other demoninations to defend in public life what is common to both, for instance the Christian character of the school, or to ward off the attacks of infidels. But this must not lead to a mixing of religions or to a suppressing of Catholic influence where it should exert itself. If religion disappears from public life, indifferentism will shake the Christian foundation of society. Unfortunately it happens that some of our Catholic people, not having clear ideas on this point, advocate an interdenominationalism which leaves no trace at all of real religion. They even go so far as to avoid the name Catholic; and instead of manfully confessing our Holy Catholic faith they speak of 'the Christian view,' thus allowing the impression that the Christian view is not of greater value than e. g. 'the atheistic view.' It is high time that we Catholics be proud to profess our Catholic name, that we sedulously seek the Catholic element in every phase of our lives."

A good piece of advice and, as I said, just as needed with you in America as here among us in Germany.

B.

Loans are much needed in China for railway development. No reliance can be placed on native companies, and they offer few guarantees that they can raise the funds needed. There is, however, much international rivalry, and the activity of wealthy magnates competing for China's favors is an interesting feature of the present hour.

During the past two years trade has been suffering from depression. At present, there is a little improvement, crops have been better and certain conditions in Europe and America give ground for encouragement and a general feeling of hopefulness for the prosperity of 1910.

Despatches from Chile state that the Board of Health of Santiago has asked of the Government a medical commission to devise means for combating the bubonic plague which has obtained a footing in Antiofagasta, Iquique and other towns. Each centre reported ten cases in a week. The contagion has also reached Peru.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MAY 14, 1910.

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King Edward's Death

It is yet far too early to see if the almost sudden death of England's King is one of those dramatic events that change the history of the world. But the general feeling is that his reign of nine years has been so fruitful in the blessings of peace that its untimely ending is universally deplored. He succeeded to the throne of the British Empire after the extraordinarily long and prosperous reign of his wise and revered mother, Queen Victoria. During the almost forty years between his majority and his accession he was known as a prince of admirable tact, combining fearlessness and frankness with the stern power of drawing the line whenever his associates ventured to presume too much on his amiability. These qualities revealed themselves to the public as yet unacquainted with his social gifts when he became king in 1901. He it was who ended the South African war which had hastened his mother's death as the present conduct of the House of Commons has hastened his own. He it was who won the heart of the Irish people more than any of his predecessors, when on the occasion of his visit to the sister kingdom in 1903, he said that Ireland should be governed according to Irish ideas and that it should have a university representing the religious and educational views of its inhabitants.

In foreign affairs the late King achieved a friendly understanding with France, embracing the settlement of differences with Italy and Spain, and brought about a still more definite agreement with Russia, hitherto Great Britain's hereditary foe. So solid were these gains for peace that a distinguished French diplomatist, intimately informed in all French and Russian affairs, predicted that the King would be known in history as "Edward the Peacemaker."

At home, albeit known privately to have Liberal and

Home Rule sympathies, he kept strictly aloof from all political parties and was ever loyally a constitutional sovereign as his mother before him. During his reign there has arisen in the United Kingdom a very grave clash of interests and classes, which, especially within the past year, has seemed to urge upon him an exercise of the royal prerogative unknown for nearly two centuries. And just when the arduous and perplexing duty of reconciling the Lords and Commons loomed over against him with insistent clamor and tragic intensity he is cut off by the King of Kings.

Despite the strong self-governing and socialistic tendencies of vast multitudes in the British Isles the people, as a whole, were sincerely attached to their monarch. The expression of popular grief at his death makes one wonder if, were the general election, unavoidable for this summer, to take place immediately, it might not sweep from power the Liberals who have certainly embittered and shortened his last days.

King George V has a terrible situation to face. Time alone can tell if his wisdom equals his outspoken courage. Catholics have always regretted that Edward VII pronounced with his lips those infamous clauses against the Real Presence in the Coronation Oath. Will his son, too, submit to the odious tyranny of such a relic of blind fanaticism?

Mr. Leishman Blamed.

A startling bit of information comes to us from Italy, which throws new light on Mr. Roosevelt's conduct in the Vatican incident, though by no means exonerating him or rendering unmerited the severe criticisms of the American press. The editor of that reliable paper, *Rome*, informs us that Mr. Roosevelt was led into his deplorable mistake by Mr. Leishman, the American Ambassador. As an answer to the Colonel's request for an audience at the Vatican, Mr. Leishman sent the following communication which he had duly received from the Rector of the American College: "The Holy Father will be delighted to grant an audience to Mr. Roosevelt on April 5, and he hopes nothing will arise to prevent it, such as the much-regretted incident which made the reception of Mr. Fairbanks impossible."

This was the only part of his communication which Mr. Leishman gave to the press. No one ever suspected he had adroitly suppressed a most important addition of his own, which for obvious reasons he did not care to have published. But Mr. Roosevelt has since made good the omission.

"I merely transmit this communication," said Mr. Leishman, "without having committed you in any way to accept the conditions imposed, as the *form appears objectionable*, clearly indicating that an audience would be cancelled in case you should take any action while here that might be constructed as countenancing the Methodist work here as in the case of Mr. Fairbanks. *Although fully aware of your intention to confine your visit to the*

King and the Pope the covert threat in the Vatican's communication to you is none the less objectionable, and one side or other is sure to make capital out of the action you might take. The press is already preparing for the struggle."

What Mr. Roosevelt would have done, had he been allowed to read and interpret Mgr. Kennedy's message for himself, is now a matter of speculation; he could hardly fail to see the kindly intent. It remained for Mr. Leishman, an ally of continental Freemasons and an enemy of the papacy, to discern a "covert threat" and giving a sinister interpretation to a most courteous and respectful invitation to thrust the same on one lately emerged from the jungle and unacquainted with the happenings in Europe during his protracted expedition. Mr. Leishman should never have taken part in the affair. Mr. Roosevelt, on his own representation, was coming to Rome as a private citizen. The official interference of the Ambassador had the sanction neither of law nor custom. His duty is to keep aloof from all negotiations with the Vatican and to use the influence of his position solely for matters affecting the relations between Washington and the Quirinal.

Every fair-minded reader of this suppressed addition to the message will be filled with indignation at the unwarranted interjection of a hostile commentary and with contempt for the disingenuousness displayed in suppressing it. The Vatican was not informed of Mr. Roosevelt's intention to "confine himself to a visit to the King and the Pope." One may reasonably doubt whether any such intention ever existed, for Mr. Roosevelt received the Freemasons and delivered an address at a public banquet in the Capitol. Mr. Leishman's activity does little credit to himself and is a reflection on the Administration; his officiousness belittles his high office and gives offence to millions of American Catholic citizens and countless others who share their views.

The Press and the Public

In a striking speech at a recent newspaper gathering the press, with one notable exception, was warmly commended by a prominent lay guest, who said that it could do much good and little harm and it generally aimed at doing good. A few days previously an experienced journalist delivered a lecture at a New England University in quite a different vein. Having by his ability and character brought the *Charleston News and Courier* and the *Richmond Times-Dispatch* into national repute, Mr. Hemphill was selected to address the University students on "The Press and Public Opinion."

The press, he said, is in the business for the money there is in it. Its most potent factors are beggars at the door of patronage. The most sensational papers make most money and exert most influence. In their hunt for popularity they follow the yellow streak that runs through the people, catering to the worst and most malodorous

tendencies of the age. Hence "there has been noted for years the gradual degradation of the American press to the American level," and whereas "its mission ought to be the elevation of the public, it advertises its degradation." Instead of being judge and jury as it ought to be, the newspaper is the swift witness, paid counsellor and partizan advocate in cases on trial before the people.

A practical journalist's indictment has more value in this connection than a mayor's panegyric; it is also more in accord with experience. The papers of widest circulation, as a rule, inflame popular passions in their editorials and feed them in their news columns. They follow when it pays, and lead when they are paid. They have incited to unnecessary war abroad, promoted and embittered dissensions at home and glutted the cravings of the prurient. The "yellow" stigma has ceased to be the peculiar mark of the original exploiters of passion; the journals that stigmatized them at first have generally followed their lead and often in assuming their colors have deepened the tint. The evil has become so widespread that it has ceased to be a stigma and even papers that bar it from their editorials feature it in their news. The following has wide application to the readers as well as the makers of newspapers:

"That newspaper is unworthy, which, for personal profit or political gain for itself or its party, misrepresents the position of a professional or political rival; that follows any particular course because it is popular; that joins in the defamation of any man because there is something to be made out of it, either in the way of increased circulation or adventitious importance."

The remedy lies with the people. When public opinion declines to patronize the rabidly partizan, the sensational and the indecent, the organs of public opinion will cease to supply them; when chastity of heart and mind and honor is respected by the public, it will be respected by the press. It is a hopeful sign that Mr. Hemphill has been able to enhance not only the moral and educational but the commercial value of his paper by a strict adherence to his own principles.

Cremation in the Church of England

The Church of England has no objection to cremation. Individual members may be horrified at it; but the Church as an organization in this, as in everything else, forms its conscience on acts of Parliament and judicial decisions. Chancellor Kempe of the diocese of St. Albans holds the incumbent of a parish to be bound to read the funeral service over a cremated parishioner or to permit it to be read by another clergyman in case he has a difficulty in the matter, and that he may read part before cremation and part after it. His authorities are: "The Queen *vs.* Price, 1884;" "Chancellor Tristram *in re* Dixon, 1892," "The Burial Acts," "The Cremation Act, 1902," and not last in his enumeration but certainly least, "Canon 68."

The Specialist as Professor

In the course of a highly appreciative paper on the late Father Tabb, in the *Book News Monthly*, the writer of the article declares that Father Tabb "was not a specialist; he perhaps omitted much of the minutiae of dates and technique; he had not even the magical 'Ph.D.' appended to his name; but, in spite of these seemingly insurmountable obstacles, he caused his students to feel the beauty of the classics."

We are inclined to believe that the condition of not being a specialist, far from standing as an obstacle in the path of a teacher, is just as often as not a favorable circumstance. The modern idea of scholarship consists in a textual familiarity with a certain author's work, rather than in a sympathetic understanding of the spirit which informs it. How many times does this word or that occur? Is this conjunction or preposition an interpolation? Is that form of the sentence a later emendation? And so on ad nauseam.

Was it for this caterpillar's work of laying bare skeleton structures that the flowers of literature grew up and were preserved through the ages? And yet it is success in propounding and answering such questions that qualifies a man to act as a professor according to modern pedagogical standards. Culture yields to science; literature to philology; and youths with hearts and aspirations turn away yawning and asking, What's the use?

Specialists are good in their own place; but that place ordinarily is not the professor's chair among undergraduates. We admire the specialist as a man who has sacrificed himself for the general good. He has put blinders on himself and settled down to a life-long jog-trot in a narrow groove. His patience and industry carry us over rough spots in the road which we could not pass without his aid. He is infinitely preferable as a type to the shoddy smatterer who laughs at him. But, with all his virtues, he is not fitted by his training and hardly ever by his temperament, to catch the imagination of growing young minds and to lead them onward to that land of enchantment east of the sun and west of the moon.

The press accounts of a celebration held a few days ago in Washington make interesting reading when paralleled with an item regarding Poland in our Chronicle of this week. The contrast in the policy of two great powers in their dealing with the Polish people is a striking one.

On May 11 statues of Generals Thaddeus Kosciuszko and Casimir Pulaski were unveiled in the Capital. The monument to Pulaski has been erected by the Federal Government as a token of the appreciation which is felt for his services under General Washington, while the companion statue is a gift to the people of this country from the Polish National Alliance.

The unveiling was accompanied by elaborate ceremonies in the presence of many thousand Polish-Ameri-

cans. Bishop Paul Rhode, vicar general of the Chicago Archdiocese, and the only Polish-American member of the hierarchy in the United States, asked the blessing, after which speeches were made by President Taft, the Secretary of War and John Smulski, of Chicago.

Cardinal Gibbons, commenting on the death of King Edward, said: "The death of King Edward is the greatest calamity that could befall England and all her possessions. The news will be received with deep regret by the whole civilized world, for he was a man of peace and eminent tact." The Cardinal's words recall the jingle of the old rhyme that has come down from the days when "Merrie" England was "Our Lady's Dowrie:"

"When Our Lord's Day
Falls in Our Lady's lap
England will meet
With some great mishap."

This year Good-Friday fell on March 25, the feast of the Annunciation of the Blessed Virgin.

Answering the querulous question why the women of Colorado, where they are on a par with men at the polls, do not cure the political corruption in that State, Judge Ben. B. Lindsey says: "If any one believes that woman's suffrage is a panacea for all the evils of our political life, he does not know what those evils are. The women are as free from the power of the Beast as men are—and no freer. They are bound by the same bread-and-butter considerations as the rest of us. The leaders in politics are politicians; when they get their nominations from the corporation machines, they do the work of the corporations. Women in politics are human beings; they are not 'ministering angels' of an ethereal ideality, and they are unable to free us because they are not free themselves. In all moral issues the women voters make a loyal legion that cannot be betrayed to the forces of evil; and however they are betrayed—as we all are—in campaigns against the Beast, the good that they do in an election is a great gain to a community and a powerful aid to reform."

Supplementing as it does our editorial of last week on "Eucharistic Congress Stamps," the following telegram received by AMERICA will be of interest to our readers:

MONTREAL, MAY 5, 1910.

Congress strongly disapproves Breton's Stamp selling. Purely private speculation. Publish.

Gerald J. McShane.

Rev. Gerald J. McShane, S.S., the well-known pastor of St. Patrick's Parish, Montreal, is Secretary of the English Section of the Eucharistic Congress.

SPEER'S SLANDERS ONCE MORE

It looks as if the advertising and display agent of the Student Volunteer Movement for enlightening South America has aroused more attention than he cared for or expected. His extraordinary statements in *The Literary Digest* of February 5, now a number of melancholy celebrity, called forth a letter of inquiry to the editor from a Baltimore lawyer, who like many more of his co-religionists, was not a little astonished at the information on Catholic subjects supplied with such prodigality by the bell-wether of the new apostles.

Now and then we hear of a blackmailing sheet which battens upon the fears, the foibles or the follies of human kind but, as a general rule, newspaper folk, though eager to be in the first rank of their profession, do not sacrifice honor to the idol of enterprise. To some extent, they are creatures of circumstances, even unwilling slaves of the same; yet, if in their praiseworthy desire to serve up the freshest and choicest to their patrons, they are betrayed through human fallibility into some glaring perversion of the truth, they do not hide their heads in the sand and consider themselves secure from observation. There is a straightforward and manly way of admitting a mistake and of righting a wrong.

In due time, our legal friend's request to the *Digest* for more light elicited the following reply:

EDITORIAL ROOMS OF THE LITERARY DIGEST.

44-60 East 23d Street

New York, April 14, 1910.

Mr. Robert Biggs,
Baltimore, Md.,

Dear Sir:

We have received a letter from Mr. Robert E. Speer, giving his authority for his statements about the clergy of South America. In his reply he says that the pastoral letter of the Archbishop of Venezuela "was printed in full two years ago in 'The Constitutional,' one of the leading daily papers in the city of Caracas," and that the alleged encyclical of Pope Leo to the clergy of Chili was issued in 1897, and "extracts from it have been printed in reliable books." Mr. Speer adds: "I had not heard that its genuineness had been disputed. If it is spurious I trust that this can be shown, and I shall join in preventing its further quotation. The genuineness of the letter of the Archbishop of Venezuela I think is indisputable."

I have employed a man to look through the files of the "Civiltà Cattolica" for the year the alleged encyclical was supposed to have appeared, and for the years before and after that date, without finding the document, so that its authenticity seems to be in considerable doubt.

If we should print Mr. Speer's letter, I think it would merely start up more acrimonious discussion, so that, as we have already presented both sides of the case, I think we had better let it rest as it is for the present.

Very truly,

WM. S. WOODS,
Editor.

But the member of the bar, though duly impressed, we are quite sure, with the foregoing neat little essay on "the whatness of the which," craved for something less fanciful than a rainbow in the clouds. His hunger for facts, stubborn facts, prompted this second letter:

APRIL 18, 1910.

Mr. William S. Woods, Editor, "Literary Digest,"
44 E. 23d St., New York,

Dear Sir:

Your favor of the 14th inst., quoting extracts from a statement from Mr. Speer, received.

Mr. Speer is evidently a man of education. Referring to your quotations, he says, "Extracts from the (the alleged encyclical) have been printed in reliable books. . . . I had not heard that its genuineness had been doubted. If it is spurious, I trust that this can be shown, and I shall join in preventing its further publication." It seems almost impossible that a man who lays any claim to fairness and who could have so readily secured access to the encyclical itself, having before him "reliable books," could give such vague references as authority for a paper which he must have known would be regarded as a most serious charge against the church to which so many thousands of his fellow-citizens are adherents.

In following up this matter, I am not inspired by any desire to stir up "acrimonious discussion." As I stated to you in my original letter, I am a Catholic and if such a paper was ever published by anyone in authority, I should like to know it frankly; if such a paper were never published, then it is all-important that Mr. Speer and all others should know that fact, and in fairness to fellow-citizens of Catholic faith, not only discontinue the use of the article, but frankly admit their error.

In conclusion, I wish to say that as a lawyer, I cannot recognize Mr. Speer's statement that it is up to the Catholics "to show" that the publication was spurious. Mr. Speer uses it, and I think it is up to him to show that it is genuine. I shall greatly appreciate it, therefore, if you will ask Mr. Speer to give to me through you, his reference to "the reliable books" in which the extracts he has used were published.

Thanking you in advance, I am,

Yours very truly

ROBERT BIGGS.

If there were no libel laws, a gentleman, out of love for the sacredness of his own honorable name, would not lightly lay grave charges against his neighbor nor would he wittingly give the color of his approval to slanderous accusations. Should he be inveigled into publicly assailing the integrity of a large number of respectable citizens, he would consider it a duty to his own sense of honor to rectify publicly the wrong that he had unwittingly committed.

Silence like unto that of death (for the worm of remorse gnaws not noisily) followed the despatch of this second letter. But on the lofty principle that "while the lamp holds out to burn," etc., a third attempt was made to elicit a sound from the bivalvular stillness:

APRIL 30, 1910.

M. William S. Woods, Editor,
44-60 E. 23d St., New York,

My dear Sir:

On the 18th inst., I wrote a letter to you in which I asked you to obtain from Mr. Speer a reference to the "reliable books" from which he claims to have obtained the extracts from an alleged encyclical which was printed in the *Digest* on the 5th of February.

I am very much surprised not to have heard from you on the subject. I have always given the *Digest* credit for being a fair journal and have understood that in making "digest" from publications, its aim was to reflect with perfect fairness the opinions pro and con on the subject under discussion; and I feel that in a matter of so much importance as the one now the subject of correspondence, in which a publication was made offensive to me and, I am sure, to thousands of your Catholic subscribers, some effort should be made on your part to induce Mr. Speer to do the manly thing and the fair thing by giving his authority for the scurrilous letter used by him, or that the *Digest* should at least, in fairness to the Catholics, see that Mr. Speer is called upon to produce either the alleged encyclical or the "reputable proofs" from which the scurrilous matter was obtained.

I trust, therefore, that you will let me hear promptly on the subject.

Yours very truly,

ROBERT BIGGS.

And here endeth the lesson. The matter does not rest; it still seethes. However, if all these attempts to rescue truth from the roily waters of a propaganda, which is not Christlike because it slanders the absent, shall have the effect of making journalism a trifle more circumspect in spreading broadcast a mass of mendacious assertions, they will have scored a marked triumph. The time and the labor were well spent.

The London *Times*, of April 11, publishes "from our own correspondent" the following authentic episode: An Italian statesman, whose patriotism may be judged from the fact that he held an important office in the Cabinet responsible for the breach of Porta Pia, met one evening an old woman who had been a servant in his family, as she came out of the Methodist church in the via Venti Settembre. "What!" he exclaimed, "you a Methodist!" "Well, your excellency," replied the woman, "it is like this. It is nice and warm in there. They always give me twenty cents, and it is such a comfortable place to say the rosary in."

More trouble in India. The natives of Chota Nagpur, in Southern Bengal, listening to one claiming to be an incarnation of a god, have risen against the British rule. No violence has taken place, but war-drums are beating at Ranchi, the chief town of the district. Troops have been sent to watch results. The cruiser Philomel has taken 2,000 rifles and 250,000 rounds or ammunition destined for Afghanistan.

LITERATURE

Francia's Masterpiece. An Essay on the Beginnings of the Immaculate Conception in Art. By MONTGOMERY CARMICHAEL. New York: E. P. Dutton & Co.

For some reason, not altogether inexplicable, the landsman loves to sing of the sea and its ships. While listening as he sings of "A wet sheet and a flowing sea," "Nancy Lee," of the extraordinary person who used to relieve his feelings by shouting "Larboard watch, ahoy!" without regard to time or place, and of the Christian mariner whose practice was ruled rather by theology than sea craft, one cannot help wondering what sailors think of the seamanship and shipboard methods of such songs. Still, there is an excuse for them. Sailors as a rule are not song-writers. Fenimore Cooper, for instance, delightful in ordinary sea-talk of the quarter-deck and of before the mast, and convincing us that in his prose we hear real seamen, is as unreal as the callowest bard when he attempts the ship and the sea in verse. Hence, as the landsman must sing of these things, he is compelled to use the songs provided for him by amateurs in nautical affairs, from Mrs. Southey to Kipling, who, wonderful for his various knowledge of marine technique, is perhaps not altogether beyond criticism when it comes to sailing ships.

For reasons, again not inexplicable, men and women knowing but little about art like to talk of it. To do so they must have some ideas, for which they have recourse to popular writers, even when there is question of religious pictures. They have not the excuse of the singers of sea-songs. Seamen are not bards: there are people of no little piety who understand pictures perfectly.

How far astray one may go in the matter of religious art by trusting to popular works and guide-books, Mr. Carmichael teaches us in his fascinating monograph. The picture discussed is in the Church of San Fridiano, Lucca: the painter was Francesco Raibolini, known as il Francia. It represents the Blessed Virgin crowned and kneeling before the Eternal Father, who touches her head with His sceptre. Below are two bishops and two kings, all holding inscribed scrolls, and in the midst of them a friar on his knees. Art writers and guides have no difficulty in identifying the bishops and the kings, on account of the texts in their scrolls. They are St. Anselm, St. Augustine, David and Solomon. With regard to the subject of the picture and the friar they differ. The former, according to them, sometimes is the Assumption, sometimes the Coronation of the Blessed Virgin; the friar is sometimes a monk and is called, now St. Peter Igneus, now St. Anthony of Padua.

Mr. Carmichael knows better than they. The meaning of a picture is as much a matter of scientific investigation as the veracity of a history, and Mr. Carmichael lays down rules of interpretation none the less sound because they are plain common sense. If the picture be out of its original surroundings, it is necessary to find out whence it came. Was it painted for a cathedral, a collegiate church, a convent or a parish church? From the answer other questions arise. What was the dedication of the church? Who was the first bishop of the diocese? Who was the local patron saint? To what religious order did the church belong? If the picture came from a chapel within a church, who was the chapel's founder? But the question of highest importance is: of what altar was it the altar-piece? for this will give the picture's subject beyond all cavil.

Such ideas are caviare to the art-writers and authors of guide-books. Equally so is the erudition needful for the full interpretation of the subject, the legends of the saints, their ancient offices and Masses, and, when there is question of the Mother of God, the scriptural types of her accepted by the great mystics. How with a fullness of such knowledge Mr. Carmichael recognized this picture as an Immaculate Conception and the kneeling friar as no other than the great doctor of the Seraphic Order, Duns

Scotus; how he fixed its date, determined the site in St. Fridiano's of the chapel to which it belonged, now no longer existing, and the founder who commissioned Francia to paint, we leave our readers to learn for themselves, assuring them, nevertheless, of the great enjoyment they will find in so doing.

Mr. Carmichael shows evidently that Francia's masterpiece, despite the art writers and guide-books, is an inspiration of the Franciscan Order. He does not stop here. The picture was an altar-piece and was completed with a predella made up of a series of exquisite little paintings which the art writers and guide-books can admire but not explain. To his erudition they are an easy problem, and he brings out most skilfully their admirable harmony with the subject. A brief account of the iconography of the Immaculate Conception in the introduction, and an appendix on a somewhat similar Immaculate Conception by Pier di Cosimo, showing its relation to Francia's, complete a remarkable book.

* * *

Ancient and Modern Imperialism. By the EARL OF CROMER. New York: Longmans, Green & Co.

The author of this book is perhaps better known, at least to the older generation, as Sir Evelyn Baring, the reformer of Egyptian finances and administration, to whom together with Lord Kitchener is due the improved condition of modern Egypt. He was educated for the army, which he duly entered. But after some years of service his remarkable administrative capacity led him to abandon the soldier's part in empire-building for the civilian's. Like all successful administrators in the East, he had to take to languages, and he found time, too, to acquire enough of the dead tongues to qualify him for election in 1909, after his return to England, to the presidency of the Classical Association, an office for which his intimate knowledge of the Eastern Mediterranean made him most desirable. Having accepted his election he had to give a presidential address, but not being a classical scholar, he found some difficulty in selecting the subject. Fortunately for us the happy thought struck him to lift this out of the rut and to speak upon his life's work in its relation to similar work in ancient times. He therefore took "Ancient and Modern Imperialism" as his theme, and afterwards expanded his address into the book under review.

There are two kinds of empire: those set up by great conquerors, and those that, so to speak, impose themselves on the dominant race. To the first class belong the empires of Alexander and Napoleon; to the second, the Roman and the British. The scope of the work, then, is to compare these two and to draw from a study of the former profitable lessons for the support of the latter. It must be noted that the author excludes from consideration the British self-governing colonies, because there was nothing analogous to them in the Roman Empire, because, if heads only be counted, they contain an insignificant fraction of the population of the British Empire, because they are practically independent, but chiefly, we suspect, for he does not say as much, because he looks upon them as next door to being absolutely so.

Lord Cromer is a wise man of long and varied experience. His book, therefore, is full of wise and practical remarks. His discussion of India deserves most careful consideration. There have been two views of the Indian question, that of the mere Imperialist, who would hold India for the glory of the empire, and the philanthropic, which looks to elevate and civilize it. According to the former, England must keep India much as she found it and must govern it according to Indian ideas. According to the latter, she must introduce Western education, Western methods of government and Western ways. The former exposed in all its nakedness is contrary not only to the Christian conscience, but even to the civilized. The latter, therefore, won the day, and the native has been taught, by means of English literature and history, to despise all his old ideas of obedience to

authority. Hence the present crisis, in which, Lord Cromer tells us, all India is of one mind, differing only as regards the fitting moment to expel the foreigner, an opinion AMERICA has more than once expressed. Perhaps if England had not been so utterly wedded to the notions of parliamentary government, trial by jury, etc., and had understood that any form of government is good if rightly administered, and had set about purifying thoroughly Indian methods, and, at least, had not connived at idolatry, things might have been different. Now the evil that she has wrought in the nations of Europe is coming to her in her own house.

Lord Cromer does not know Latin America as he knows the East, and therefore it is not surprising that most of his statements regarding it are without foundation. This, however, does not affect the general value of his book, which touches the Spanish colonies only rarely and indirectly. He does not draw many definite conclusions from his study, but we judge that, after having lived for his country, deep in his breast lies the conviction that the doom of the British Empire has been pronounced.

* * *

The Undesirable Governess. By F. MARION CRAWFORD. Illustrated. New York: The Macmillan Company.

This is the second posthumous novel of the late Mr. Crawford. Compared with the bulk of the fiction which bears his name, "The Undesirable Governess" is rather slight in size and material. We suspect the author had it in mind to write a light comedy eventually out of the plot and incidents used in the novel, and that the form of fiction which he uses was merely a preparatory step to dramatization. The ground for our suspicion is the air of unreality in the new novel, looked at as a novel. As a play this unreality would vanish under the artificial exigencies of the theatre. Mr. Crawford was an accomplished artist and knew how to produce just the right atmosphere of illusion required for a novel. His latest novel was obviously keyed to the illisiveness of pasteboard scenery and high lights. Once, however, the reader lends himself to the illisiveness, and takes it for granted that it is a play he is reading and not a novel, he will find in it interest and amusement. We have an English country house, eccentric parents, grown-up sons walking on the edge of romantic adventure, two daughters not grown up, with exciting "juvenile" parts, and the undesirable governess, who is some one else and is in love with the eldest son. There are other characters, of course, who help the action forward, a wild ride in a balloon during a storm, a scene in a lunatic asylum. The author, in an hour of relaxation, allowed his imagination to take its fling; but he succeeds in creating a laugh and bottling a ray of sunshine against the rains.

Those Nerves. By GEORGE LINCOLN WALTON, M.D. Philadelphia and London: J. B. Lippincott Company. Price, \$1.00 net.

Seeming to accept the principle that when children are cross they are naughty and that when grown-ups are cross they are "nervous" and may claim commiseration, the author, with many a grateful reference to the renowned Epictetus, leads us through a gallery of human frailties, follies and fancies. Before each picture, and his delineations are true to life, he discusses the subject in a pleasant, chatty way, gives tactful directions for maintaining or regaining mental equipoise, and passes on to the next study. The magnification of the unessential, the determination to accept no favors, and obsessions about food, clothing, fresh air and companionship give a fair notion of the variety and the practical turn of his sensible hints. Technical terms are absent, but the neurologist is ever present. Though the theory laid down in the introductory chapters is nebulous and unsatisfying, the victims of neurosis and their victims will be helped by the author's soothing suggestions.

The Catholic Mission of Southern Burma and the New Cathedral of Rangoon. Edited by a CATHOLIC LAYMAN. London: Burns & Oates. Price, one rupee.

Although the book covers a period of three hundred years, it is so wanting in narrative and description that it is quite a failure as a history of the mission. It is a calendar of events with a list of contributors to an imposing new church.

Compendium of History, Ancient and Modern. By M. J. KERNEY, A.M. Revised and enlarged by CHARLES H. MCCARTHY, Ph. D. Baltimore and New York: John Murphy Company.

Condensation is a difficult art. To comprise the history of the world in a volume of 700 pages demands not only the historian's knowledge but much more, a nice sense of proportion and perspective. Professor McCarthy has brought out a concise, yet complete, history of the world's great events with a philosopher's view of their interdependence and correlation. The work is brought down to January, 1909, and contains the important features of recent times. We are not persuaded of the advisability of placing an orthoepic mark on such words as Ju'no, Ve'nus and Brad'dock. It is misplaced on Bolivar. Five colored maps and an alphabetical index are a valuable addition to the text.

Tales of Bengal. By S. B. BANERJEA. Edited by FRANCIS HENRY SKRINE. New York: Longmans, Green & Co.

A series of short stories acquainting us with the domestic customs and social life of the Bengalese. Incidentally, we are led to a better understanding of the influence exercised by Father Lievens, S.J., the apostle of Chota Nagpur, when he championed the cause of the wretched ryots. The editor's introduction shows how "the tight little isle" could obtain and hold the mastery over India's millions.

Children's Gardens for Pleasure, Health and Education. By HENRY G. PARSONS. New York: Sturgis and Walton. Price, \$1.00 net.

A venerable priest was wont to say that whoever retains a love for flowers and gardening is not beyond reclamation, for he still has the foundation for a noble moral edifice. What he said has been confirmed again and again by those who have studied the happy effects of gardening upon lives not altogether free from blight. And now comes a dear friend and lover of children, young children who know little of the wide world, with an attractive book whose mission is to train eye and hand and head in the charming mysteries of the sprouting seed, the unfolding bud and the perfected fruit. We have read the book,

we have studied the pictures, and we have wondered why forlorn little children should have had to wait so long before the possibilities of a mere city lot were so invitingly set before them. All the details of a pocket handkerchief garden are so carefully given that any child may become a horticulturist. But this is not all. Indirectly, yet interestingly, much sound advice is given on sunlight, fresh air and exercise for bodily health. The children have another benefactor; may his influence spread.

Con los Jesuitas . . . por Castigo. Por PABLO KER. Traducción libre de la 2a edición francesa. Con cuatro grabados. St. Louis: B. Herder. Price, 90 cents net.

This is the story of a boy who was left to "run wild" until the unsatisfactory reports from some neutral school which he attended induced his father to try the Jesuits as a forlorn hope. The tale is told in a series of letters which the boy writes to his chum Luis and to some others. Many of us have known this young Pablo and, in punishment for our sins, we have known his father in several places. The outcome is not always so felicitous as in the present attractive volume. Cleverly disguised in the shape of heart-to-heart letters to a boy friend, the law of conscience and honor, which is supreme in Catholic education, is enlarged upon and emphasized, but none too strongly. The benignant Rector, whose chief office is to appear on great occasions, and the spare Prefect of Discipline, whose firm jaw and compressed lips do not escape our hero's uneasy gaze, are duly passed in review. Then there is another. He does not supervise the establishment; he does not appear, preceded by the mace, to add new rules and regulations; he does not teach, for teaching is incompatible with his office. Yet in him is centred the real power of the institution, in him is personified the distinguishing mark of Catholic education. He is the spiritual father, the chaplain, whose presence is seldom noticed, whose influence is always felt. This is a boy's book which parents of boys ought to study.

BOOKS RECEIVED

The Emigrant Trail. By Geraldine Bonner. New York: Duffield & Co. Net \$1.50.

The Lost Art of Conversation. Edited by Horatio S. Krans. New York: Sturgis & Walton. Net \$1.50.

Leading American Essayists. By William Norton Payne. New York: Henry Holt & Co. Net \$1.75.

The Divine Story. A Short Life of Our Blessed Lord Written Especially for Young People. By Rev. C. J. Holland, S.T.L. Providence, R. I.: Joseph M. Tally. Net \$1.00.

The Bread of Angels. By Rev. John F. Mullaney. Syracuse, N. Y.: The Author.

The Raccolta: or, Collection of Indulged Prayers and Good Works. By Ambrose St. John. New York: Benziger Bros. Net \$1.00.

The Poems of James Ryder Randall. Edited by Matthew P. Andrews. New York: The Tandy Thomas Company.

Reviews and Magazines

The *Lamp* for May is a most interesting number. It opens with a dialogue between two Anglicans taken from the Episcopalian paper, the *American Catholic*, on the Rosary, one of whom uses it and almost persuades the other to do the same. We may note also a letter of Miss Julia Halstead Chadwick to the *Living Church*, with regard to the church at Garrison and the work in it, which throws a flood of light on the relations of the community there with the Episcopalian authorities, and is a valuable comment on certain letters that have appeared impugning the good faith of Father Paul James Francis. An extensive notice of Father Pascal Robinson's devout and learned life of St. Clare is perhaps the most noticeable feature of the present number. It closes with the desire that this faithful son of the seraphic patriarch would give us the life of his Father, a desire we most cordially reecho.

Rev. John J. Fenlon, D.D., has a timely article in the *Catholic World* for May on "Methodist Pioneers in Italy." He allows the Methodists interested in their Roman propaganda to tell their own story. A volume entitled "Four and a Half Years in the Italy Mission," by the founder of the mission, Rev. Everett Stackpole, D.D., forms the basis of Dr. Fenlon's paper. It would be amusing to see how the mild and reproachful tones of injured innocence, with which certain Methodists have recently been disowning the violent Mr. Tipple and deprecating the uncompromising policy of the Vatican in their regard, could be squared with official statements of the purpose and methods of the Methodist mission in Rome as contained in this book and in the utterances of Methodist bishops.

A valuable study of the early development of the West is contributed to the May *Atlantic*, under the title, "On the road to Oregon." The writer, Charles M. Harvey, refers to the work of the early missionaries, Daniel and Jason Lee, sent out by the Methodists; Parker, Whitman and Spalding, the representatives of the Presbyterians, and Peter John De Smet, the Catholic missionary. Of the last-named he says: "A missionary whose name traveled farther even than Whitman's entered on his work in Oregon in 1840. This was the Jesuit Father Peter John De Smet. He established churches and schools among the Flatheads and other Indians of the Northwest until his death in 1872, and wielded an influence among his red constituents such as was not wielded by any other American religious teacher."

In the same number we note a poem, "On a Fly-Leaf of Father Tabb's Lyrics," by Michael Earls, S.J.

LIBRARY NEWS AND NOTES

The following two letters, called forth by articles in *AMERICA* upon Catholic use of public libraries, have been received, one from the librarian of the Providence Public Library commending the Catholic attitude toward supervision of reading for the young, and the other from a student in a Western Jesuit college, who finds points to criticize in the methods and policy of the Public Library of St. Louis, Missouri. Mr. Foster's letter, which, coming as it does from a non-Catholic librarian, is very gratifying, reads as follows:

Providence Public Library,
Providence, R. I., April 4, 1910.

To the Editor of *AMERICA*:

I have read with great interest the article on "Catholics and Public Libraries," in your issue of March 19. We receive *AMERICA* regularly at this library, but you were kind enough to send me, besides, a marked copy of this issue.

I am glad to see both of the points emphasized which you have emphasized in this article—the circulation of books from the public library through the Catholic schools, thus giving the teacher the opportunity of having an eye on what the children from Catholic families are reading, and the printing of lists of Catholic books in public libraries through the financial assistance of the local councils of the Knights of Columbus, thus designating the books so as to show their point of view.

This attitude of mind on the part of those who are interested in the bringing up of the children of Catholic families is thoroughly respected and recognized by all the librarians whom I happen to know best. Speaking for myself, as a librarian and as a non-Catholic, I feel especial satisfaction when the circulation of the books is "safeguarded" in these and other ways.

No librarian, as far as my knowledge extends, would deliberately make his library the vehicle for any propaganda against Catholic beliefs, but there is an added gain when even the possibility of an unintended and unperceived influence of this kind is guarded against.

Sincerely yours,

WILLIAM E. FOSTER, Librarian.

The letter from the university student is written from an entirely different point of view; it brings up a number of points calling for comment as follows:

St. Louis, April 3, 1910.

To the Editor of *AMERICA*:

For some time past I have been drawing books from the public library. In this way I have come to see a little of the workings of that institution, and so the articles in *AMERICA* touching the library are of considerable interest to me. This interest has been heightened by the fact that a

little Catholic library (free) has been begun on Sixth Street. Some are of the opinion that it would be better to spend the money and energy used in maintaining the Catholic library to put Catholic books on the shelves of the Public Library and get such books into circulation. Another view is to use the Public Library to the utmost and also have these smaller libraries of simple, instructive Catholic literature to circulate among the people, especially among the poorer working classes who do not use the Public Library.

There are several complaints to be made against the St. Louis Public Library (cf. Reports 1907, '08, '09).

(1) The librarians are too much bent on getting readers. It is too much of a business proposition. I do not think it an exaggeration to say that they canvass for readers (p. 82).

(2) The librarians go to so much trouble to care for the public school reading that they might as well be called employees of the School Board as of the Public Library (pp. 82, 83 sq.).

(3) The censorship of lectures and meetings held in the auditorium of branch libraries is very loose. In Cabanné Branch the "Free Thought" Society meets; at the Barr or Crunden Branch it is said that for certain lectures in "Popular Science" Haeckel's "Riddle of the Universe" was used as a textbook (pp. 44, 46, etc.).

(4) There is no objective criterion of books to be placed on shelf, even on the "open shelf." The enclosed slip gives you an idea of the books recommended.

The Public Library is becoming a mere tool in the hands of secular, non-religious education. It seems to me Catholics should step in before the library becomes an integral part of the school system. Should the one who is studying the library question care to investigate these points, the Report can be got on application.

Why couldn't we have a Catholic Reading List for the whole country? A special edition could be got out for each city with the books in the public library of the city indicated by a mark (x). People should be urged to read the books already in the library and to recommend those not there. The list could be prepared and sold for a few cents and be in the hands of all Catholics. Librarians will buy the books the people want.

Pardon these jerky items and the boldness of an amateur in the field, but I am interested in the good work and I would have my say even though I said very little.

Wishing every success may come to
AMERICA, X.

The questions brought up by the second correspondent are worthy of consideration and they show growing interest in the public library. So far as the conditions which

he describes are local, this scarcely seems the occasion to discuss them. But a few words of explanation as to some of the methods alluded to by him may be helpful.

1. It is the duty of a twentieth-century librarian to create an interest in reading and to foster the habit of reading quite as much as it is his duty to serve the needs of those who already are in the habit of reading, and are familiar with the practice of drawing books from the public library for home reading. Many persons would do so were their attention directed to the advantages they possess in a collection of books to be obtained without charge for home reading; in other words, if their interest in books were awakened. This is especially the case with the young. Many are the devices used by public librarians to-day to interest children in books. The "story hour" is one that has been much employed and is growing in popularity, in spite of certain criticisms that have been brought against turning a library into a kindergarten. Folk-tales, romances of chivalry, historical stories are told to groups of children, who are shown at the same time illustrated books relating such tales, and the children are encouraged to take these books home to read. Lectures are given in the library building to attract persons to the library, to make them better acquainted there, and possibly keep them away from undesirable places of amusement. Bulletins and newspaper articles call public attention to the institution and sustain the interest of the taxpayer. Catholics cannot, indeed, send their children to the public library to listen to everybody and anybody. Our correspondent has pointed out one source of danger in that respect. But the effort to attract readers to a library is one that may be conducted under proper auspices quite as readily as it may be under improper ones, and the interest of Catholics in the work is just what will improve it.

2. The relation of the public library to the public school, to which our correspondent refers, is not unnatural, inasmuch as both are institutions supported by public taxation and generally considered as co-ordinate branches of public education. The reasons that prevent Catholics from using the public school need not prevent their deriving benefit from the public library, as we have endeavored to point out in these columns. A Catholic cannot learn the Catholic catechism in the public school, but he may draw a book by a Catholic author from the public library, and that without charge to himself. The work of libraries with schools need not give Catholics concern so long as librarians give parish schools and Catholic colleges the same privileges that they give public schools, and this is just what is being done in those cities of the country where Cath-

olics have waked up to their opportunities and have asked to have books sent to their schools by the public library. Among all the libraries addressed by AMERICA none replied that Catholics were refused this privilege, while in one or two cases the library offered to send books and the offer was declined by the Catholic school.

3. Censorship of books and lectures is a matter ultimately of adjustment. The best way of accomplishing it is by securing the appointment to the board of library directors of a Catholic member, who will safeguard the rights of the Catholic constituency, and in cases of disagreement with his non-Catholic colleagues endeavor to win their support to measures that are not only in accord with Catholic principles but are at the same time conducive to the public welfare.

4. A list of Catholic books, similar to that desired by our correspondent, was compiled by the Jesuits of Canisius College, Buffalo, in 1904; it was designed and arranged to be used for just the purpose he has in mind. We cordially recommend that this list should be revised and brought down to date. The movement to list books by Catholic authors in local libraries is growing by leaps and bounds, thanks to the interest taken in this work by the Knights of Columbus, and a comprehensive list of Catholic books is what is especially needed by the compilers of such lists.

W. S. M.

EDUCATION

The militant advocates of woman suffrage neglect no opportunity to urge their favored project. Even in the matter of school administration they find reason of discontent with the existing order. The growing disposition to put an end to coeducation is their latest grievance. They protest that the tendency is prompted by the fear that women, by their ever-increasing numbers in the schools, shall absorb the positions of honor and trust in the country. A recent judgment of President Eugene A. Noble, of the Woman's College of Baltimore, a Methodist-Episcopalian school, may suggest entirely different reasons for the growing opposition to coeducation. Mr. Noble, who has had an experience of twenty-five years as student, teacher or principal in coeducational institutions, thus writes in the *Minneapolis School Education*:

"I have widely observed, deeply studied, and sympathetically discussed this problem, and have reached a defensible conclusion. That conclusion is that coeducation, as usually known, in the sense of school environment that furnishes equality of opportunity and advantage for girls and boys, young men and women, is always dangerous and often pernicious. It is a menace to scholarship in some grades of school

work, and an indefensible process in others. The growing boy and girl become conscious of themselves as beings of a different sort, and without intending any impropriety of sentimental relationships, they become interested in each other. Of course, the school authorities, whether the secondary school is public or private, try to prevent the boys and girls from having much to do with each other, and yet, in spite of the most rigid inspection, the most conscientious oversight, and the most consistent organization, the school authorities are unable to prevent the boys and girls from having sentimental relations, which means a waste of time and a diversion of interests. The best commentary I have ever heard on coeducation in secondary schools is related to a mispronunciation of the word 'coeducation.' It should be spelled, a waggish friend of mine suggested, 'coeducation,' for there is so much dovelike interchange between sentimental boy and sentimental girl that the condition permits the pun. I do not believe that there is ever as good scholarship, in a general way, in a secondary coeducational school as in schools where boys and girls are segregated, and it means economy of efforts on the part of teachers, and economy of expenditure on the part of the students, when they are put in separate schools. I desire to say that I think even in the college grades there is always some unnecessary waste of scholarly ability because of inevitable sentimental relationships. Within the past two years I have made a quiet inspection of several large coeducational universities, and while I do not pronounce condemnation for even a single impropriety in conduct, yet I must say that many evidences have appeared of undesirable intimacies that compel students to waste time. Under the most normal conditions, the temptation to waste time is severe in our colleges, and it is growing more severe instead of less. To put women into the same class as men, to study similar textbooks, to recite in the same way, to follow identical courses in science, in history, and in other subjects; to be compelled to observe the same rules, to have the same enthusiasms, and the same expression for the enthusiasms, is decidedly unfair to the nature of women. And it is just as decidedly unfair to make the nature of the boy submit to some of the restraints and constraints which the presence of the other sex compels, as in the other instance."

Our readers will recall the widespread opposition aroused by President James of the University of Illinois to a proposed bill, introduced in Congress, to include the George Washington University of Washington within the provisions of the Morrill act. The privilege sought would allow the University about \$50,000 annually for the

use of its agricultural and mechanic arts departments. President James argued that the inclusion would mark undue favoritism to a private corporation, whose material endowment happened to require bolstering. A curious side-light is thrown on the controversy by charges made last week before the House Committee on the District of Columbia regarding the affairs of George Washington University, which, as is known, operates under a Government charter. Dr. Phillips recently dean of the medical school of the University, made the statement that "the Corcoran endowment fund of \$200,000, which was a sacred trust, only the interest from which was to be used, had been dissipated in the payment of the University's annual deficit, until but \$16,000 remained of the distinguished philanthropist's original bequest. This remaining \$16,000 was represented only by a promissory note on some Washington property owned by President Needham of the University, which is valued at \$8,000." It was stated, too, that a committee of the alumni, designated a year ago to look into the institution's affairs, had been denied the right to inspect the books of the University. A Congressional investigation of the institution may result.

The commercial value of an educational training is not an argument that appeals particularly to those who plead best and most for the spread of educational opportunity. Mental training and intellectual equipment have a value of their own, even though that value be not stamped with the dollar mark. Still the commercial aspect has its influence with many, and it is not labor lost to quote an occasional proof that may convince these that it is entirely "worth while" to go to school. The Massachusetts State Board of Education recently caused to be prepared a table which averages up the earning power of pupils leaving the public schools of that Commonwealth. Its details are interesting.

Pupils who left school at 14 began work at \$4 a week, and by the time they had reached the age of 25, were receiving \$12.75 a week. On the other hand, those who went on and completed the high school course began with a wage of \$10 a week, and at 25 were receiving \$35. It was found that in the twelve years he had been out of school the boy who went to work with only the elementary education had earned but \$5,700, whereas the high-school boy had earned in his eight years of labor something over \$7,300. It would seem that it is worth while to go to school.

A recent editorial in the *Catholic Universe* of Cleveland very happily supplements the comments of AMERICA, in its issue of January 22, regarding the plans agreed upon in the meeting of the Moral

Education Board in Baltimore, early in the year. As then announced, it was proposed to use the facilities of the Board to teach morals by a series of lectures to be given throughout the country. Cleveland has just had a sample of the work. The children of the public schools had the first lesson in moral instruction in a *stereopticon lecture*, the subject of which was "What I am going to do when I am grown up." As the *Universe* says: "To teach morals by lantern slides is something new and something ridiculous. To show the bad boy getting into the circus by crawling under the canvas, and the good boy getting there by hauling water to the elephants, will not of itself stop the easier process of winning one's way into the show." It is a pity that well-meaning men are slow to recognize the folly of their pretentious and costly experiments in so vital a matter. Moral training is grievously needed in our educational system—elementary and secondary and college and university, but it is quite impossible to do effective moral teaching save through the medium of definite religious instruction.

There are 5,212 private schools and colleges in Spain. Of these, 91 are directed by Protestants and 107 are "lay" or "neutral" schools in which no religious instruction is given. These figures, which are from the report of the Minister of Education, prove eloquently what the vast majority of Spanish parents think about divorcing religious instruction from the training given to school children.

The question of admitting women to membership in the French Academy has already been debated by that august body, but on the occasion of the reception of M. René Doumic, April 16, M. Emile Faguet stated it more pointedly when he expressed the regret that Mme de Sévigné was never admitted to the Academy, and he deplored the rule that excludes women. This declaration produced a profound but rather unfavorable impression on the academicians. Many of them said that to touch one of the fundamental rules of the Academy would be a sacrilege, and would prepare the dissolution of that society. They pointed out that Cardinal Richelieu, when founding the French Academy, was not in favor of the admission of women, although at that time there were in France many women of talent. Other "immortals," however, such as M. Brioux and M. Jules Claretie, sided with M. Emile Faguet. Finally, M. Paul Hervieu proposed a middle course which may be accepted. He suggested that there should be in the Institut de France a section reserved to women. This would, he thought, satisfy feminine ambition while respecting established order.

SOCIOLOGY

Pope Leo XIII, in his encyclical on the condition of the working classes, strongly recommends the enactment of laws restricting the employment of women and children in factories. It is gratifying to see that there is a movement on foot in this country to this effect. Bills recently introduced in certain States for the regulation of woman labor were bitterly opposed by the factory owners on the plea that such laws are unconstitutional, as infringing on liberty of contract. But the Supreme Courts of Massachusetts and Oregon have already decided in favor of the laws, and now that of Illinois has handed down a decision of like import.

The report of the Children's Court of New York, First Division, shows that there are two such courts in the city of New York. That of the First Division is at Eleventh street and Third avenue, in the Borough of Manhattan. 10,601 boys and 893 girls passed through it in 1909. Of these 2,110 boys and 242 girls were discharged; 1,353 boys and 439 girls were committed to reformatories and charitable institutions as far as possible those of their own religious faith. The principal causes of commitment were improper guardianship, 806 boys and 418 girls; larceny, 535 boys and 16 girls. The report speaks with high commendation of the fidelity with which a committee of Catholic women, under the direction of Monsignor D. J. McMahon, care for the large number of paroled children, finding them work, educating them in night classes and visiting them in their homes.

We have received the report of St. John's Hospital, Long Island City, under the charge of the Sisters of St. Joseph. During 1909 there were treated 1,188 medical cases, with an average mortality of 7.74 per cent., and 2,314 surgical, with an average mortality of 2.5. The hospital has accommodation for 225 patients, and as it is primarily for the sick poor, none is refused admission through inability to pay. The Sisters' earnest wish is to be able to open this hospital entirely to such, and will be most grateful to all who will help them to do so. \$2,500 will establish a free bed, to which the giver will have the right to nominate during his lifetime. \$5,000 carries the right of nomination in perpetuity.

The International Seamen's Union of America has sent out a statement regarding the strike which has involved nearly ten thousand sailors, firemen and cooks on the great lakes since May, 1909. It states their grievances to be the organization of ship-owners under the name of the Lake Car-

riers' Association and the refusal to recognize the Seamen's Union. Secondly, the "welfare plan," which, according to the sailors, seems to be a reproduction of the registration plan attempted by the Krupps in Germany, explained in *AMERICA* some time ago, and which, it is claimed, under the guise of helping the seamen, puts them in the power of their employers. Thirdly, it is asserted, the shipowners refuse to arbitrate; and fourthly, they are attempting to introduce foreign seamen in contravention of the immigration laws.

ECONOMICS

The soya bean has been widely advertised as "the German coffee berry," which can be ripened even in the Northern States. Whatever may be its merits as a substitute for coffee, it is of recognized value in feeding stock, especially milch cows. It grows about four feet high and yields from ten to twenty tons of green fodder or from twenty to forty bushels of beans to the acre. It is estimated that the crop of this bean in North China will reach 1,000,000 tons. The demand for this cereal is increasing and promises to exceed the supply. This bean is declared to contain no starch, and is favored for diet for invalids suffering from diabetes. The Japanese manufacture a condensed milk and cheese from it. It contains about eighteen per cent. oil superior to the cottonseed oil.

A Japanese mechanic named Hori has invented a hose joint that overcomes all the defects of the screw joint used in connecting up hose for fighting fire. The sections can be connected in about one-tenth of the time hitherto required. A test made at Fukagawa demonstrated that the joint would stand a pressure of 250 pounds. The inventor has been working on this idea for ten years.

The success of the artesian-well boring program under the direction of the Bureau of Public Works in the Philippines so marked the reduction of the mortality list where they have been introduced, that a large number of municipalities are providing funds for the purpose of supplying pure water to the inhabitants from this source. The municipality of Naic recently voted the sum of 2,000 pesos to be expended in boring a well for that town.

Manufactures and manufacturers' materials now form four-fifths of the foreign commerce of the United States, the imports and exports for nine months ended March, 1910, having been 1,967 million dollars out of a total of 2,515 millions. The proportion of imports is decreasing. It was 53 per cent. of total imports in 1870; 44 per cent. in 1890, and 42 per cent. in the period

under review. That of exports, on the contrary, is increasing. It was 19 per cent., 21 per cent. and 42 per cent. respectively in the above-mentioned periods.

The Secretary of State at Albany announced on May 4 that the automobile number 100,000 had been given to Lieutenant-Governor Horace White's new motor car. This means that there are now one hundred thousand autos in the State of New York, which is not only a higher figure than any other State can show, but higher than that of all the New England States together. The number of autos in New York State has increased more than 35 per cent. in the last six months, and the chauffeurs are now an army of 57,000.

SCIENCE

Heliometric measurements as well as solar photographs reveal the fact that the sun is undergoing periodic changes in shape. The forms assumed are now an oblate, now a prolate spheroid. The eccentricity is, however, so slight that only the most delicate observations have disclosed it. Surmises that the period of variability is quite the same as that of the sun spots seem quite tenable.

* * *

The German army has erected the first lighthouse to assist aviators in locating their position while aloft. The station, located at Spandau, is fitted with 38 powerful arc lamps with reflectors so arranged as to direct the rays skyward.

* * *

Alaska is to make the first practical application of the Brennan monorail system. Exclusive rights to use his cars have been granted by the inventor to an Alaskan syndicate, represented by a New York banking firm. Following the delivery of two cars, just ordered, one hundred miles of rail will be placed, connecting the several camps of the gold fields.

* * *

Having recently succeeded in reproducing objects photographically by means of their reflected ultra-violet rays, Professor R. W. Woods has now begun a series of experiments, using the red end of the spectrum as his source of light. He employs a ray filter made by combining a sheet of very dense cobalt glass with a deep orange aniline dye. This screen absorbs all wave lengths below 6,900. When photographed through such a screen the spectrum of an intense source, such as the sun or an electric arc, narrows down to a band contained between wave-lengths 6,900-7,400. As Hemholtz places the extreme limit of visible light at wave-length 8,120, these rays still lie within the reach of the eye, though they are of little effect in ordinary vision, since the retina is but feebly sensitive to

them. Landscapes photographed through this screen have a very singular appearance. Grass and trees take on a snow-whitish hue in full sunlight, whilst the sky becomes black with the blackness of midnight. This singular coloring is due to the fact that the chlorophyl of the former reflects the red rays powerfully, whilst the very opposite is the case with the sky-blue.

* * *

Dr. Noordman has redetermined the intrinsic brilliancy of the sun and has changed his figures from 319,000 decimal candles per square centimeter to 100,500 decimal candles. The "decimal candle" is the unit adopted by the International Electrical Congress of 1889, and is represented by the twentieth part of the light emitted by one square centimeter of melted platinum at its solidification temperature.

* * *

With the aid of a very sensitive relay, the invention of an English electrician, Sidney Brown, it is now possible to listen to the pulsations of the heart over a distance of 100 miles. The beatings in the test carried on between the Isle of Wight and London were transferred from the heart to the telephone transmitter by a stethoscope used in the ordinary fashion.

* * *

J. R. Phillips, a Liverpool engineer, claims to have invented a method of controlling aerostats by wireless transmission. By the manipulation of the keyboard of a transmitter the airship can be made to descend, ascend, drive or stop. Mr. Phillips suggests its practicability in the case of aerial torpedoes.

F. TONDORF, S.J.

The most recent application of electricity to medicine is the so-styled electro-cardiogram, a photograph of the beats of the heart. To obtain this graph the patient plunges his bare arms into two large baths filled with water. Into each of these baths is led an electrode, the human body forming the connecting link between them. A very sensitive galvanometer is placed in the circuit. The movement of the needles follows the varying resistance occasioned by the contraction and expansion of the heart. A light is made to fall upon the needle, which by this means records the movements upon a photographic film revolving slowly beneath it.

Every attempt hitherto made to place in the market an iron, proof against rust, has been in vain. Now, however, metallurgists think they have a solution of the difficulty. Rust is due to the impurities of the metal, they claim; if, therefore, these be removed, corrosion is an impossibility. Tests have shown that iron of the purer type is seven times as effective in resisting corrosive agents as a fair sample of mild steel. It is called ingot iron.

ECCLESIASTICAL NEWS

It was evident from the reports made at the annual meeting of the Marquette League, held in this city on May 4, that the need of more generous assistance for the missions and schools caring for the Indians is becoming better appreciated by the Catholic body. The meeting, which was the most numerously attended in the history of the League, was begun by the reading of a letter from Archbishop Farley, praising the work of the members, and enclosing a subscription of \$100. His Grace referred to the treatment of the Indian in Mexico and South America, adding, "Had this same teaching been listened to by those who first came in contact with the Indian in the United States, the sad and shameful story which makes up the history of the relations of the American people with the red man would never be written."

The annual report showed that through the efforts of the Marquette League three chapels had been erected on Indian reservations during the year, making seven in all that it now has to its credit. A number of catechists were secured for work at the missions; five cases of clothing, valued at \$600, were distributed, and \$3,293 collected and distributed. Rev. Thomas J. Campbell, S.J., who was the principal speaker of the evening, gave a most interesting account of his investigations among the Indians in Canada. Incidentally he drew some very apt conclusions from the recently published book of former Commissioner Leupp, "The Indian and His Problem"—one that was very pertinent for the times—the fact that the academic theory of Socialism is shown to be an utter failure in its practice on the Indian reservations.

Rev. William H. Ketcham, Director of the Catholic Indian Bureau at Washington, also spoke, and heartily thanked the members of the League for the great help their efforts had been to the Bureau. The relations of the Bureau, he said, with the Federal officials were now more cordial than ever, and President Taft had invited him to call to his attention any question needing consideration. Mr. Valentine, the Indian Commissioner, was most impartial and friendly, and Secretary Ballinger also. It was due entirely to Mr. Ballinger, Father Ketcham added, and he should get this special credit, that the new rules have been made for the Indian schools by which Catholic children living there can receive instruction and comply with their religious duties. Mr. Ballinger did this in spite of the utmost pressure brought to bear on him by the intolerant clique of "non-sectarian" ministers, who, as related recently in AMERICA, tried to stop the adoption of these rules guaranteeing to the Indian children their constitutional right to religious freedom.

The Indian mission schools are progressing, in many instances ways being found by which Government aid has been secured for them. "Generally speaking," said Father Ketcham, "the situation is very consoling."

The Catholic University in Washington will open its halls next September to a National Congress of Catholic Charities. The executive committee of the Associated Catholic Charities in New York has completed plans for the congress, at which more than 30,000 branches of Catholic work will be represented. The organization of a National Congress was begun two years ago, under the direction of the Rt. Rev. Mgr. Dennis J. McMahon, and it has assumed a larger scope than was anticipated. Through this extension of its purpose it is hoped to reach all of the organized Catholic philanthropic endeavors in the United States. The charitable work done by the organized bodies of the laity, men and women, and religious orders, will be discussed. To each of these classes a separate section will be devoted, so that the fields of activity appropriate to each may be studied to the fullest. One of the aims of the Congress will be to urge national legislation on the question of employers' liabilities in case of the injury or death of their workmen. Special consideration will be given to charitable and correctional work among immigrants who are Catholics. The St. Vincent de Paul Society, which has a membership of 800,000 in this country, will be especially represented, as will also its Women's Auxiliary, which though of only comparatively recent organization has already done extensive work. One of the chief endeavors of this branch of the organization this year will be the betterment of the tubercular work and the development of fresh air conditions for children. A plan is being formed for a national sanatorium under the auspices of the St. Vincent de Paul Society.

The New York State Federation of German Catholic Societies will hold its annual convention in Kingston, May 29, 30 and 31. Three hundred delegates, representing a membership of over 20,000 men, will attend the sessions. The Federation is composed of Catholic fraternal, benevolent and social organizations throughout the State, which have joined forces for more effective promotion of the religious, educational and charitable interests of the Church. As in the gatherings of the National Federation of Catholic Societies, partisan politics are excluded from the annual meetings, but questions affecting public morality and social well-being are studied with a view to the practical cooperation of Catholic bodies in the work of social reform. The convention will open with solemn religious services in St. Peter's

Church, Sunday, May 29, at which Archbishop Farley will preside. Details can be had from H. A. Winkopp, 287 Broadway.

There still exists in Brunswick a law forbidding priests to administer the Sacraments, unless authorized by the Government, in districts where there are no parishes. On January 29 last the parish priest of Heiningen (Prussia) asked permission to administer the Sacraments once in January and again at a later date to a parishioner, eighty-seven years old, who had moved into the neighboring district of Seinstedt (Brunswick). Permission was refused.

The fire which swept through the city of Lake Charles, La., April 23, destroyed nearly all the property of the Catholic church. The Catholic church and rectory, the Marianite Convent, academy and parochial schools were all burned to the ground. The only Catholic institution that escaped was St. Patrick's Sanitarium. Here the Sisters of the Incarnate Word sheltered the Holy Cross Sisters and their boarders. The pastor and trustees of the Baptist church placed their buildings at the disposal of the Catholic congregation, but it was not found necessary to accept the generous offer. The Auditorium Theatre is being used as a temporary Catholic school. At their first meeting after the fire \$7,000 were subscribed to the Catholic building fund, under the presidency of the Rector, Very Rev. Henry Cramers.

The Rt. Rev. Bishop Shaw, recently consecrated Coadjutor-Bishop of San Antonio, celebrated his first pontifical Mass and administered Confirmation in the Cathedral church of his native parish, of which he had been Rector until his elevation to the episcopate. On May 11 Bishop Shaw was formally received by Bishop Forest, at the San Antonio Cathedral.

The Rt. Rev. Mgr. Henry A. Brann, D.D., returned on Sunday from his trip abroad. Many of his friends were at the pier to welcome him, and the children of the parish and their parents crowded the street in front of St. Agnes' Church, of which he is pastor, to offer their greetings and receive his blessing. The readers of AMERICA were treated to a series of entertaining and instructive letters from his pen, written during his travels.

Mother Cecilia Northall, of the Ladies of the Sacred Heart, celebrated recently the golden jubilee of her profession at the convent of the Sacred Heart, Manhattanville, N. Y. Among the messages of congratulation received by the venerable jubilarian was one from the Sovereign Pontiff imparting his apostolic blessing.

PULPIT, PRESS AND PLATFORM

Addressing a large gathering of non-Catholics at a banquet recently held at St. Albans, Vermont, the Rev. John M. Thomas, D.D., President of Middlebury College, spoke on the topic, "Clean Speech." In the course of a plain and direct handling of a very common defect, Dr. Thomas thus referred to a Society of which Catholics have right to be proud:

"I have in my hand a little manual of the Holy Name Society, an organization of the Roman Catholic Church, whose special object is to discourage profanity. The rule which this organization enjoins upon its members includes the following principles:

"Never to pronounce the name of God without respect.

"To avoid blasphemy, perjury and immoral language.

"To induce their neighbor to abstain from all outrages against God or His Saints.

"To praise God in their hearts by the words, 'Praise be to God,' or 'Praise be to Jesus Christ,' wherever they hear anyone blaspheme."

"This organization has 600,000 members in the United States, all men, and all pledged to abstain from foul language: It is not an uncommon sight in one of our large cities to see 5,000 men in a parade under the banners of this organization. The Catholic Church deserves great credit for this movement, and I am glad to note that this organization has some branches in Vermont."

In its issue of April 8, the *Southern Cross* of Buenos Aires, Argentina, presents its contribution to the garland of dubious glory to which the Rev. Dr. R. E. Speer may lay claim for his tirade against the clergy and laity of South America:

"In another column, under the heading 'Dark South America,' we publish an article from an exchange referring to the saved saints who shed crocodile tears at the thought of the iniquity of South American Catholics. 'The Student Volunteer Movement' seems to be a movement organized for the purpose of, amongst other things, snatching idolatrous Catholics from the brink of the Burning Pit. In other words, it is a great proselyting movement under whose elevating aegis the enterprising Yankee 'volunteers' in foreign countries, including the group in dark South America, will supplement their diplomatic, consular, civil, military and naval duties, and commercial and industrial services as well, by devoting themselves to the complex task of preaching their sectarian creed to non-believers. If this idea were to materialize, the foreign consular, diplomatic and commercial rep-

resentation of the United States would be composed of an invading army of swaddling preachers. The euphemistic 'Student Volunteer Movement' does not call this work proselytism. Oh, no! That would be too commonplace. What the saintly propaganda is called is 'Christianizing the impact of Christendom on the non-Christian world.' Now in the Argentine Republic there is no religious persecution; all religions are free, and we do not for a moment deny the right of Messrs. Speer, Turner & Co. to preach as much as they like in these Catholic countries. What we object to is the campaign of falsehood that is being carried on incessantly against the national Church and priesthood of South America. Those apostles of calumny have been challenged in various parts of the world and they have never yet been able to sustain their inculpations. We also object to the ignorance which calls South America 'a country.' Why not call Europe a country? Besides, it is immensely rich to see North American evangelists setting out on the Holy Grail with the sublime objective of Christianizing the impact of Christianity on the non-Christian world in South America. Where is their patriotism? Why not stay at home to do battle with race hatred, Lynch Law, political corruption and the poisoned fumes of the Divorce Court?"

Hon. John Barrett, former Minister to Argentina and at present head of the Bureau of American Republics at Washington, has written a letter to a committee of students of the Ohio State University. In it he throws more light on the Speer screed which has made the perpetrator so malodorously famous in the recent statement in the *Literary Digest* touching the morality of Latin-American students. Mr. Barrett says:

"Probably no one in this country is better acquainted with the standard and quality of Latin-American students all over Latin America than myself and a number of members of our staff. We entirely, absolutely and unqualifiedly disagree with any statement to the effect that 'those (Latin-American students) who live a moral life can be counted on the fingers.' I cannot understand how any intelligent man could make a statement of this character. I fear that you may have misunderstood him. If he did say this he did it without any serious thought of the truth of his utterance."

It is noted as a very significant sign of the times that, in that one-time Puritan stronghold, the State of Connecticut, nine of the leading cities now have Catholics holding the office of Mayor.

OBITUARY

From India comes the announcement of the death of the Rt. Rev. Abbondio Cavadini, S.J., Bishop of Mangalore. The deceased prelate was born at Calcinat, in the diocese of Bergamo, Italy, February 5, 1846. From the diocesan seminary he entered as a subdeacon the Society of Jesus in the Tyrol, and later taught the physical sciences at Aux-Alleux, near Laval, in France. Ordained to the priesthood in 1876, Father Cavadini three years later obtained the favor he had long been soliciting from the Rev. Father-General to be sent on the foreign missions. He left for India in December, 1879, and landed at Mangalore before the close of the following month.

To Mangalore the best part of his life was given. During the thirty years of his Indian career he filled the responsible offices of Rector, Superior of the Mission and Bishop. His consecration took place on June 25, 1896. The work nearest his heart was the education of youth. As Rector of the College of Mangalore he guided the destinies of that institution with rare wisdom. It was during this time that the college was affiliated to the Madras University. The interest he took in the college no way abated when he rose successively to be Superior of the Mission and Bishop. He was always ready to help deserving students and spent yearly large sums of money on their advancement. The diocesan seminary, St. Ann's Convent and High School remain as monuments of his zeal.

His Lordship passed away peacefully on Holy Saturday. His mortal remains were laid to rest in the sanctuary of the Cathedral at Mangalore.

Last week's Catholic papers supply a remarkable list, when put together, of nuns who have died recently at an advanced age. Sister Eutropia Follan, the oldest nun in Colorado, died in Denver, aged eighty years. She was a native of Ireland and in her youth had crossed the plains by ox team to Denver, where she established St. Mary's Academy.

The St. Louis papers chronicle the death in that city of Mother Ursula McCoy, an Ursuline. She, too, was born in Ireland, and had she lived until August next would have celebrated the fiftieth anniversary of her religious profession. She had reached the age of seventy.

Sister Theresa, a nun for over half a century, died at Loretto Convent, Santa Fé, N. M., having passed the age of seventy.

The Rev. Mother Sister Mary Cecilia, of the Congregation of Notre Dame, died in Waterbury, Conn., aged seventy-five years, forty-eight of which had been spent in religion.

Sister M. Stanislaus Scott, who died at the home of her Order in Evanston, Ill., had been a Visitandine for fifty-five years. She was born in 1830, in Washington, D.C., and was graduated at the Visitation Academy of Georgetown, at the age of eighteen.

Major-General Victor Edward Law died in England, April 15. He was the youngest son of the Hon. William Towry Law, who, having taken orders in the Church of England, entered the Catholic Church in 1851, and grandson of the first Lord Ellenborough. Born in 1842, he joined the 1st Madras Cavalry in 1859, and in 1872 was appointed to the Indian Foreign Department. In 1897 he retired and returned to England. His eldest brother was the well-known Father Augustus Henry Law, S.J., sent with the first missionary band to the Zambesi. His only daughter is Mother Superior of the Visitation Convent, Harrow-on-the-Hill. He was a Knight of the Order of St. Gregory the Great.

LETTER TO THE EDITOR

To the Editor of AMERICA:

An incident that occurred on Tuesday, when Prince Tsai Tao and his staff visited the Metropolitan Museum of Art will be of interest to the readers of AMERICA. The Chinese prince had viewed the copy of the Nestorian stone and proceeded to one of the lower floors. With Lord Li Ching Mai acting as interpreter, the whole party drew up in front of the Gothic sculptures and spent some little time in gazing at the Entombment of Christ, which comes from the De Biron Château in France.

Lord Li studied the panels and the figures for some time, and he may have read the card on the platform describing where the group came from, and the fact that it was loaned by J. Pierpont Morgan.

Prince Tao, however, looked intensely at the reclining figure of Christ about to be placed in the tomb, and it was clear that something puzzled him. Suddenly he spoke in Chinese in a low tone to Lord Li, and going over to the figure of Christ, placed his finger on the open wound made by the Roman soldier.

Lord Li evidently could not answer the question put to him by the prince, and the former in English asked: "He wants to know what's that for?" pointing to the wound in Christ's side.

Nobody in the party for a moment replied to the question, but finally Lord Li was informed that the group represented a fundamental mystery in the teachings of the Christian religion.

It is said that until a few months ago the prince, who is about twenty-four years old, never saw the outside of the walls of Pekin.

J. P. McNEIL.

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CHRONICLE

President Appoints Roosevelt.—Colonel Roosevelt was appointed by President Taft a special ambassador to represent the United States at the funeral of King Edward VII in London, May 20. King George has designated Lord Dundonald and Commander Charles E. F. Cunninghame Graham as aides-de-camp to attend upon the Ambassador during his stay in London. Lord Dundonald was commander of the Canadian militia in the Boer War and is Colonel of the Second Life Guards. Graham was made a commander on the emergency list in 1903, and is a groom-in-waiting to the king.

Freight Rate War Declared.—The Pennsylvania Railroad has proclaimed a rate war against the New England roads in defense of Philadelphia's differential. The fight is between Philadelphia and Boston. The Pennsylvania Railroad makes good its promise of several months ago that it would cut rates indefinitely, if forced to do so to maintain Philadelphia's differential over Boston. The reduction, which will go into effect on June 11, will be not less than six cents nor more than eight cents per hundred pounds on commodity freight of the first class to Chicago. Baltimore differential rate of two cents under Philadelphia will be maintained so that at no time while the fight is on shall the Maryland's seaport differential be disturbed. The general feeling is that something may turn up between now and June 10 to avert the freight war and adjust the rate differences on a basis satisfactory to all parties concerned.

Friar Lands Sale.—The House passed three resolutions, favorably reported by the committee on insular affairs, bearing on the acquisition by the sugar trust of Friar lands in the Philippines. One of the resolutions calls for the original letter written by the Secretary of War to the Attorney-General asking the latter's opinion as to whether Friar lands were protected by the limitations of the organic law of the Philippine Islands, together with all data submitted to the Secretary of War by counsel for Horace Havemeyer and other purchasers of the Friar lands and transmitted to the Attorney-General. These resolutions were originally introduced by Representative Martin (Democrat) of Colorado.

Timbered Areas Afire.—Vast tracts of the forest region in Minnesota and Wisconsin have been swept by flames. The densest pall of smoke seen in a score of years was reported hanging over Lake Superior and fires appeared to be burning in all directions. The fires have been raging for several days along the lines of the Northern Pacific and Great Northern. For several weeks there has been no rain in the copper country.

Public Domain Increase.—In accordance with the agreement recently made between the departments of the Interior and Agriculture, the President signed eight more proclamations restoring to the public domain 177,246 acres from the forests of Washington, Idaho and Colorado. According to the estimate of the Forest Service, this agreement will result finally in the restoration to the public domain of 4,000,000 acres.

General News Items.—The battleship *Florida*, the largest in the American navy, was launched at the Brooklyn Navy-yard.—Later accounts indicate that the recent earthquake in Costa Rica was more destructive than was first reported, the dead now being estimated at more than 2,000.—The Senate committee on naval affairs increased the naval appropriation authorized by the House to \$130,770,934, providing for two battleships, six torpedo destroyers and one submarine.—For the first time during this session of Congress, the House Republicans stood together and voted solidly for the railroad bill. The measure passed by a vote of 200 to 126. Ten Democrats were recorded in the affirmative.

Mexico.—Chile.—Cuba.—Under a suspension of rules the Mexican Congress has voted 25,000 pesos for the relief of the Cartago earthquake sufferers.—Government examiners of the oil wells of Carelmapú near the Chiloe islands in the southern part of Chile report vast deposits of petroleum which will prove a source of wealth for that country.—Statistics published by Cuba's Department of Immigration show that the population of the island has been increased by over 25,000 males and 4,000 females, eighty per cent. of the number of immigrants coming from Spain.

Reconcentrados in Nicaragua.—A private letter gives the information that General Irias, as delegate of President Madriz, has ordered the inhabitants of the district between Granada and Ochomogo to abandon their holdings without leaving even a caretaker and assemble near Granada. The Madriz troops are engaged in cutting down the growing crops that the poor people have been forced to abandon. Carlos Marengo, the proprietor of a plantation near Ochomogo, received a preparatory flogging, 150 blows in all, and was led off to jail, though hardly able to walk, where it was hoped that valuable information about the Estrada forces might be extorted from him.

Missionaries in Paraguay.—Three priests and four lay brothers of the Society of the Divine Word, whose American headquarters are at Techny, Illinois, have undertaken to reopen the world-famous "reductions" among the Guarani Indians which were so successful in the eighteenth century.

Catholic University in Argentina.—From a Catholic viewpoint, one of the most important events in commemoration of the centenary of Argentine independence was the inauguration on April 15 of the Catholic University of Buenos Aires, under the patronage of the Immaculate Conception. The most Rev. Archbishop Mariano A. Espinosa officiated. The first Rector is Mgr. Luis Duprat.

Canada.—Generals French and Henderson sailed from England for Quebec on May 12. General Sir John Denton Pinkstone French, K.C.M.G., is coming to Canada

in a semi-official capacity, and will conduct an inspection of the Canadian forces at the principal points throughout the Dominion. It was thought that the death of the King might interfere with his plans, but it is evident that this was found not to be the case. He is due to arrive in Quebec on the 20th, and the inspection of the militia of the Montreal district is fixed for May 28. General French first entered the navy, but, not liking the sea, was afterward transferred to the army and became famous as a cavalry officer. He had great fighting experience in the Soudan and South Africa and made a remarkable escape from Ladysmith with important despatches on the eve of its investment by the Boers. He has been Inspector-General of the British forces since 1907, when he was promoted General.—A despatch to the *Montreal Star*, dated Winnipeg, May 13, says that the outstanding feature of the University of Manitoba examinations, the results of which were announced on that day, is the large proportion of failures and partial failures in the first, second and third years. Of 134 first-year students in the Arts course, 34 were total failures, and no less than 58 will require to take supplementary examinations in September, only 42 passing clear. So remarkable is this that Dr. Sparling, principal of Wesley College, predicts a commission to inquire if some of the rejected students do not deserve to pass. The students claim that the standard is too high and that the work was never before so difficult. It is said that some of the professors agree.

Great Britain.—The Bill based on the Government's House of Lords' resolution and to be introduced when Parliament reassembles, has been printed. Its preamble states the intention of changing the House of Lords into a popular chamber and that, as this change cannot be made at once, it is necessary to regulate the relations between the two Houses. The regulations provided are: that a money Bill not passed by the Lords in a month after its receipt is to be presented to the king for assent; the Lords may not amend a money Bill; a Bill passed in three successive sessions of the same or successive parliaments and rejected by the Lords, is to go to the king in the way prescribed for a money Bill; amendments insisted upon by the Lords and rejected by the Commons are equivalent to a rejection of the Bill; a Bill held up by the Lords is not to be deemed changed if the Commons make additions to it necessary on account of changed circumstances; the Speaker is constituted judge of the necessity of such changes and of what constitutes a money Bill. Conservative journals point out that though the measure is ostensibly temporary, there is nothing to prevent its being permanent. On the contrary, as it is virtually the abolition of the House of Lords by the destruction of all its legislative powers, those who seek the absolute supremacy of the Commons will use every pretext to postpone the constitution of the new second chamber. Moreover, the new powers to be given to the Speaker will change his relations with the

House and will be a strong motive for the election of a strong partizan by the majority. Mr. Keir Hardie disapproves of the Bill as a step to a written constitution which, he points out, has in other countries been made an instrument of tyranny. He would prefer resolutions only to arrange the difficulties between the two Houses.—Mr. Joseph Fels, an American citizen, is taking an active part in the Committee for the Taxation of Land Values, organized to propagate Mr. Lloyd-George's views, and has subscribed to its funds £5,000. Unionists take exceptions to this, asking what would happen if a British subject were to interfere in the same way with domestic politics in the United States.—Captain Frederick Guest, Liberal member for East Dorset, has been unseated for corrupt practices during the last elections.—The *Contemporary Review* published in its May number an article reflecting very severely on the late King, blaming his failure to prevent the rejection of the Budget by the Peers, and asserting not only the House of Lords but also the Monarchy to be on trial. The article roused such indignation amongst many of the newspapers to which advance copies had been sent, that the number was withdrawn as far as possible from circulation.—Mr. Keir Hardie, in a public speech declared loyalty to the throne to be a great superstition advantageous to kings and nobles, but blinding the people to their own interests.—*Justice*, a Socialist organ, states that its party does not want a good king any more than it wants good peers or good capitalists. It simply wants to get rid of them all.—A refusal of buyers to pay the prices asked at the weekly rubber sales brought on a flurry in the shares of the new rubber companies, and many private persons speculating in them lost heavily.

Ireland.—A letter of Mr. Redmond's to Mr. Asquith, which, immediately following the announcement of King Edward's death, called attention to the phrases in the King's inaugural oath that were offensive and insulting to Catholics and demanded their removal, was a feature of the renewed discussion regarding the King's oath. The Catholic Disabilities Bill, covering this and other anti-Catholic discriminations, was introduced last year by Mr. Wm. Redmond, M.P., and obtained a majority in the House of Commons, but was shelved, ostensibly on the grounds that the Lords would reject it.—The silver jubilee of the establishment of the Irish Industries Association, under the auspices of Lady Aberdeen, disclosed the fact that Irish cottage and other industries are largely patronized in England and America and have increased fourfold within the period. Mr. T. W. Russell said that it had cost the Department of Agriculture \$20,000, and private enterprises a larger amount, to prosecute English companies who advertised and sold their wares as Irish. Eggs, bacon, butter, serge, lace, linen and other articles of an inferior quality originating from Russia, Denmark, France, Britain and even Styria, were sold as Irish, thereby depreciating the reputation while paying tribute

to the superiority of Irish goods. Convictions were secured in all cases, but the penalty was slight.—The fourteenth annual Feis Ceoil (Gaelic literary and musical competition) lasted six days and in the number and quality of entries surpassed all previous records.

How France Voted.—Although *La Croix* is pleased with the result of the first ballot on April 24, because it shows that the onward march of the *bloc* has been checked, yet it may be well to set down the official figures for that election, so that Catholics may not be too sanguine of a speedy escape from anticlerical tyranny. No doubt these official figures, depending as they do on the honesty and veracity of men who flout honesty and veracity, are not precisely trustworthy; but they may be considered a remote approximation to the reality on the principle that a liar must be plausible if he hopes to be believed. These, then, are the numbers of votes in the general elections of April 24, according to official returns: Republicans, represented by M. Briand, and comprising Radicals and Radical-Socialists, Republicans of the Left, Republicans (pure and simple), Independent Socialists and Independent Radicals, 4,909,347; Opposition, headed by M. Piou, the Catholic leader, and comprising Conservatives and Liberals, 1,516,308; Socialists, unified, and revolutionary, led by M. Guesde, 1,094,837; Progressists, represented by M. Aynard, 787,006; Nationalists, represented by M. Barrès, 149,564; sundry voters, 72,566; blank or spoiled ballots, 34,088; total of voters, 8,563,716. Even professedly Republican papers admit that the prevailing tone of the two balloting makes for moderation and that in particular the proposed educational monopoly will not be insisted on, because it met with great opposition in all the country districts. Two elections which are, on the avowal of Government organs, a discredit to French electors are those of ex-Professor Thalamas, the insulter of Jeanne d'Arc, who was elected Deputy for Seine-et-Oise, on May 8, the feast of the heroine, and of M. Goude, the revolutionist, against whom were arrayed all the partisans of order, but who was elected by a formal mandate of M. Combes obliging his followers to vote for this antipatriotic candidate rather than for a moderate one.

Emperor Francis Joseph in Hungary.—The Emperor, known as King when he visits his Hungarian dominions, was welcomed with unbounded enthusiasm by the Magyars on his entrance into Budapest last week. The present visit of Francis Joseph, occurring as it does in the midst of a heated election campaign such as Hungary has never before experienced, is accepted by all as a political move of the greatest importance.

The Hungarian Elections.—What is to be the result of the June elections? General indications seem to point to a result which will take the kingdom out of the slough of parliamentary unrest in which Hungary has been for

years to her own great loss. The Premier, Graf Khuen, is doing valiant service and proving himself a man of determined policy. Advices coming to us regret the fact that the elections were not held shortly after the outrageous attack on the Premier and Minister of Agriculture Serenyi, chronicled in this column some weeks ago. Had they been, the Hungarian electors would undoubtedly have made clear their disgust with the tactics of the Justh group. Meanwhile the government party and the newly-organized Christian Socialist party, working together, are making strenuous efforts to assure a majority in the new house which will permit that peaceful despatch of parliamentary business which the present condition of Hungary makes imperative.

Charges Germany with Unfairness.—What appears to be a condemnation by the Ministry of War of the Zeppelin airships for military purposes has been the cause of much ill-feeling between the supporters of the inventor and those of the Government. Count Zeppelin voiced his personal indignation at a dinner in his honor, at which many leading politicians were present. He complained that the ministry had put difficulties in his way and he feared the Kaiser had been influenced to look upon the Zeppelin type of airship as worthless. The count did not hesitate to threaten a public appeal to the Reichstag in case the attacks did not cease. Count Zeppelin's outburst aroused a sensation among the people, the majority of whom look upon him as a national hero.

Americans Win in Potash Fight.—Ambassador Hill notified the State Department in Washington that as a result of protestations made by it to Germany, American manufacturers and users of potash fertilizers have gained a victory in the struggle that has been going on before the German Reichstag over the export of potash from the Government-controlled mines. The United States draws practically all of its muriate of potash from Germany and imports annually 200,000 tons, valued at \$7,000,000. A bill which the Reichstag proposed to pass, would abrogate all contracts which American importers had made with German miners and so restrict exportation that American fertilizers would be immediately forced up in price. In the form in which the bill has passed, the Government retains authority to fix the price of potash within certain limits. It will then rest with the discretion of the German executive officers to determine whether the American trade shall be heavily taxed for the benefit of the German treasury.

Second Century of the Berlin "Charite."—An interesting celebration of last week was that of the two-hundredth anniversary of the royal "Charité" foundation. The Charité is Berlin's most noted hospital and its history makes it famous beyond Germany's limits. Its beginning dates from 1710, a year of dread pestilence in Central Europe. Frederick I caused to be erected a pest-

house in the suburbs of his capital to prepare for the coming plague. The city was spared its ravages and the pest-house became instead a hospital and workhouse. In the year 1726 Frederic William I, by royal foundation, converted it into a municipal hospital and medical school. The old plant, rebuilt, renewed and finally greatly enlarged in 1901, serves to-day the clinic departments of twelve universities as well as that of the noted Pathological Institute opened in 1899 in connection with the Virchow Museum.

German Pilgrims Received by the Pope.—Visiting Rome en route home from Jerusalem, after assisting at the dedication of the imposing national foundation on Mount Sion, the German pilgrimage was received in special audience by Pius X. In an address to the Holy Father, Cardinal Fischer recounted the story of the foundation, erected by the generous gifts of the Catholics of the Empire following the suggestion of the Society for the Protection of the Holy Places. He recalled the sympathy with the work shown by Emperor William, who contributed a princely donation to further the enterprise, and he used the opportunity to solemnly proclaim the grateful loyalty of the German Catholics to Emperor and Fatherland. Responding to the Cardinal's address His Holiness expressed his gratification over the success which had marked every detail of the solemn dedication on Mount Sion, the chronicle of which in the newspapers, he said, he had followed with deepest interest. He made appreciative mention of the action of the Emperor in sending his son to represent him at the ceremony, and of the similar thoughtfulness of the Prince Regent of Bavaria, who had delegated two princes of the royal house to be present. At the close of the audience the Apostolic blessing was solemnly given to the pilgrims.

Models for Germans.—The Prussian Minister of Instruction caused a sensation by quoting American liberality towards educational institutions as a model for Prussian millionaires. In a speech in the House of Deputies he enumerated the greatest of the donations of the last years, stating that such gifts to Prussian institutions of learning were almost unheard of.

Freemasonry and the Young Turks.—The London *Times* has an illuminating communication from its Constantinople correspondent. Like every other modern revolutionary movement in Europe, Young Turkey is identified with Freemasonry. The revolt against Abdul Hamid was planned in the Jewish Lodges of Salonica. Many Turks were brought into the Lodges on the plea that Masonry is a British institution and much stress was laid on the fact that the late King Edward had been, while Prince of Wales, its Grand Master. The frequent occurrence in internal politics of the masonic catchwords, *clerical* and *reactionary*, shows the influence of the organization.

QUESTIONS OF THE DAY

Corpus Christi

The institution of the Feast of Corpus Christi in the thirteenth century illustrates two phases of the Church's life: her more explicit definition of doctrine in rebuttal of insurgent heresy, and her method of controlling private revelations. Until Berengarius, who died in 1088 and retracted his errors before death, the doctrine of the Real Presence had remained in undisputed possession for more than ten centuries. Even with regard to Berengarius it is not absolutely certain that he denied the Real Presence, though he certainly held false views concerning it. But there is no doubt that he denied that substantial transformation of the elements into the Body and Blood of Christ which has since been technically termed Transubstantiation. The errors of Berengarius, as has happened so often with other heresies, led to a more precise formulation of the Catholic doctrine about the Blessed Eucharist. Some expressions, used by the adversaries of Berengarian error, were corrected.

It was Hildebert of Lavardin, Bishop of Le Mans and afterwards Archbishop of Tours, a contemporary if not a pupil of Berengarius, who first used the word "transubstantiation." The Council of Rome in 1079, when condemning Berengarius, expresses, more clearly than any document before it, the nature of this substantial change; and St. Thomas Aquinas, in his definition of Transubstantiation, uses almost the same terms as the council. Though the feast of Corpus Christi was not officially established till the second half of the thirteenth century, its institution was probably influenced by these eucharistic controversies. Although, apart from Eusebius Bruno, who, at least for a time, supported Berengarius, no theologian of importance systematically defended his heresy, yet his influence was considered sufficiently dangerous to warrant a condemnation of Berengarius by the Council of Piacenza in Italy in 1095, seven years after his death, and his teachings favored to some extent the various, though not influential, heresies of the twelfth and thirteenth centuries about the Blessed Eucharist. Hence it was felt that the time had come for a more solemn affirmation of Catholic belief in this central dogma.

Then, in conformity with the needs of the Middle Ages and in preparation for the far greater conflicts of the sixteenth century, came a private revelation made, as frequently is the case, to a woman. The instrument of Divine Providence was Blessed Juliana of Mont Cornillon. She was born in 1193 at Retinnes near Liège. Orphaned at five years of age, she was educated by the Augustinian nuns of Mont Cornillon. The Roman Breviary tells us that, with the help of the Holy Ghost, she made such progress that she seemed to have reached the perfection of all virtues, and, when she had become

a professed religious in that monastery and afterward its superior, she drew all eyes to her by her austere and holy life. Wonderful was her love of God and of her neighbor, her humility, obedience, piety, abstinence, zeal for mental prayer, and her special supernatural gifts. From her early youth Juliana had a great veneration and love for the Blessed Sacrament. In her more mature years she used her influence to exhort others to this devotion, and God, who has chosen the weak things of this world, inspired this humble virgin to promote the worship of the Most Holy Eucharist. While "prostrate before the august Sacrament, she received a divine illumination to the effect that there should be instituted in the Church a special solemnity of the Body of Christ."

She made known her revelation to Robert de Thorete, then Bishop of Liège, to the learned Dominican Hugh, later cardinal-legate in the Netherlands, and to Jacques Pantaléon, at that time Archdeacon of Liège, afterward Bishop of Verdun, Patriarch of Jerusalem, and finally Pope as Urban IV. Here comes in the Church's way of dealing with private revelations. Their possibility is, of course, admitted; but, contrary to what occurs in the irresponsible Protestant world, ever eager to welcome the marvellous direct intercourse between the Creator and His creature without controlling either fact or doctrine, the Church examines carefully and dispassionately into both. Is it a fact that this person has received a divine revelation? Although the fact of a private revelation, outside of the Scripture record, has never been the object of an infallible pronouncement by the Church, its high probability may be gathered from the heroic degree of virtue to which the alleged recipient of this favor has undoubtedly attained. A profoundly humble person would not be likely to mistake imagination for objective reality, nor to seek notoriety by falsehood. Hence it is that the Breviary insists so much on the great virtue of Juliana.

But, even if the fact of obvious sincerity and evident absence of hallucination be admitted, there remains the supreme test of doctrine. No private revelation that goes counter to the received teaching of the Church can be true. This test was most triumphantly applied to Juliana's case. Nothing could be more conformable to the mind of the Church than the institution of a special feast to commemorate exclusively the Real Presence of the Body of Christ in His Church. No doubt Maundy Thursday does commemorate this great gift; but, as it occurs in Holy Week, a season of gloom and sorrow, during which the faithful are absorbed in thoughts of Our Lord's Passion; and, as so many other functions take place on this eve of Good Friday, the institution of the Blessed Eucharist cannot then receive all the attention and devotion it deserves. This is mentioned, in the Bull "Transiturus" as the chief reason for the introduction of the new feast.

But we must not anticipate. Bishop Robert de Thorete was favorably impressed, and as bishops at that time still

had the right of ordering feasts for their dioceses, he called a synod in 1246 and ordered the celebration to be held in the following year. Though he did not live to witness the carrying out of his order, for he died on October 16, 1246, the feast was duly celebrated the next year for the first time by the canons of St. Martin at Liège.

Blessed Juliana lived eleven years after this first fulfillment of her lifelong desire, and died April 5, 1258. A little more than three years later, on August 29, 1261, Jacques Pantaléon became Pope. A recluse named Eve, with whom Juliana had spent some time, and who was also a fervent adorer of the Blessed Sacrament, now urged Henry of Guelders, then Bishop of Liège, to beg the Pope to extend the celebration to the entire world. Urban IV, who, it will be remembered, was one of the three to whom Juliana communicated her revelation, and who had always admired the feast, published on September 8, 1264, the Bull "Transiturus," in which, after extolling the love of Our Saviour as shown in the Blessed Eucharist, he ordered the annual celebration of Corpus Christi on the Thursday following Trinity Sunday, granting at the same time many indulgences to the faithful for attendance at Mass and at the Office.

This Mass and Office, composed at the Pope's request by the Angelic Doctor St. Thomas Aquinas, is a masterful combination of doctrinal exactness and poetic beauty. The death of Pope Urban IV, on October 2, 1264, shortly after the publication of the decree, somewhat impeded the spread of the festival. Clement V again took the matter in hand, and at the General Council of Vienne, in 1311, once more ordered the adoption of the feast. He published a new decree which embodied that of Urban IV. John XXII, successor of Clement V, urged its observance. Neither decree mentions the procession as a feature of the celebration. This procession, in which the Sacred Host is borne with great solemnity, was already held in some places, and was enriched with indulgences by Popes Martin V and Eugenius IV. The feast had been accepted in 1306 at Cologne; Worms adopted it in 1315; Strasburg in 1316. In England it was introduced from Belgium between 1320 and 1325. After that it spread quickly throughout the whole Catholic world.

The splendor and devotion of Corpus Christi processions in Catholic countries, such as Austria and Spain, and, not so long ago, France, now crushed under the heel of the persecutor, need not be dwelt upon here. But we may well carry our thoughts a few months forward to the solemn procession of the Blessed Sacrament which will close the Eucharistic Congress of Montreal in the early afternoon of Sunday, September 11. There, as in this country, Corpus Christi is solemnized on the Sunday after Trinity. "Procession Sunday," as it is there called by non-Catholics, is respected by them and looked forward to with interest.

But, of course, its spirit of faith, love and triumph is the secret of the faithful, and it is, whenever the weather

is fine on that day, a most impressive sight. However, the annual *Fête-Dieu* procession of Montreal will—of course if the weather permits—be eclipsed this year by the unparalleled external homage which all the Catholics of Montreal and all the Catholic visitors to the Congress will render to their Sacramental King. To adopt some burning words of Father Faber's, it will be "a day of triumph rather even than of joy, a day of power, of fearlessness, of public profession of faith, of the heavenly insult of truth over doubt."

LEWIS DRUMMOND, S.J.

Mr. Roosevelt vs. M. Briand

The French elections, as everyone who was acquainted with the situation foreknew, resulted in the return of the Radical-Socialist *bloc* in about the same numbers as before. It was all prettily arranged; the active minority were well drilled and the majority were too supine or indifferent to make even an attempt to upset the arrangements. There were just 20 free and independent voters in the commune of Blanchefontaine. Of these 19 were disqualified for various reasons, and one solitary elector sent a deputy to the Chamber to decide the fate of the nation—and, of course, to support the Government. The occurrence has illustrative value, for the voter of Blanchefontaine was apparently representative of the average French citizen. There was no protest. There never is, Max O'Rell tells us, unless against the government in power when a bad harvest or something similar occurs. This elector and his deputy give point to Mr. Roosevelt's declaration a few days before: "The main source of national power and national greatness is to be found in the average citizenship of a nation." The average Frenchman's pride in his country's honor seems lost in his greed for personal aggrandizement and he no longer possesses the will or the energy to restore it by breaking up the combination of unprincipled politicians who have been for generations sapping the foundations of the national character.

Another of Mr. Roosevelt's utterances hits both the average citizen and the average French politician: "Probably the best test of true love of liberty in any country is the way in which minorities are treated in that country. Not only should there be complete liberty in matters of religion and opinion but complete liberty for each man to lead his life as he desires, provided only that in doing so he does not wrong his neighbor. Persecution is bad because it is persecution and without reference to which side happens at the moment to be the persecutor and which the persecuted." It required daring to pronounce such a dictum before the political caucus that is now exploiting France. A few days before M. Briand had defined the true Republican as a man who not only would never turn his back on the work of secularization which had been accomplished—by means that are now notorious—during the last ten years, but "who, desiring

fresh progress, upholds this work and intends to defend it." That is, the policy of wholesale confiscation of your opponents' property and the denial to them of their natural and religious rights must be maintained, strengthened and made permanent.

And these gentlemen, who have made politics a trade in principle and an art in practice, seem quite able to uphold their system. M. Léon Bourgeois, one of their ablest and most prominent representatives, after making, in the *Revue de Paris*, the usual platitudinous pleas for parliamentary and social reform and against centralization, reveals unwittingly the secret of the corruptionists' power in France. Proportional representation, he says, will be no remedy for the evils of the electoral system, since already the spirit of initiative and personal enterprise has fallen asleep in the fetters of administrative control. This unnatural slumber has been effected by the continuous administration of drugs to the body politic in well-selected doses of promise and performance.

The judicious use of public money, the ready pledge to effect social reforms or any other reforms that will gratify the turbulent, the multiplication of offices for the convenience of active and influential voters and their friends, and indiscriminate appeals to every local passion of the hour have combined to demoralize the public life of France. It has produced a docile, unprincipled, active and ever-increasing minority whose thorough organization has rendered the listless and drooping majority impotent and made the dominant government clique omnipotent. And the thing has been so well done, the drugs have been administered so long and so effectively that the devisers and executors of the system boldly insist that it must now be continued to the end, for, however reprehensible it may be intrinsically, their subjects have become so inured to it, so besotted by its influence, that there is no hope of a cure. Parliamentary reform and proportional representation, it is claimed, will not make the average citizen better; they will only serve to represent him better and apparently he is either unwilling to be represented at all or incapable of presenting a good appearance.

"The State is left to decide too many points" (says M. Bourgeois), "and, above all, the peace and quiet of State employment is preferred to the risks of trade and business. And the habits of the Chamber merely reflect the habits of the people."

This is another way of putting the fundamental axiom—the stream will not permanently rise higher than the main source—on which the Paris lecture on the duties of citizenship was built, but the inferences therefrom of the French politician and the American statesman are absolutely contradictory. Mr. Roosevelt draws the obvious conclusion: "The average citizen must be a good citizen if our Republics are to succeed." M. Bourgeois virtually admits that his average citizen, the one who is desirous to vote and whose vote is desirable, is not a good citizen, that the Republic must succeed without his becom-

ing so, and that the success of himself and his clique is the all-important consideration.

The American lecturer would certainly not approve that type of citizenship which prefers "peace and quiet," not only to the strenuous life, but to the mere risks of ordinary commercial pursuits. But when the citizen's ideal is, to receive safe and permanent harborage in a snug government berth, and the government abundantly provides and multiplies berths with lavish prodigality in order to secure him the realization of his ideal, it is evident that the stream exhibits no tendency either to rise higher than its source or to purify the fountain, if indeed "the habits of the Chamber merely reflect the habits of the people."

The statement is quite true, at least of that portion of the people who, in constituencies sedulously nursed and at elections dexterously managed, supply the Chamber with Radical-Socialist deputies. For decades the ruling spirits of the anticlerical group have been carefully moulding the habits of the people, and now, when they have succeeded in habituating to corruption a number sufficient to ensure them control, they put up the ingenuous plea that the corrupt and tyrannical habits of the Chamber are merely a reflection of the sovereign and uncontrolled electorate.

While thoughtful Frenchmen are lamenting that all this vicious fostering of corruption by political tricksters and self-seekers is undermining and cankering the national character which in past centuries glorified the name of France, is crushing the spirit of enterprise and initiative and feeding the vices that are literally sucking her life-blood and leaving her cradles untenanted, the French Premier, having gathered in a crop of deputies according to his sowing, is devoting his attention, not to stanching the blood and binding the wounds, but to intensifying further the strife that was and is the most potent factor in national decay. The overthrow of religion, to which he and his party have been bending their energies, regardless of national interests and honor, has not been sufficiently complete. Religion and morality, the only efficient builders of character, must be utterly wiped out, State paganism must inspire the schools and, if possible, infest the churches, and then when the source is thoroughly polluted, the stream of government will flow serenely through the pleasant fields of Communism or Collectivism, and all will be well with France.

Mr. Roosevelt, speaking from the American idea of a republican form of government, told the doctors and doctrinaires of the Sorbonne, that the citizens of a successful Republic must learn to combine intensity of individual conviction with a broad tolerance of the equally strong convictions of their fellow citizens. M. Briand laid it down as essential to good citizenship and loyalty to republican principles that all voters must accept the convictions of the party in power, override the convictions of their opponents and persecute them out of existence.

Apart from the impossibility of a war upon conscience

and inalienable and insuppressible natural rights obtaining permanent success, there are numerous signs that the anticlerical deputies who have been ground out from the government machine do not truly represent the French nation, and that its salvation will be wrought on the lines laid down by the ex-President of the United States rather than on the partizan and persecuting program of the present Premier of France. M. KENNY, S.J.

A Lesson from Statistics

Germans are credited with a genius for organization, and the remarkable development of the German nation since the war of 1870 offers fair proof that the compliment is not ill-deserved. Carlyle tells us that genius "means the transcendent capacity of taking trouble," an explanation which preeminently describes the genius of the Germans. They are unsurpassed as organizers, because they never grow weary in their absorbing attention to details.

An illuminating evidence is offered in the huge volumes which issue from the office of the statistician of the empire year after year. Reports full, accurate and, in striking contrast to the product of similar officials nearer home, always timely, contain the last word on almost every conceivable interest touching the life of the people. An illustration of the effectiveness of the use made of these reports will prove of interest, since it furnishes an admirable example of the thoroughness with which vital facts are submitted to the consideration of the people. Like ourselves the Germans are giving much heed just now to the problem of reform in living conditions. Unlike ourselves, however, they are not running after reform in haphazard fashion, touching now this and now that, with scarcely a suggestion of methodical and practical search for what is immediately attainable.

There has come to AMERICA a copy of a leaflet developed from information on one simple topic contained in volume 200 of the "Statistics of the German Empire" recently published. This volume presents the new longevity tables which are to be authoritative in Germany wherever question may arise regarding the average life of man. Based on the census returns of the decade, 1891-1900, the tables show a notable decrease in the rate of mortality for the empire during the last thirty years of the nineteenth century. During that period the "probable length of life" has risen for males from 38.1 years to 48.25 years, and for females from 42.5 to 54.9 years. The manifest betterment of mortality conditions is naturally affirmed to give evidence of improved social conditions, taking that much-used term in its wider significance.

We are accustomed here in America to have information of this sort thrust upon us by the Census Bureau in Washington, but how rarely does the benevolence of that bureau continue beyond the expensive gathering of the information. Not so in Germany. Hardly had the vol-

ume mentioned made its appearance when the genius of the German organizer woke to activity. A series of popular tracts was immediately prepared and these were scattered broadcast. The underlying cause of the reduced mortality was traced to the social reforms introduced of late years, and the happy result thus achieved was used as a motive to renewed efforts for wider reform.

The new longevity tables, it was argued, showing as they do, better health conditions in the nation and in consequence an advance in developmental capacity, offer an excellent proof of the beneficial results brought about through recent legislation. The laws enacted in favor of better hygiene conditions in factories, protection of labor, old-age pensions and insurance, as well as those leading to systematic self-aid on the part of working people are measures indicating a growing appreciation by governments, parliaments and municipalities that man is the most valuable asset of kingdom and state and city. No wonder, then, that his life and well-being are to be safeguarded with solicitous care. This sentiment has already wrought to such excellent purpose in Germany that the death rate has fallen from 31 in every thousand adults in the year 1871 to 19 in every thousand in the opening year of the present century. Much, however, remains yet to be done. The present records show that among children the mortality is still deplorably high. Of 10,000 male infants born in the empire, 520, and of a like number of females, 489 die in their first year; while in the second year, 211 males and 201 females swell the number. The figures are of themselves a mighty argument to arouse the people to a realization of the sweeping social betterment yet to be worked out in their country.

But the story told in these statistics allows still another development. Someone had noted in its telling how manifestly disproportionate a part of the army and navy forces of the empire is drawn from among the country-born and bred. Fully 75 per cent. of the non-commissioned officers and men in service December 1, 1906, had come from country hamlets, from the small villages and from towns whose population does not exceed five thousand. As imperial regulations are rigidly severe in enforcing military service upon all German youth capable of bearing arms the overwhelming strength of country-bred soldiers and sailors in the army and navy argues a remarkable unpreparedness for military service on the part of those who have spent their youth in the unwholesome surroundings of the larger cities. As a matter of fact these cities regularly average only about 65 per cent. of the recruits naturally expected from their population. At once the "tracts for the people" drive home the moral: "If the defensive strength of our nation is to be safeguarded, it is evident that we are not to rest content with legislation which looks only to the improvement of living conditions in the great populous centres which the commercial and industrial life of to-day have brought into existence. We must learn the lessons our own

records inculcate and secure as large a population in our agricultural districts as the lands will bear and the welfare of the nation demands." It is quite a startling development of the "Back to the Land" cry that we hear now and then in America.

Nevertheless the writer of the leaflets is in nowise blind to expediency. While he urges wide colonization of agricultural districts, he recognizes the stubborn truth that Germany's trend to-day lies in the direction of commercial and industrial development. Most of those who make up the annual increase of population, now close to 900,000 in the empire, will unquestionably turn cityward to follow the tendency. Therefore, the lesson runs, whilst colonizing the farm lands, make the living conditions in crowded cities such as to put an end to the decadence of manly vigor which present statistics confirm. The reforms imperative to this end are sanitary regulations in the housing of the poor, better light and air facilities in homes and workshops, the conservation of forests and woodlands, more careful supervision of the public health, more drastic enactments for the protection of our workmen, a closer supervision of woman and child labor, the lessening of danger in all industrial occupations, the rational shortening of working hours—in a word, a general improvement of the material and spiritual condition of the struggling poor.

All of which sounds very like a socialistic plan of battle, many may say. It is not. As was affirmed in a recent article in AMERICA, "these and kindred reforms are quite compatible with the existing social order; some of them exist under it and Socialism has no right to claim as its own whatever aims at the improvement of social conditions." It is a plan mapped out by Christian leaders, Catholic and non-Catholic alike, of a people the great majority of whom are too drenched with common sense, too loyal to moral principle to be affected by vain dreamings. And it is all evolved from the "genius" which finds inspiration in the dry statistics underlying the publication of longevity tables! M. J. O'CONNOR, S.J.

Masons and Methodists in Rome

While in Rome, Mr. Roosevelt committed another blunder which has escaped with little comment by the Catholic press, that is, his fraternizing with the local Masonic body. Even if there were some persons disposed to find an excuse for our impulsive ex-President for other mistakes, from Protestants as well as Catholics not a word is heard except that of strong condemnation and even indignation at his cordial, brotherly welcome of the notorious Freemasons of Rome. All the world knows well what a wholly different class of men many of the Masons are in England and America from those on the Continent of Europe. Many English Masons in Rome are careful to conceal the fact, for here the body is allied with the most outspoken enemies of law, order, good government and all religion. After his affront to all Catholics

by his discourtesy to their Supreme Head, why did Mr. Roosevelt choose the Eternal City as the only capital on the Continent to fraternize with the Masons and all that is thus implied? Professions of sympathy with and appreciation of Catholics stand for little in the face of an open act of hostility to the Catholic world and to the Sovereign Pontiff.

Probably even now there are some Americans at home wondering why the Methodist body in Rome is treated as of so much importance, while there is no feeling of animosity towards the other Protestant sects. The Methodists from the United States came here with a plainly avowed purpose, to which they have adhered tenaciously ever since—that of fighting the Papacy by every means possible, and of enticing from the Catholic Faith the Italian people, old and young. No methods seem too vile if they serve this purpose. They are supplied abundantly with funds from home, and have a large building on the Quirinal Hill admirably equipped to lure the poor Italian. Gymnasium, swimming baths, and schools of various sorts, industrial and otherwise, and the inevitable "chapel," though this is a small one. It is like the old case of "soupers" in Ireland. Money is given with lavish hand, and much material aid of other sorts.

Their printing press is active and they publish in their weekly newspaper, the *Evangelista*, vile misrepresentations of Catholic teaching and wicked slanders of her clergy. They spread broadcast leaflets written in Italian posing as exponents of Catholic belief but which are in truth amazing and impudent travesties of the Faith.

Another favorite scheme of these Methodists is to get in touch with any priest who has fallen from grace: no matter how evil his life has been, he is taken to their hearts, made much of, and used in their unholy propaganda. They make great capital out of these defections from the Faith, but as far as actual facts can be got at, there seem to be only two authentic cases, and these were men already in disgrace in the Church.

If the old adage holds true that a man is known by the company he keeps, let that be applied to this aggressive body in Rome. There is a scurrilous newspaper published here, the *Asino*, appealing to the public with blasphemous caricatures of the Pope and the Church. The editor, Podrecca, is a member of the House of Deputies. The Methodists are hand in glove with this man and his publication. A few specimens of his caricatures will serve to show the sort of pabulum that he offers the public. In one, the Pope is represented as a drunken old man with a pigeon on his head, this in ridicule of the Holy Ghost. The seven Sacraments are jeered at in a most indecent manner. In another caricature, a young woman is depicted as going to Confession while a priest is leering at her. A favorite illustration is that of our good Holy Father—so well known the world over as the reverse of this—as perpetually counting over piles of gold. Again they dare to represent the figure of Our Lord on a donkey with Podrecca at his side holding a copy of the *Asino* in

his hand, while the Pope, with tiara on his head, points at them saying: "These are my enemies." The professed purpose of this scandalous newspaper is "to expose the immorality of the Vatican and the Church of Rome." Is it to be wondered at that the Methodist body here is viewed in an entirely different light from all other Protestant sects?

What inroads have they succeeded in making into the faith of this Catholic people? A good deal of mischief has been done, of course, but from all trustworthy sources, the actual number of sincere conversions seems small. They have destroyed the faith of some weak Catholics, but without succeeding in making Methodists of them. Young and old flock to their meetings, some to be taught and others to be amused, for the Italian folk are eager for both. Then, too, they are lavish with their money and as many of the Roman people are sadly handicapped by their poverty, the chance to get on in life is often too tempting to be refused. Many are the backsliders, however, after the food has been eaten and the lessons learned.

Now what are Catholics doing here to combat this? The contrast between the amount of money on hand in the two bodies is very marked. The Methodists are very rich, and the Fairbanks and Roosevelt affairs have served to swell their bank account. Catholics are working zealously, though under a terrible disadvantage from lack of the pecuniary resources to carry out all that they would so willingly do for the cause. If only friends in America would send out generous contributions, it would indeed be furthering work for God.

"The Catholic Free Night School for Foreign Languages" was started fifteen years, with a capital of one hundred francs on hand, by the Rev. De Mandato, S.J., who came to Rome for the special purpose of counteracting the Methodist educational methods. Whenever possible a Catholic school was opened in the near neighborhood of one taught by the Methodists. That has succeeded admirably in drawing away pupils from the latter. The Chief Councillor of this school is Archbishop Stonor, of Trebizond, the Director, the Very Rev. Mgr. Nardone, and the second Councillor and most active worker is Mr. W. Osborne Christmas, an Englishman, long resident in Rome, and private chamberlain to His Holiness. Mr. Christmas has taught untiring in the evening school for fifteen years, and now averages about twenty-six lessons a week.

The object of the school is to give young men unable to pay for tuition, an opportunity to learn foreign languages, in order to obtain lucrative situations. Three years ago the school was consolidated with the "Riunione Romana dei Giovani Studenti." The present need of this institution is a large building with gymnasium, etc.

When schools were started by Catholics the outcry was raised that good Catholics were the enemies of Italy, and Nasi, the Minister of Public Instruction, tried to close their schools by saying they were political. At first there

was no direct religious teaching in the school though the sessions were opened and closed with prayer. The religious influence was there but might be called negative. Two years ago, a change was made for the higher class of students, and religious instruction twice a week became obligatory, while for those who worked at a trade during the day, having thus less time, once a week was the rule. This change of plan has brought down the number of pupils from four hundred to two hundred, but it is hoped that the defection is only temporary.

The club for boys in Trastevere, for which Cardinal Merry del Val worked so faithfully for years before his arduous duties as Secretary of State made his frequent personal attendance impossible, has been consolidated with that of the Christian Brothers.

A body of Christian Brothers from Ireland has a fine building with a roomy playground and garden and a prosperous school in a populous quarter in what is practically a new part of Rome—the Prati—where new streets have been laid out and blocks of houses built since the occupation of Rome in 1870. Their day pupils number two hundred and they receive definite religious instruction. They conduct night schools also for lads working in the daytime, and in these the atmosphere is Catholic, and the meetings opened and closed with prayer, though there is no direct religious teaching: but they always make an annual retreat, and prepare for their Easter duty.

Last year at the Holy Father's Jubilee, a Boys' Club was founded in Rome called the "Circolo Pio Dieci," and the Pope's motto, "*Instaurare omnia in Christo*," was inscribed on their banner and blessed by His Holiness. These youths average from sixteen to twenty years of age. Many sorts of games are provided for them as well as lectures given and lessons in foreign languages.

This is necessarily an inadequate report of the work done here. Women of Religious Orders are also trying to do their share, aided, too, by lay workers, to teach working women useful trades, dressmaking and otherwise, and training for domestic service.

A mischievous suggestion urged lately by the Methodists upon the government here is that the people should choose their own pastors, an insidious way of doing away with the bishops. Luzzatti, the present Prime Minister, wrote formerly for the *Evangelista*, though he is a Jew. The Methodists are now calling upon him to put in practice what he teaches, and they have thus forced him to come out with an anticlerical declaration. In fact the Methodists are making their headquarters a centre of political intrigue.

Two other movements freighted with danger to the Faith in Italy are directly traceable to the Methodist body here. An excellent work had been set on foot to bring Catholic influences to bear upon the men in the army, to visit them and to encourage them to fulfil their religious duties, and to instruct them in the Faith. The Methodists set up the hue and cry that this was an anti-patriotic movement, and succeeded in inducing the Min-

ister of War to put a stop to this, so that the soldiers are now forbidden even to visit the house of any Religious body.

Almost more insidious yet is the sapping of the Faith at the foundations among boys and girls who have been convicted of misdemeanors or petty crimes. The Methodists have formed a society to visit these children in the jails and to take them in charge on their release, hoping to make Methodists of them. They have succeeded in winning over the judge of the court where they are tried, Majetti by name, and he is now a member of their society which has ramifications all over Italy.

Ex-President Roosevelt, on leaving Italy, sent a telegram to Prime Minister Luzzatti, expressing in most effusive terms, that the most delightful moments that he had spent in Italy were those passed in his society. He has thus shown plainly what company he prefers.

J. G. ROBINS.

Rome, April 27, 1910.

An Anglican Clergyman in Spain

II

In Oviedo Mr. Townsend visited the Benedictine house to honor that remarkable man of the eighteenth century in Spain, Padre Feijóo, who passed fifty years in these cloisters combating ignorance and exposing pseudo-miracles—and this in the age of the Inquisition. Indeed, the reports of this Anglican clergyman on the Inquisitors whom he met in various parts of Spain, present a disconcerting picture to the prejudiced reader. At Gijón he was entertained by a captain of marine, Don Francisco Jovellanos, of the same family as the well-known statesman: "An old officer in every country is a pleasant companion, and in no country more so than Spain. In this gentleman I found all that a foreigner can wish for, good sense, politeness, and great information."

At Salamanca: "I ventured to present myself to Dr. Curtis, president of the Irish College, who received me with politeness, took me under his protection, and during my ten days in Salamanca considered me as part of his household. . . . Their method of giving lectures is perhaps peculiar to themselves, but worthy to be followed in our universities. The students have questions prepared for their discussion twice every day, and on these they are informed what books to read, then supposing the subject to admit of a dispute, it is carried on by two of them under the direction of a moderator who guides them to the truth. . . . Dr. Curtis lives with his pupils like a father with his children. . . . It is to be lamented that he and they should be reduced to the necessity of seeking that protection in a foreign country to which they are entitled in their own. This kind of persecution is neither politic nor just. Would you conciliate the affections of those who differ from you in their religious creed? No longer persecute. . . . The edu-

cation of Catholics in Ireland for the purpose of their ministry should meet with all possible encouragement." Wildly liberal ideas, these, for his day!

It was in Salamanca that Mr. Townsend met an Augustinian monk named Diaz (and we must not forget that Spain's best poet, Louis de León, was also an Augustinian of this city) who "for learning, good sense, and liberality of sentiment would be an ornament to any country." He gives some enlightening data of the formerly prosperous cloth trade of Segovia, which in 1620 had employed thirty-five thousand weavers; and then goes into the causes of Spain's depopulation and hence her decay. He starts with the plague of 1347, which reduced the Peninsula to one-third of its population, and with the epidemic of 1649, when more than 200,000 perished. The seven hundred years' crusade war (714 to 1492) against the Moslem invader prevented settled trade and its result of an increased birth rate. After 1492 the too sudden and too copious emigrations to the New World drained the land of its agriculturalists. And following swift on this came two centuries of war, started by that most un-Spanish king, Charles V, who poured out, all over Europe, the best blood and treasure of his distant inheritance. The expulsion of 200,000 Jews, and later, in 1613, of half a million Moriscos, the constant insecurity of property along the southern coasts from African pirates, were added causes; but they were comparatively minor disasters from which Spain could have recovered.

Other countries, prosperous to-day, were then groaning under worse evils. The result of the tyrannic trampling out of the national parliament, the Cortes, by the Hapsburg rulers cannot be exaggerated. To meet the wars of their selfish kings, the people were burdened by a ruinous system of finance. A tax of 14 per cent. on all commodities can soon kill commerce. Philip II imposed a fixed market, which is bad for trade; there were no agrarian laws, no yeomanry, too much land was in pasturage, the private estates were too large; thus three nobles, the Dukes of Osuna, Alba, and Medina Coeli, owned all Andalucia.

Mr. Townsend gives a host of lesser reasons, such as the ill-effect on trade which royal monopolies have (the Spanish kings had the sole right to tobacco, brandy, lead, swords, pottery, glass, cloth, etc.); the influx of American gold from adventuring not from solid work, and the national prejudice against trade. "A Spaniard may possibly grow rich in trade, he may make progress in the sciences, but were he left to follow his natural inclinations he would certainly betake himself to a military life, and for that if generosity, if patience and fortitude, if a spirit of enterprise are requisite, in all these the true Spaniard will excel." As we read these thoughtful, economic causes of Spain's decay, the question naturally arises why partisan historians have passed them over so lightly, to dwell solely on the expulsion of the Jews and Moriscos and the Inquisition?

Going south to Seville our old traveler writes: "The

morning of my arrival I examined my letters; among the persons of authority to whom I was recommended, I judge, as an ecclesiastic, my first attention to be due to the archbishop, and therefore I hastened to his palace. . . . After some conversation he desired to see the address of my other letters, and calling a page, he ordered that a coach should be got ready and that one of his chaplains should attend me, to deliver my letters, and to show me everything worthy of attention in the city. When I left him, he desired me to come back to dinner, telling me that during my stay that coach would be wholly at my service. Agreeable to this invitation, I returned, and not only dined with him that day, but almost every day during a fortnight's residence in Seville.

"Among all the hospitals I was most pleased with that of La Sangre. . . . The wards are spacious and the whole is remarkable for neatness."

At Cádiz, he wrote: "The most interesting establishment in Cádiz and the best conducted of its kind in Spain is the *hospicio* or general work-house (due to the loved governor of the province, Count Alexander O'Reilly). This building is large and handsome. In it are received the poor of every nation who are unable to maintain themselves, orphans, deserted children, the aged, the blind, the lame, aged priests reduced to poverty, even strangers passing through the city may be entertained two days. Neatness universally prevails, and all who are received are clean and well clothed, and have plenty of the best provisions. Care is taken to instruct them in the Christian doctrines and every six months the young people are publicly examined. Their education is to read, to write, to cast accounts, and such as manifest abilities are not only instructed in the principles of geometry, but if they are so inclined, are taught to draw. The boys are trained to weaving and to various crafts, the girls spin flax, cotton, wool, knit, make lace or are employed in plain work. There were 834 paupers the time of my visit, March 20, 1787. To encourage industry an account is kept of each individual wherein he is made debtor to the house at the rate of seven pence a day, and has credit given him for all the work he does, and should the balance be, as often happens, in his favor, it is paid him."

Self chastisement, the use of the discipline, which he still found a practice in many Spanish cities, was ever a stumbling block to this kindly man. Thus: "The Bishop (of Malaga) although distinguished for his benevolence and piety, and in the opinion of mankind free from every stain, yet is said to practise the discipline with more severity than the most zealous of the monks." I do not think any Catholic will grumble at carping such as this! Of the Bishop of Granada he writes that the wonder is that his income can suffice for his lavish charities: "Besides private pensions to families, he provides nurses in the country for 440 orphans, he sends poor patients to the hot baths at the distance of eight leagues beyond Granada, where he actually maintains four score, and he daily distributes bread to all the poor who as-

semble at his door." To this custom our political economist is sternly opposed and sees in it the cause of the swarms of beggars. However, he continues: "One article of his expenditure deserves the highest commendation. It is for free schools established in every part of his diocese."

On his return to Barcelona, along the southern fertile fringe of Spain, having had such pleasant encounters with the ecclesiastics all over the country, he determined to meet the bishop of that city. He "had been represented as a bigot whose sole employment was to count his beads. My friends assured me that as a Protestant I had no chance of being well received. . . . I not only found him easy of access and more than common conversable, but so far removed from bigotry that before I quitted him he pressed me to return and to stay some days with him. . . . He is placid and grave, yet pleasant and agreeable and peculiarly distinguished for benevolence; fond of retirement and much attached to books. . . . The Bishop of Gerona (on a visit to assist at a church dedication) although advanced in years, is full of wit and humor. . . . The meeting of two prelates is a phenomenon in Spain, because the moment a minister of the altar accepts a mitre, he devotes his life wholly to the duties of his office, confines himself altogether to his diocese, and is lost to his friends and to his family."

Mr. Townsend quitted Barcelona and took the same route out by which he had entered Spain two years before. One final quotation:

"Arriving at the summit of the Pyrenees, I cast one longing, lingering look behind, and quitted with regret a country, where, independent of multiplied civilities for which I felt myself indebted to my friends, I had been led so often to admire the boundless generosity of the inhabitants. To express all that I feel would appear like adulation; but I may venture at least to say, that simplicity, sincerity, generosity, a high sense of dignity, and strong principles of honor are the most prominent and striking features of the Spanish character. . . . Considering the similarity of character between the two nations, the Spanish and the English, I cannot but lament sincerely that a better understanding should not subsist between them."

O'R.

It is understood that the Imperial Ministry of Home Affairs is preparing the bill soon to be presented to the Reichstag formulating the proposed constitution for Alsace-Lorraine. The dispositions of the new measure will be in harmony with the promise recently made by the Chancellor to the parliament: that Alsace-Lorraine shall be allowed a large measure of home rule. State Secretary Delbrück of the Home Department is soon to visit the Reichsland in order to confer with influential persons there regarding the measure.

CORRESPONDENCE

The Press of Madrid and Barcelona

The past year's experience with Spanish news has undoubtedly caused American Catholic editors and readers no end of perplexities. What news was reliable? What information was false? The American and English press reports of the July disorders in Cataluña and of the execution of Ferrer have shown the intelligent Catholic readers that little credence can be placed in telegraphic information in regard to Spain. That false Spanish news appeared in the columns of the American and English press caused no surprise to those in Spain familiar with the methods of the Continental news agencies. The only surprise came from the fact that in face of repeated and convincing contradictory evidence these false statements continued to appear and assumed even more extraordinary proportions. That the Havas, Fournier, Nordica Continental, Stéfani, and the Wolff news agencies were dominated by Freemasonry was known; the July disorders and the Ferrer case only confirmed what had been pointed out by Catholic editors in the Congress of the Spanish Catholic Press, held in Zaragoza in the autumn of 1908. This fact was then used as an argument for establishing under Catholic direction a telegraphic news agency of national and foreign news in order to resist the evil influences of the anti-Catholic Continental agencies. These agencies, it was pointed out, are ever ready to color and change their news to meet the purposes of Latin Freemasonry in its war against the Church. It is the writer's opinion that the responsibility for most of the false statements in the American and English press in regard to affairs in Spain may be laid at the door of the Fabra News Agency. This agency is associated with Reuter and with the Havas agency of the Jew, Grosser.

The Fabra Agency in Spain is dominated by the anti-clerical trust papers of Madrid and by the Liberal and atheistical Republican dailies. Even in Spain itself the Fabra Agency seldom if ever furnishes news favorable to the Church. If Catholic news is furnished it is sent in such a way that it appears to be of little or no importance. A case in point is the present Catholic movement against the neutral schools. Monster mass meetings have been held in almost every city and town of Spain to protest against the action of the Liberal ministry in permitting the reopening of these irreligious schools. These monster meetings mark the most widespread and significant manifestation of Catholic sentiment that has been witnessed in Spain in many a year. In comparison to this great Catholic movement the dozen counter-demonstrations of the turbulent Republican and Socialist forces sink into insignificance. Yet strange to say telegraphic reports of Fabra would lead one to believe that the anti-Catholic meetings of a noisy minority represent the spirit and sentiment of Spain.

There is another source of information which supplies news and views to France and England and thence by cable or mail to the United States. I refer to the anti-clerical trust papers of Madrid. These papers are frequently quoted in the Paris and London press as unbiased witnesses of affairs in Spain. These anti-Catholic quotations quickly find their way to the United States. In view of this no unfrequent occurrence it may be useful to American and English Catholic readers to know

what Spanish papers are reliable when there is question of obtaining the truth in regard to affairs in Spain. We will limit our review with one exception to the principle dailies of Madrid and Barcelona, both of which cities possess an abundant and varied supply of newspapers. In using the term Catholic we will include only those papers which admit ecclesiastical censorship, namely, correction of previously published articles, which through haste or error, may contain some statement against faith or morals.

The most important Catholic daily of Madrid is *El Universo*. Its circulation is large; its news and reviews are reliable. While it upholds the present dynasty, it strives to remain impartial in matters of Catholic politics. American Catholic editors and readers may take *El Universo* as a safe guide. *El Correo Español* is the principal paper of the Carlists. It is staunchly Catholic; its news is reliable. Its political articles defend the claims of Don Jaime. *El Siglo Futuro* is the Catholic daily of the Integrists, formerly members of the Catholic party, but now willing to aid any dynasty which will keep Spain free from Liberalism. It is a fervently Catholic paper, sincere in the presentation of its news. Its political articles suppose a knowledge of Spanish affairs, and consequently may confuse American readers not familiar with the history of complicated Catholic politics in Spain.

Passing to the secular journals, we meet *A. B. C.*, an independent daily, whose news and views find a large class of readers. A few years ago this paper was in bad repute among Catholics; at present, however, it has undergone a change and shows more conservative tendencies. *La Epoca* and *La Correspondencia* are the principle dailies of the Conservative party. As this party is formed from Catholics and Moderate Liberals, the political editorials of both these important dailies may at times sound a note which may not ring true to a well-trained Catholic editor. Barring an occasional touch of moderate Liberalism their news items and general view of affairs in Spain may be accepted as reliable. The same cannot be said of the extensively circulated trust papers, namely, *El Liberal*, *El Imparcial* and *Heraldo de Madrid*. These papers, as we have already stated, are frequently quoted by the French and English press. They are brazenly unscrupulous when there is an opportunity to misrepresent Catholic affairs in Spain. Their ideals are French, and their editorials and news items show the strong influence of French Freemasonry. *El Imparcial* may be classed as Liberal and anti-clerical, while *El Liberal* and *Heraldo de Madrid* add Republican tendencies to the anti-clericalism. The Republican dailies *El País*, *El Motin* and *El Radical*, the organ of Lerroux, are violently irreligious and teem with foul calumnies and slanders against the Church and the clergy. Their circulation is found chiefly among the slums and taverns of Madrid.

In Barcelona two papers, *El Correo Catalan* and *Diario de Barcelona*, may be classed under our definition of Catholic. The former is the daily of the Carlists. Its news is accurate; in politics it supports the claims of Don Jaime against the reigning royal family. *Diario de Barcelona*, more familiarly known as "*El Brusi*," has an extensive circulation and is the oldest of the Barcelona newspapers. It dates back to the year 1792. Some few years ago it was not in good repute among Barcelona Catholics, because of touches of Liberalism; but now it is of the type of *El Universo* of Madrid, with tendencies, however, towards the Conservative party.

The leading secular daily of Barcelona is *La Vanguardia*.

dia. It has a numerous class of readers; its news and views are usually reliable. It is classed as politically independent. *El Liberal*, the daily of the Liberals, may be dismissed as anti-clerical and unreliable in its views. *El Noticiero Universal* and *Las Noticias*, while supposed to be politically independent, show Liberal tendencies. *La Tribuna* also poses as independent, but should be classed with *El Liberal*. The Republican dailies *El Diluvio*, *La Publicidad* and *El Progreso* cater to the varied groups of Atheistical Radicals, who were responsible for the violence of the "Red Week" in Barcelona. Like the Republican journals of Madrid their columns reek with vulgar calumnies against the Church. *El Progreso* is probably the most violent of the three. It is the official organ in Barcelona of the revolutionist Lerroux (see AMERICA, Oct., 1909, p. 5).

For those readers of AMERICA familiar with the Spanish language and desirous of keeping in touch with affairs in Spain I would recommend a modest Catholic weekly published in Madrid, *La Lectura Dominical*. It gives an interesting weekly summary of the political situation in Spain. Its editorial offices are in Calle de San Bernardo, num. 7, Madrid. Its foreign subscription is ten pesetas (\$2.00) a year.

CHARLES J. MULLALY, S.J.

King Edward's Recent Visit to Lourdes

The death of King Edward VII, coming close after his recent visit to Biarritz and Pau for the recovery of his health, gives interest to certain details of his stay, published in *La Semaine Religieuse* of Toulouse before the news of his serious illness was announced:

On Saturday, April 9, 1910, the King of England, who had been at Biarritz for some weeks, visited the Convent of Our Lady at Anglet. He remained there from 3.30 P. M. till 5 P. M. inspecting the various objects of interest. He showed special admiration for the beautiful embroideries executed by the Sisters, among them certain pieces wrought after a design by his own mother, Queen Victoria, who had also visited the convent. The King gave the Sisters information as to how they could make the skins of the white rabbits, which are numerous in the Convent grounds, a source of revenue to the institution. Later he visited the orphanage, which is under the care of the Sisters, and was visibly affected on beholding there a picture presented by his mother.

From the orphanage he went on foot to the Convent of the Bernardines, about 600 yards distant, inquiring on the way thither how these contemplatives differed from the Trappistines, with whose rule he was acquainted. On arriving at the Chapel of St. Bernard, the chaplain showed him the spot where the late Queen Victoria had knelt in prayer, and his eyes rested with emotion on the tablet in the wall commemorative of the Queen's visit. When he had read the inscription he remained silent for a while, as if in prayer, and manifested a desire that his visit be commemorated by a similar tablet.

As a procession of the Bernardine nuns passed before him, Father Etchebarne, the chaplain, explained their rule of perpetual silence, and then the silent figures heard the voice of their head chaplain break the stillness: "My dear children, he who visits you to-day is the King of England; do not forget to pray for him and for his family." At once the Sisters fell on their knees, and kissed the earth, the action prescribed by their rule

when they take leave of a superior who has spoken to them. This act of profound humility visibly affected the King.

He next visited the cemetery of the monastery, where long lines of black crosses are the only sign of the bodies buried beneath. On his way from Pau to Cauterets, on April 21, the King passed by Lourdes. On his return to Pau he visited the Grotto of Our Lady, the renowned Basilica, the Church of the Rosary, and was present with uncovered head when a procession of pilgrims passed by. In an interview with Bishop Schoepfer of Tarbes, King Edward showed a lively interest in the shrine, and on his return to Pau expressed the great satisfaction he had derived from his experience at Lourdes.

Honoring the Memory of Pope St. Marcellus

ROME, April 28.

Rome has been commemorating with becoming pomp and magnificence, as well as with great devotion and loyalty, during the past week, the sixteen hundredth anniversary of her great Pope and martyr, Saint Marcellus, the last in the long line of pontiffs to die for the Faith.

The celebration opened appropriately on April 17 with a lecture by the well-known Roman archeologist, Signor Romolo Ducci, in the Circus Maximus, where on the same day of the month in the year 304 A. D., a great demonstration was made against the Christians. On April 19, a lecture was given on "Pagan Persecutions and Christian Victories," by Cavaliere Cremonese. Two days later a new altar of the Crucifixion was consecrated in the Church of San Marcello al Corso by His Grace Archbishop Pellegrino Stagni of Aquila. This church of St. Marcellus in Rome is built on the spot where he himself consecrated a chapel in the house of the noble lady Lucina, who had offered him this place of refuge when persecuted by the Emperor Maxentius, into which later, by order of the Emperor, the animals of the public stables were driven, and where the saint soon died among the beasts of burden.

The solemn triduum was begun on April 22 by the celebration of a pontifical high Mass by his Eminence Cardinal Respighi, Vicar of His Holiness. Pontifical Vespers were celebrated by Archbishop Seton of Heliopolis; the panegyric pronounced by Mgr. Niccolo Marini, Secretary of the "Suprema Segnatura Apostolica," and Benediction of the Blessed Sacrament given by a Cardinal. Solemn services of the same order were held on the two following days, Cardinal Martinelli pontificating at high Mass on the first.

On April 26, the feast of St. Marcellinus, the predecessor in the papacy of St. Marcellus, there was a commemoration of him in the catacombs of St. Priscilla on the Via Salaria outside the walls of Rome, where he was buried, and where the body of St. Marcellus rested till removed to the church built in his honor, where it was placed in a basalt urn under the high altar. There was an address by Commendatore Marucchi, the first living authority on the history of the Catacombs.

On the first of May is planned a commemoration of May 1, 305, the day of the decisive defeat of paganism in Rome and the West, and the victory of our glorious Saint and Martyr, Pope Marcellus. Signor Romolo Ducci will conduct a party through the Circus Maximus, then to the Porta Capena, the Via Appia, and

to the church where tradition places the scene of "Quo Vadis," and the Church of St. Sebastian, recounting on the spot some of the incidents in the last great persecution of the Christians in Rome.

R. G. J.

Some New French Books

MAY 6, 1910.

A novel by René Bazin is always welcome; he has the merit of combining a thoroughly healthy tone with much literary skill, descriptive charm and subtle power of analysis. All his books have a leading idea, religious or social, around which he weaves a fictitious element, graceful and interesting, conveying a useful lesson, while awakening the reader's interest, absorbing his attention and pleasing his taste. In his last book, "La Barrière," he treats of the religious topics that, at the present moment, are perhaps more to the front in France than elsewhere. While the Government is busy un-Christianizing the country, the rising generation is grappling with a thousand religious, moral and social problems, at the expense of its respect for authority.

It would seem as if the spiritual anxieties of the younger Frenchmen had increased in proportion as their hold on old-fashioned ideals of respect and submission had loosened, hence the conflicting opinions, the wild theories that must exist wherever the infallible Catholic Church no longer controls mental activities.

As a contrast to the young Parisian who has lost his childhood faith, M. Bazin introduced an Anglo-Saxon, Reginald Breynolds, who, at the cost of much mental suffering and heavy material losses, becomes a Catholic; in both men, religious anxieties are busy, with very different results. M. Bazin successfully unravels the intricate workings of his hero's mind, but, as is natural, he is perhaps more lifelike when he describes the emotional man of his own race. He makes the Englishman somewhat more communicative than is the wont of his compatriots, in whom anxiety and pain generally produce extra reticence.

M. Bazin is at his best in describing the religious and charitable works that are quietly and steadily holding their own in Paris against the powers of evil. This side of Paris life is comparatively unknown to the passing stranger, but to those who are acquainted with its mysteries it is full of marvellous interest. How many Catholic tourists are aware that every night a number of men of all classes, millionaires and beggars, nobles and plebeians, keep a holy vigil in the votive Basilica of Montmartre and pray before the Blessed Sacrament? M. Bazin's foreign reader will share the enthusiasm of his English hero on discovering the better side of Paris life.

Another recent novel "Le Trust," by Paul Adam, a writer of rare power, has excited some attention. He deals with the struggle for life that is daily becoming more intense in the whole world. According to M. Hanotaux, an able critic, it represents "one of the widest and most estimable efforts made in modern French literature." It cost its author five years of hard work; it describes man's struggle with the forces of nature and his final victory, and presents splendid descriptions of the almost superhuman efforts of the pioneers of civilization. Paul Adam has undoubted talent. He is full of ideas; but his form, strong and somewhat crude, makes harder reading than René Bazin's polished language.

It is always interesting to note the evolution of a writer of talent towards a higher and healthier ideal. Paul Margueritte is among the most successful modern French writers and his last novel "La Faiblesse Humaine," is written with his accustomed charm. In some of his former works, M. Margueritte was a passionate advocate of divorce. The tone of this book is different, its heroine rejects the possibility of breaking her marriage tie, however unworthy her husband has proved himself. She is a noble and charming woman, although alas utterly devoid of any religious convictions. She acts for the sake of her children and from an innate feeling that divorce is dangerous and immoral.

"Vie Privée de Talleyrand," by Bernard de Lacombe, is compiled from the valuable papers that were bequeathed by Mgr. Dupanloup, Bishop of Orléans, to the author's father, himself a well-known Catholic writer. It deals with Talleyrand's life in England and America, during his exile, with his marriage and his death-bed conversion, a conversion which was brought about by means of the old statesman's niece and grand-niece, the Duchess de Dino and her daughter Pauline. By Talleyrand's own desire Mgr. Dupanloup, then a priest in Paris, was chosen to receive the dying man's solemn retraction. The reader's impression, after perusing M. de Lacombe's account of the scene is that Talleyrand was thoroughly sincere in this last act of his long life. The man, who, in turn, had served the Revolution, the Empire, the Government of Louis XVIII and that of Louis Philippe, whose political principles changed like the winds, probably never lost the Faith, although during nearly half a century he violated the laws of the Church with apparent unconcern. His death-bed conversion was carefully thought out and prepared and there seems no reason to doubt its sincerity.

Although Talleyrand's attitude as a priest and as a politician cannot be excused, it may be said, in his defence, that his call to the priesthood was the result of his parent's arrangements, rather than of any personal vocation; he was the younger son of a noble family and lame into the bargain. Hence, according to the custom of his time and caste, he was from boyhood destined to an ecclesiastical career without his inclinations having been consulted. Few men have been so much discussed and disliked during their lifetime, and it is all the more curious to observe the charm that he exercised upon all about him. The journal of his niece, the Duchess de Dino, *née* Princess de Courland, has lately been published in four large volumes by her granddaughter, the Princess Radziwill. It is interesting, as the Duchess was closely connected with French politics during her uncle's lifetime. She enjoyed his affection and confidence, to which she responded with the warmest admiration. His influence moulded her mind, while his subtle wit, keen perception of men and things, and unabated interest in public affairs made any other companionship devoid of charm.

The Marquis de Ségur's new book "Au Couchant de la Monarchie," touches on wider topics. It is a masterly sketch of the reign of Louis XVI, during the years that immediately preceded the Revolution. The King's well-meaning efforts to bring about the necessary reforms are worthy of esteem, but his weakness of purpose, his hesitations and lack of energy make the reader feel that he was not a leader of men. M. de Ségur's complete mastery of his subject and his vigorous and picturesque style make his books deeply interesting.

ANGLO-FRENCH CATHOLIC.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MAY 21, 1910.

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Denial by the Apostolic Delegate

APOSTOLIC DELEGATION, UNITED STATES OF AMERICA.

WASHINGTON, D. C., May 11th, 1910.

To the Editor of AMERICA:—

In a cablegram dated Rome, April 12th, in regard to the visit paid to Mr. Roosevelt when in Rome by Abbot Janssens, it was added:

"It [the Vatican] did not wish Mr. Roosevelt to bracket the Pope with other more or less royal personages he will boast of having hunted in Europe after his African hunt."

I am authorized to state that this portion of the cablegram did not come from the Vatican and consequently is repudiated as a mere invention.

D. FALCONIO, *Apost. Delegate.*

Fools' Caps and Felons' Stripes

In what old fogies call the good old times the fool's cap was a regular instrument of teaching. In any village school might have been seen an urchin standing on a stool and wearing the conical headpiece which marked him out as the dunce. Obviously dunces are of various kinds. There is the dunce who is not a dunce, but who somehow has been put higher than his partially developed faculties warrant. At multiplication and words of two syllables he would shine: in fractions and syntax he is an egregious failure. Then there is the dunce who is trying not to be a dunce. It is hard work. Too often his efforts seem fruitless; but with encouragement he will succeed more or less. There is, too, the dunce by nature, a hopeless

case, and there is the dunce by choice who could learn but won't.

Once, seized by the spirit of reform, the men of a certain village abolished the fool's cap. The old dame had misgivings such as all old fogies have. Still she had to confess that the change appeared to work well. The children showed gratitude and their conduct for a day or two was all that could be desired. Soon, however, there was a difference in this. The dunce who was not a dunce and the dunce trying not to be a dunce, delivered from unmerited disgrace, worked with light hearts and produced unhopd-for results. The dunce by nature, no longer in fear of the ignominious emblem, waited patiently until accruing strength of body should free him for the plough, the sickle and the flail. But the dunce by choice grew daily more confirmed in his evil state, loving it with all his heart, for he had hated only its outward sign, and refusing to acknowledge his degradation. Wherefore the wise fathers of the village restored the cap for him alone as due to a dunce by choice, and as the best means of convincing him of his shame.

A short time ago stripes were abolished in the penitentiaries of one of the States. According to report the prisoners' conduct improved wonderfully on the day this was announced. The reason of stripes is two-fold. They are a practical means of preventing escape; but they are also part of the prisoners' punishment, of which the ends are, to satisfy justice, to amend the guilty and to deter others from crime. They are a mark of degradation and therefore should be used as a penalty only in the case of one wilfully degraded. As in the village school dunces were various, so in our jails are the prisoners. There is the criminal who is not a criminal, whom circumstances betrayed, so to speak, into his single offence. There is the criminal who is trying not to be a criminal by working earnestly for his reformation. There is the criminal who has had from childhood his sense of right and wrong dulled through vicious surroundings. But we have too the criminal of free choice refusing to recognize his inward degradation yet resisting more than many of the others the imposition of its outward marks. Among the worst of such is the banker who for years has robbed the poor, the politician who has corrupted his fellow citizens; and these brazen out their guilt. They move heaven and earth to frustrate the course of justice, appeal through many channels for executive clemency; and when all their efforts to keep out of prison have proved vain they go thither in a Pullman or an automobile. Once in jail they claim all sorts of exemptions. Of one of these we read the other day that he had taken charge of the prison paper and writes pious leaders while his companions are in the stone-yard or the jute-mill. There is no sign in them of an appreciation of their criminal degradation; only of a firm resolve to avoid its consequences. Perhaps the wise legislators who abolished stripes may, like the wise village fathers in our parable, restore them for such as these.

The Married and the Unmarried State

Dr. Gordon, who lectures to young ladies in Wellesley College, is quoted as teaching his classes that Christianity, and it is clear from the context that he means the Catholic Church, has by its doctrines sown "an inveterate prejudice against the honor of wedded love and natural human parenthood." Sufficient proof of this is the teaching of the Church that the unmarried state is higher than the married.

Now we submit that a learned doctor who uses such loose language as this is something of a quack. Perhaps Dr. Gordon is misquoted. Perhaps it is only a straw professor that we level our lance at. But the distorted and inaccurate notion attributed to Dr. Gordon has seen much service with divines of Dr. Gordon's type; and so for their sake, if not for his own, we are going to give him a little enlightenment which any Catholic child who knows its catechism might have given him.

The Doctor should have suspected the existence of a flaw in his conclusions from the fact that practically in the Catholic Church alone is marriage considered something sacramental and holy. Does the Doctor believe in divorce? The Catholic Church does not. We doubt very much whether the Doctor's idea of marriage has the same halo of sanctity about it with which the Church has always invested it. This fact is so widely known that we wonder it did not influence the Doctor's conclusions. Has Baconian induction been abandoned at Wellesley? Or, is it only when the Catholic Church is concerned that facts are ignored and conclusions drawn from preconceived notions?

What the Doctor says about the Church's teaching, that the unmarried state is higher than the married, is very true. To be more accurate, the Church teaches that it is a more perfect state. But the Church uses the phrase "a more perfect state" technically, with a meaning altogether different from that which Doctor Gordon gives it. Doctor Gordon is a college professor and when he lectures on any subject he ought to be accurate in his knowledge of that subject. It is only what we look for from a studious professor; it is what his faculty looks for and, we presume, what the parents of his students look for.

Again the known facts should have led the Doctor to suspect the accuracy of the significance which he attached to the Church's teaching that the unmarried state is more perfect than the married. He must have known that the Church has canonized many of her saints who had been married and had lived in the married state. On the other hand, there have been innumerable men and women who have voluntarily chosen the unmarried state to live and die in and whom the Church has not canonized and never will. Here was another opportunity for Baconian philosophy. This collection of facts suggests a general law diametrically opposed to the construction placed by the Doctor on the Church's teaching regarding marriage.

When the Church teaches that the unmarried state is more perfect than the married, she means principally that the unmarried state is less hampered by the cares and troubles of life, and consequently in itself more favorable to the prayerfulness and peace of soul and pious energies which unite the soul closer to God and realize high spiritual ideals. The Doctor will not deny that the state of marriage multiplies distractions and preoccupations. He would very likely advise his son, if he has one, to postpone marriage until he had won a secure position and competency in life, for the reason that winning one's way in art or business is made more difficult by the additional burdens of the married state. If this is common sense in the Doctor, why is it folly in the Church?

Moreover, the Church does not teach that every one who chooses to live unmarried, even for spiritual reasons, is necessarily better than those who enter the married state. The latter may reach high sanctity despite the difficulties of their life; while the former may sink into mediocrity or worse, despite the facilities and advantages which the unmarried condition possesses. Indeed, the Church in her practice and through her officials is wont to discourage many who think they are called to forego marriage, on the score that a life of celibacy would work in them spiritual ruin.

All this was said in the beginning by St. Paul. The Doctor will find it in the Bible. There was a time, not so very long ago, when it was popular to accuse the Catholic Church of corrupting, hiding, suppressing and generally maltreating the Bible to keep it from disclosing to the multitudes how far the Catholic Church had departed from pure Christianity. Every day brings us evidence at present that the Bible is growing to be a discredited document everywhere else except in the Catholic Church. One more thundering breaker has broken itself on the Rock and has gone gliding, tamed and gentle, back along the sands to the sea of human error, only to gather and break again in criticisms of the Church's unprogressive attitude in defending Holy Scripture. And so the see-saw of changing front goes on in history among the enemies of the Church. They say it is progress. We think it is poetic justice.

Fable by Cable

Cabled fabrications of words and acts attributed to the Vatican have been of late in excess of the usual output. The motive is sufficiently obvious. Interested parties, unhampered by scruples, have been busy with fertile invention in veiling the inglorious features of the Roosevelt-Methodist misadventures, and enterprising correspondents readily receptive of sensations were eager to forward the items and in no way loath to improve the occasion. Of one such concoction, containing a note of rude sarcasm foreign to the Vatican, we publish to-day an official repudiation. The report of the Protestant Episcopal bishop of Maryland having been refused an audience

by the Pope on the ground that "His Holiness is not a statue or a picture," may be safely ascribed to a similar inspiration. In the course of a just analysis of the imputation the *Independent* very properly remarks:

"We do not believe that any such brusque reply to the Bishop's request for an audience was authorized. It sounds quite too much like that other rude remark falsely reported as coming from the Vatican about Mr. Roosevelt. We may at least be assured that its language will be dignified, whether in approval or condemnation."

There are other indications that such calumnies do not now find general credence as readily as formerly and that fable by cable on Catholic subjects will have soon ceased to be a profitable enterprise.

Nicaragua's Muddles

The dove of peace is still fluttering aimlessly about in that grievously-tried republic with little prospect that it may fold its wings and rest. Ugly stories of forced loans and arbitrary imprisonment, not to speak of certain excesses of the uncontrolled soldiery, convey the impression that the quiet arising from gag-law and violence is the only quiet that Nicaragua is enjoying.

Hon. John Barrett of the International Bureau of American Republics has received a petition praying for the intervention of the United States to put a stop to useless bloodshed and to secure peace and property rights in Nicaragua. This petition will be a bitter dose to the Madriz administration for it is an appeal from it to an outsider in matters purely domestic.

Should the Federal Government act? Should it, as in Cuba, unfurl the Stars and Stripes and shake the mailed fist? Should it, if necessary, conquer a peace? Almost in spite of ourselves we have become a world power. Whatever the steps that led us to that proud eminence, they cannot now be retraced without a sacrifice, a bootless sacrifice, of the national self-respect. Yet the country is not to play the part of Don Quixote de la Mancha and hunt for wrongs for the sake of righting them. If not "against the peace and dignity of the United States," is the Nicaragua trouble at least of such a nature as to affect adversely the interests of Americans and to call for intervention? In Cuba, American citizens and investments and our benefits from Cuban trade are good reasons why the Federal Government should solicitously desire Cuban tranquillity and insist on maintaining it. In Nicaragua, Americans are not unknown and their interests are not insignificant, and the development of that country's mining, lumbering and agricultural possibilities offers an inviting prospect if only domestic peace and justice could be established.

Would the prospective importance of Nicaragua's imports and exports warrant a step towards hastening an improvement in our trade relations with it? The world is full of tireless toilers for trade; its markets are not too numerous; busy men are seeking to open up others;

America's manufactures have no monopoly to the exclusion of those other great countries. Domestic peace and that plenty consequent upon it would improve the Nicaragua market. Without posing as a settler of domestic brawls, for such meddlesomeness is seldom highly valued by the recipients of the favor, the Secretary of Commerce and Labor might offer some suggestions in the premises which would redound to the benefit of our fellow citizens and incidentally check the reign of despotism, bloodshed and outrage in a sorely afflicted country.

Much was expected of the widely-heralded investigating trip of Mr. Barrett, which finally fell through; but we doubt whether he could have seen and questioned those best qualified to speak of some aspects of the question. Where it is dangerous to exchange ordinary civilities when a Nicaraguan meets the United States consul on the streets of Managua, it is plain that the mild-mannered Mr. Barrett would find difficulty in learning from the natives anything more important than the state of the weather. Tyranny, riot and misrule are not government, as false witness is not evidence. The difficulty consists in sifting the testimony so that the truth may be seen, recognized as such and maintained. President Madriz has rejected the peace proposals of the Central American Court. The extremely delicate nature of the matter should prompt us to pray God to guide the administration in the sacred way of right.

The May issue of *The Catholic Mind* has been devoted to a compendium of the official records of the "Roosevelt incident" in Rome, and the best impartial, public comment on the facts why Col. Roosevelt had no audience with the Pope. The publication, which is now ready for distribution, thus preserves in handy form important data for easy future reference.

Apropos of the anti-Catholic agitation in England over the coronation oath, the remark of "An Anglican Clergyman in Spain," visiting the rector and students of the Irish College at Salamanca, is of interest: "It is to be lamented that he and they should be reduced to the necessity of seeking that protection in a foreign country to which they are entitled in their own. This kind of persecution is neither politic nor just." If this was true in the eighteenth century how much more so in the more enlightened twentieth.

The Abbé P. Veilleux, of the Cathedral of St. Germain, Rimouski, Que., after expressing his "ardent wishes for the diffusion of AMERICA," adds: "By its clear and concise articles this review renders very great service to readers whose leisure moments are few. And from this as well as from the point of view of the news it gives us from everywhere, it seems to me that AMERICA ought to be the review preferred by the parochial clergy, who have so little time to give to reading."

COLLEGES FOR CATHOLIC GIRLS.

Archbishop Farley has made the encouragement of progressive, practical Christian education in all its departments one of the dominant characteristics of his administration of the great Catholic community of New York. The latest notable incident in this direction is his determination that the Sisters of Charity, of which community he is the spiritual head, shall advance, this fall, the Academy of Mount St. Vincent-on-Hudson, to the rank of a college for girls, under the charter which it holds from the Regents of the University of the State of New York. The Sisters of St. Joseph, under the inspiration and encouragement of Bishop McDonnell, of Brooklyn, are also preparing to make a college of their beautifully-located school at Brentwood, Long Island. These two, with St. Angela's of the Ursulines at New Rochelle, and St. Elizabeth's among the garden demesnes of the New Jersey Oranges, will give to the metropolitan district, which the recent census will probably show now to contain more than three millions of Catholics, four Catholic colleges devoted to the higher education of its young women and chartered to award them the academic degrees.

It is among the things Catholic New York can feel proud of, that care for the proper education of its young women, the future mothers of its congregations, was always one of the first provisions of its spiritual chiefs. When the foundations of the early organization of the diocese were laid, in the opening of the last century, by the administrator, Father Anthony Kohlmann, S. J., he wrote: "I was always of the opinion that to cause religion to flourish in this country, three things are essentially necessary: first, a Catholic college for the education of the male youth; secondly, a nunnery for the education of young ladies; and thirdly, an orphan house conducted by nuns." He undertook to provide all three, the first by establishing the New York Literary Institution, where St. Patrick's Cathedral now stands on Fifth Avenue; the second by obtaining from Cork, Ireland, the services of three Ursuline nuns, Sisters de Chantal Walsh, M. Anne Fagan and M. Paul Fagan, who arrived in this city on April 9, 1812. He located them in "a very beautiful house * * * situate in a park of six acres of land and only six miles from the city * * * being within two miles of the Jesuits' College," as we learn from "The Memoirs of Miss Nano Nagle." This was in the present west side section then known as Bloomingdale.

But the school was not a success because these nuns could secure no accessions to their number, the financial burden of the undertaking and the more depressing fact that "the comforts of religion were afforded them only at uncertain and irregular intervals * * * And though within six miles of New York they were dependent on the casual visit of a passing clergyman for the most necessary ministrations of religion" (*op. cit.*). This was in the neighborhood of the present Fifty-ninth Street less than a hundred years ago! So after a three years' trial these Ursulines shut up their school, which then had twenty-nine pupils, several of them converts, and went back to Cork, on April 27, 1815. They have also left the curious record that: "The docility of their Irish pupils, their submission to authority and their reverence for those who were placed over them contrasted favorably and strongly with the assumption, pride and petulance which the name, and perhaps the reality of political independence was developing in the youthful character of America, and which in almost every instance interfered with the efficacy of their teaching" (*op. cit.*).

Why these good nuns framed this indictment against their New York pupils is not spread in detail on the records, but certainly their associates who followed after them at East Morrisania, in 1855, and later at Bedford Park and New Rochelle have had no such complaints to make.

When Mother Seton returned to New York after the death of her husband in Italy, she tried to earn her living teaching "in a pleasant dwelling two miles from the city." In a letter dated November 29, 1807, she gives the location: "Stuyvesant's Lane, Bowery, near St. Mark's church, two little houses joined, left hand; children the sign of the dwelling; no number"—but the project failed, owing mainly to the opposition of her relatives and former friends now alienated by her conversion.

Those two other famous converts, Mr. and Mrs. Virgil Horace Barber, when they came first to New York, opened a school in 1817 at No. 24 Vesey Street, under the patronage of Father Benedict J. Fenwick, S.J., who was in charge of St. Peter's. It lasted less than a year and then, obeying the call to a higher degree of perfection, father, mother and their five children went to Washington where all seven entered a religious life, the father and son becoming Jesuits, the mother and daughters members of the Visitation and Ursuline communities.

Another early effort to provide suitable Catholic education was that of the scholarly Father Felix Varela, pastor of Christ Church, in Ann Street, where, in August, 1828, he opened a school in the rear of No. 31, which, however, in the following year was moved to No. 25 John Street, two doors from Nassau. Girls were here instructed for \$2.50 per quarter in English grammar, orthography, arithmetic and geography with the use of maps and globes. Music, with the use of piano, was \$10 extra.

Next we have St. Joseph's Academy, started at No. 35 East Broadway by the Sisters of Charity in 1830. New York was then commencing the era of commercial prosperity that has since made the city the metropolis of the nation. The recent opening of the Erie canal had turned the trade of the great West and the interior to her docks, and quick recovery was being made from the long blight the war of 1812 and the Embargo Act had put on her trade and commerce. In the growing prosperity the Catholics then in the city shared, and this Academy was one of the results. "The principal object of the Sisters in offering their services to the public of the city," they declared, "is thoroughly to instruct those committed to their charge in religious principles, at the same time every attention will be paid to their morals and literary improvement.

"The course of instruction will embrace English orthography, grammar, composition, writing, practical and rational arithmetic, geography, history, drawing, painting on velvet, embroidery, plain and fancy needlework, French and music if wished. . . . "Pupils of all denominations will be admitted. All books will be supplied at the school at stationery cost."

Tuition in the highest class was \$8 a quarter, and the extras were French, \$5, music, \$10, chenille embroidery, \$5, drawing and painting, \$5, stationery, 50 cents, fuel for the season, \$2.

These were the polite accomplishments of the well-bred young woman of the day. East Broadway was one of the most attractive residential streets of the city, and the adjoining section, that now swarms with the polyglot mixture of Hebrews, Italians, Greeks and Chinese, was occupied by the comfortable homes of well-to-do native families, many of whom were Quakers.

On December 8, 1846, the New York Sisters of Charity organized themselves into a separate community with Sister Elizabeth Boyle as their first superior, the house at 35 East Broadway becoming its headquarters and novitiate. In the following year the historic farm house at McGown's Pass was purchased, and formally dedicated as the new convent and school of Mount St. Vincent, on May 2, 1847. It is described in the announcements made then as "situated in 107th Street between Fifth and Sixth Avenues, six miles from the city, and can be reached hourly by the railroad cars running to Harlem and Westchester, and by the stages of Harlem and Yorkville. The situation is extremely healthy, the scenery beautiful, the panoramic view extensive."

The school-year lasted from the first Monday in September to

the middle of July. Board and tuition cost \$150 a year, with music \$44, French \$20, and drawing and painting \$20 extra. "The course of studies," says the prospectus, "embraces the various branches of an elevated and solid education, together with an uninterrupted attention to form the manners and principles of the young ladies to habits of politeness, industry, neatness and order, while especial care will be taken to cultivate and nourish in their minds those principles of religion and virtue which alone can make education profitable."

About the same time the Ladies of the Sacred Heart had moved their school and convent from Ravenswood, Long Island, to its present location at Manhattanville, then described by them in their appeal for patronage as "about eight miles from the City of New York, in the vicinity of Harlem and Manhattanville. The site is elevated, healthy and beautiful. The buildings are erected in a handsome style. The grounds for recreation and promenade are neat and spacious, surrounded by shrubbery and pleasantly shaded by forest and grove trees. The Manhattanville and Bloomingdale stages will pass by the Sacred Heart, whenever there are passengers to or from the institution."

The famous Madame Hardey was the head of the community. Board and tuition cost \$250 a year, "postage, books, stationery and washing is charged to the parents." Music, drawing, painting, Spanish, German and Italian were also extra charges.

When the property of the Sisters of Charity at 107th Street was taken by the city to form part of Central Park, the Sisters of Charity purchased, for \$100,000, on December 20, 1856, Fort Hill Castle, an estate of fifty-five acres, the home of the great tragedian, Edwin Forrest, on the adornment of which he had spent a fortune. The new Mount St. Vincent was opened there in 1858 with this statement:

"The institute is delightfully situated at Fort Hill, Westchester County, on the east bank of the Hudson, about thirteen miles from New York and a mile and a half south of Yonkers. The beauty and sublimity of the scenery cannot be surpassed.

"Parents may rest satisfied that every attention consistent with the spirit of a firm but mild government will be paid to the comfort of the young ladies placed at this institution. Whilst the utmost care will be taken to nourish in their minds those principles of virtue and religion which alone can render education profitable." The rate of tuition was increased to \$180 a year.

These may be taken as fair examples of what has been done for the training of three generations of valiant women all over the country in similar institutions. It will be noticed that sociology, psychology pedagogy and various other supposed essentials of the present day "uplifting" educationalists had no place in any of their programs. Insistence was always prominent on the fact that, after a prudent array of literary factors assurance was added that the utmost care would be taken to nourish in the minds of the pupils "those principles of virtue and religion which alone can render education profitable."

But other times, other manners—in educational circles as well as everywhere else. So we have come to the woman's college, and to meet the demand of those who imagine that their girls must have academic degrees where academy medals and diplomas not so long ago sufficed, Catholic faculties and institutions are ready to grant them. What is best in the new ideals has been taken to augment the standards that centuries have shown to be essentials in a comprehensive educational programme, and all cemented firmly together by those "principles" the old-time schools declared so firmly and prominently "alone can render education profitable." The honorable monuments to the old-fashioned "Sisters' Schools" have been conspicuous in every centre in the land for a century. We need have no fear of the results that will come from their new women's colleges. The old order may change but the principles will not.

THOMAS F. MEEHAN.

LITERATURE

A Modern Chronicle. By WINSTON CHURCHILL. New York: The Macmillan Company.

Having sung in diverse strains arms and the man, Mr. Churchill in his latest volume takes for his theme a woman. The author certainly sticks to his text. He begins with Honora Leffingwell, and for five hundred and twenty-four pages, each of about three hundred and twenty-five words, he never loses sight of her. This, if you come to think of it, is something extraordinary. If there be any notable long novel in the English language which holds to the heroine chapter after chapter and page after page, the present writer has not seen it or cannot recall it. Thackeray, Dickens and Scott have given us studies of women, which the world will not willingly let die; but none of these great authors has found fit to start with her, continue with her and end with her.

In "A Modern Chronicle" there are no episodes. From an infant in arms to a woman of thirty, three times married, Honora Leffingwell-Spence-Chiltern-Irwin holds the centre of the stage. She is the star beside which all the lesser lights of the story most effectually pale their ineffectual fires. Mr. Winston Churchill is to be taken seriously. None of his books are pot-boilers. Critics who sneered at him some years ago are now in his presence crooking the pregnant knee. In the light, then, of Mr. Churchill's popularity and of the splendid work he has already done, it is but fair that we should give this "Modern Chronicle" a careful consideration.

Honora Leffingwell is the heroine. We know it, because the author tells us so. In the first chapter we find her dancing in the nurse's arms. She has been brought, an orphan of eighteen months, from across the seas. Her uncle and aunt of St. Louis, a childless couple of moderate means, adopt her. Honora grows up winning the love of everyone. The author proves her good looks by having every man she meets smitten with her charms. She gets, for instance, three proposals in one day. Even after she is married, men propose outright, or hint darkly that they would like to do so.

Honora, taught from early childhood to appreciate fine clothes, goes at the age of eighteen to a fashionable school in the East. She does not return. Making a stay, while still a schoolgirl, at the summer house of Mrs. Holt, she selects and marries wealth in the person of a Mr. Spence, as against nobility represented by a French count, and character by Peter Irwin of St. Louis. Honora discovers presently that Spence is not so wealthy as she surmised. As Spence goes on by devious ways to the acquiring of money, Honora becomes disgusted with commercialism: the fine house and splendid rooms are filled with the echo of the ticker.

Her tenderness of conscience, however, has its callosities. She thinks nothing of encouraging the attentions of other men. Skating on thin ice, indeed, seems to be her commonest diversion. The ice breaks occasionally, and it is a wonder that she does not go through sooner. There comes to her, after a few years of married life, a veritable viking in the shape of a Mr. Chiltern. Honora has taken for her principle that she has but one life to live, and, therefore, she must get the most out of it. Wherefore, she coolly leaves her husband for the viking, and goes out West to wait for her divorce. She tells Spence that if he had loved her passionately things might have been different. Mr. Churchill does his best to make Honora dignified in her waiting. It is hard to preserve delicacy and refinement with the trail of the divorce court smirching the pages. Peter Irwin's visit to her as she awaits the legal separation is one of the finest passages in the book.

He calls her intended husband a scoundrel, and he speaks the truth.

The marriage comes tripping upon the heels of the divorce. For a time all goes well with the passionate Chiltern, him of the broad estates and the bluest blood, and the no less passionate Honora. The world, nevertheless, to which they both belong, sets its face against them; and in a few months, moreover, Honora discovers that her idol has feet of clay. The situation, going from bad to worse, is relieved by the violent death of Chiltern. Honora hides herself in Paris, and after five years, at the age of thirty, Peter Irwin, the most decent character in the story, comes and takes her to his own.

Such, in brief, is Mr. Churchill's latest story. In going through it one is thrown into very bad company—divorcees, men about town, cynics and the idle rich. At bottom they are all Socialists. They have but one life to live and they are going to get the most out of it. As for Honora Leffingwell, she is accorded so much attention that one is obliged to make some attempt at classifying her. She is, it may be said, an American Becky Sharp brought up to date. Becky was an adventuress from the moment she entered the home of the Sedleys; Honora, from the day she set foot in the house of the Worths. Becky won her way by her charms; Honora by her beauty. Becky chose the line of least resistance; so, too, did Honora Leffingwell. Both were thoroughly selfish.

But there are great and striking differences. Thackeray does not make a heroine of the famous Becky Sharp. While he causes us to realize her power over men, he never for a moment brings us to side with Becky in her schemings. Even while we admire her cleverness, we are laughing at her. Here Mr. Churchill fails to rise to his opportunities. He does not hold the mirror up to nature. Having resolved to make Honora his heroine—and treating her as the heroine is the cardinal error of "A Modern Chronicle"—his sense of humor fails him whenever he has to speak directly of Honora. When he has to do with the other characters—the climbers, the cynics, the fast set—he has some objectivity—he shows them as they are. But for Honora Leffingwell he is always subjective. He puts himself in her place. It had been better art, then, had Honora told her story in the first person.

Honora, throughout the lengthy biography, never by any chance rises to any great climax. Compare the finest passages in the book with Becky's encounter with her husband when he came unexpectedly upon her and Lord Steyne. Thackeray makes us realize the cleverness and charm of Becky: Mr. Churchill, in Honora's regard, would have us take his word.

As to the ethics of "A Modern Chronicle," one is reminded, on reading it, of the temperance orator addressing a crowd of sailors. He begins by dilating on the lure and pleasure of drink, and so successful was he that by the time he got to the rebuttal, three-fourths of his audience were thronging the nearby saloons.

At the end, Mr. Churchill seems to side with the upholders of the marital bond. But almost to the last chapters of his Chronicle he will have nine out of ten women readers (and to the women is Mr. Churchill addressing himself) in entire accord and sympathy with the much-married Honora. The book, whatever the author intended, seems to make for the propagation of divorce. Nor does it throw any further light upon the fast set of to-day than has been afforded us by "The House of Mirth" and similar volumes.

Finally, the question arises: Was it worth Mr. Churchill's while to bestow so much time and attention upon Honora Leffingwell? Has he shown a sense of proportion? To us the answer seems obvious. He has raised a tempest to drown

a fly; and the fly, in the person of Honora Leffingwell, was not drowned after all.

FRANCIS J. FINN, S.J.

Akademische Vorträge, Die Exercitienwahrheiten. By HEINRICH BRUDERS, S.J., Dr. phil, et theol., Privatdozent für Dogmengeschichte an der Universität Innsbruck. Pp. x-483. Innsbruck: Felician Rauch, 1910. (Price, \$1.)

In a recent number of AMERICA we recommended a book of a philosophico-apologetical character, offered by a professor of the Innsbruck theological faculty as a contribution to the defensive armament of the Catholic university student against the attacks of modern liberalism and scepticism, attacks which are nowhere more virulent than in the universities themselves. (See AMERICA for January 29, 1910, p. 428.) The excellent work now under review is another contribution to that armament, but its aim is ascetical rather than philosophical. During the last decade in Germany and Austria the crying need of a special pastoral care of Catholic students at the universities has been repeatedly proposed and urged in Catholic assemblies of all kinds, and has been, besides, the subject of frequent and earnest discussion in university circles themselves, and not without many encouraging results. Father Bruders' book has arisen out of this need, and while he recognizes that no book can ever be a substitute for the intelligent and enthusiastic guidance of a zealous priest, he realizes vividly what an important role the written word plays in the religious education of the student, who by the essential demands of his vocation is continually thrown back upon books as his guides and counsellors in every department of knowledge. In this book he will find such a guide and counsellor in a development of the "Spiritual Exercises" of St. Ignatius, originating in university circles, and especially designed to meet the spiritual needs of university students.

It is, to our knowledge, the first time a development of the "Exercises" with this specific aim has been published. One recognizes, both from the general character of the work and in many of the details throughout, that the author has had a long experience with university students, and that his intercourse with them has begotten a deep understanding of, and a warm sympathy for, their peculiar needs. The point of view is at times that of law, at times that of history, and the unity of the whole is preserved by the one aim, to make the "Exercises" an all-absorbing philosophy of life. As the preface notes, any and every special department of knowledge is made for the student into a philosophy of life, with the result that in a large number of cases he unconsciously loses his grip on the supernatural and religion ceases to exert any attraction on him. The attempt is made here so to present the "Exercises" that the student will realize that the results of scientific research in any department whatever are in exquisite and perfect harmony with the Great Truths, and that advance in scientific eminence does not demand a corresponding advance in scepticism or agnosticism.

If the specific aim of the book is new, the carrying out of that aim is no less so. Real practical piety manifests itself in the reception of the Sacraments. Against the Sacrament of Penance especially, nowadays, the attacks of radicalism are often directed. For this reason the history of this Sacrament is developed in four conferences, with the result that it becomes clear that, objectively considered, the penitential discipline of the Church was never in the Church's history milder than it is at present. The meditations on the Foundation, on Nazareth, on the Prodigal Son, on authority, on the Sanction of Authority, are also new in their plan and execution. In fact, every familiar detail of the "Exercises" is presented in a new light, history, and especially the history of dogma, being continually requisitioned to furnish a striking illustration or proof in a way that cannot fail to be effective. There is a tone of joy throughout; the service of God is to be a service of joy, the rallying-cry in the battle against sin: "*Servite Domino in letitia.*" M. J. A.

The Magical Message According to Ioannes (St. John the Divine), commonly called the Gospel according to (St.) John. 8vo. pp. 227. By JAMES M. PRYSE. New York: The Theosophical Publishing Company, 1909.

To review this work with sympathy for its claims, one must needs be a theosophist. In a subtitle Mr. Pryse claims to have produced a "verbatim translation from the Greek done in modern English;" he has given us rather a theosophical interpretation of the Fourth Gospel. The start must be made with him, else he goes on alone. To Mr. Pryse the Gospel of St. John has no literal meaning at all, but only an esoteric and a mystical meaning. That mystical meaning is the history of the purification of the soul; the historicity of the person of Christ is cast to the winds of fancy. The Gospel, or Evangel, is a "magical message"—not a message of wonder-working, but a message of the wisdom of the Magi. The wisdom of the Magi is read in the language of the signs of the zodiac. The seven planets give seven magical meanings of each of the four Gospels. One of these seven meanings is worked out for us by the author. What a hodge-podge the seven must be! In this pseudo-psycho-physiological rendering of the Gospel story a wonderful evangelical metamorphosis results. The Sea of Tiberias is the ether of the brain; the Iordanos is the vital force in the spinal chord; the Dead Sea pertains to generation; Galilaia is the spiritual body; Samareia is the psychic body; Ioudaia is the physical body; and so on through a maze of heart centres and brain centres and sidereal bodies and what-not-else of theosophical esoteric cult.

To us Catholics this is all worse than nonsense; it is blasphemous. No proof is given of any statement; yet the inspired Word of God is juggled with as if it were some cryptogram which only the theosophist could make out. The so-called translation reads like so much blasphemy to one who is not a theosophist. "I lustrate in water," says John the Baptist; "this Anointed is he who lustrates in the pure Breath." Such is a specimen of this arbitrary and ridiculous attempt to translate the Gospel into an esoteric and a theosophic magical message. The foot notes follow the lines of interpretation which we have pointed out. We can see nothing to recommend the book except the fact that it gives Catholic priests an insight into the methods of theosophy. Literature like this is, of course, forbidden by the Church, but the essential dullness of it will supplement the prohibitions of the Index, so far as its popularity is concerned. It is a good book to review in

order to show how the human mind can go knocking about wildly after it leaves the orbit of Truth.

WALTER DRUM, S.J.

Heroes of the Faith. By DOM BEDE CAMM, O.S.B. New York: Benziger Brothers. Price, 80 cents net.

The glorious record of an ancient and honorable family, with which every Catholic may justly claim kinship, is here portrayed for us by the illustrious Benedictine. Selecting some of the valiant witnesses to the Truth during the darkest of England's dark days, he pictures them with all that deftness and enthusiasm of which he long since gave proofs. In "Heroes of the Faith" we find fresh inspiration to bless God that we are of the household of those heroes, that spiritual ties, closer and stronger than those of blood, knit us to them. In dwelling on their heroic lives we are studying the glories of our own kindred—another incentive for us to live worthy of the faith to which they gave such undaunted testimony.

BOOKS RECEIVED

The Lives of the Popes in the Early Middle Ages. By the Rev. Horace K. Mann. Vol. IV. 891-999. St. Louis: B. Herder. Net \$3.00.

The Picturesque St. Lawrence. By Clifton Johnson. New York: The Macmillan Company. Net \$1.25.

Theories of Knowledge. Absolutism, Pragmatism, Realism. Stonyhurst Philosophical Series. By Leslie J. Walker, S.J., M.A. New York: Longmans, Green & Co. Net \$2.25.

Certitude: A Study in Philosophy. Pamphlet. By Rev. Aloysius Rother, S.J. St. Louis: St. Louis University.

A Handbook of Practical Economics. By J. Schrijvers, C.S.S.R. Translated from the French by F. M. Capes. St. Louis: B. Herder. Net \$1.35.

Principles of Political Economy. By John Stuart Mill. New York: Longmans, Green & Co.

Astronomical Essays. By the Rev. George V. Leahy, S.T.L. Boston: Washington Press. Net \$1.00.

French Secondary Schools. An Account of the Origin, Development and Present Organization of Secondary Education in France. By Frederic Ernest Farrington, Ph.D. New York: Longmans, Green & Co. Net \$2.50.

The Christ Child. By M. C. Olivia Keiley. Washington, D. C.: Darby Printing Co.

The Boys of St. Batt's. By R. P. Garrold, S.J. New York: Benziger Bros. Net 80 cents.

The Formation of Character. By Ernest R. Hull, S.J. London: Sands & Co. Net 15 cents.

German Publication:

Kirchen Musikalisches Jahrbuch. Begründet von Dr. F. H. Haberl. Herausgegeben von Dr. Karl Weinmann. New York: Frederick Pustet & Co. Net \$1.25.

Spanish Publication:

Luz Y Amor. Guia Espiritual Para Todos Los Estados. Por el Padre Justo F. Garcia. St. Louis: B. Herder. Net 95 cents.

Reviews and Magazines

A sympathetic article on Bolivia appears in *Le Correspondant* for April 25, from the pen of Prince Louis of Orleans and Braganza. It might well be styled Bolivia's "Halcyon Days," for he portrays the transformation that has taken place in the country during the past years of peace after almost a century of revolutionary uprisings, guerrilla warfare and general political unrest. The immense mineral wealth of the

country and its high altitude prompted one enthusiastic Frenchman to liken it to a silver table with supports of gold. With 10,000 silver mines still awaiting capital and roads for their proper exploitation, Bolivia already ranks third in the production of the white metal.

The prince finds points of resemblance between the Russians and the Bolivians—great intellectuality and a praiseworthy curiosity to learn, the latter quality depending on the "splendid isolation" of the two countries from the rest of the civilized world, for what the steppes do for the Russian, towering mountains do for the Bolivian. The Jesuit college at La Paz is patronized by the first families of the republic. The Rev. Prosper Malzieu, S.J., the President, praises the talent of the young Bolivians, but regrets their almost excessive fondness for literature, art and ethics to the virtual exclusion of those studies of a practical nature, which, while demanding more labor from the students, would make them much more useful citizens. With a population of 2,500,000, all theoretically equal before the law, the management of public affairs is not shared by the two million Indians and inferior half-breeds, who are mere hewers of wood and drawers of water. The earnest efforts of the present administration to attract immigration, to develop agriculture and to improve education are proofs of an enlightened public spirit.

Among other weighty articles in *Razon y Fe* for May is P. Villada's views of the parliamentary elections. What we Americans humbly confess that we cannot grasp is how a petty, though noisy, band of demagogues can carry elections in Spain or elsewhere in the face of a safe and sane majority of the electors. Are the rank and file of the electors so safe, so sane? We know that a single word, which a high-minded patriot refused to utter, would have precipitated a bloody, fratricidal struggle among us in 1877, yet no vital constitutional principle was in danger of disappearing forever from our political field. Anti-religious and Catholic, Revolutionary and Traditional, Monarchical and Republican—these are the interests brought face to face in the unbloody battle of ballots. Señor Canalejas, the present Premier, has the merit of frankness, if no other: "I propose to follow an advanced and very radical policy in social and religious problems." Lerroux, who, with his French blood, throbs with French radicalism, is out with all his banners in favor of Canalejas. We know his aims, for they have been bellowed from the housetops: Subjugation of the Church, suppression of the religious Orders, neutral schools (that is, uncolored with religion) as the official schools. In the face of these threatened calamities, what will the Spanish electorate do?

EDUCATION

"Should further legislation provide for physical examination in private and parochial schools?" is a problem propounded by a pamphlet just issued by the Bureau of Municipal Research, New York City, for promoting interest in public school efficiency. To the thousands who pay little attention to the fact that the public school system of America is reaching out more and more into the home, and influencing the daily life of the people in material ways, this latest pamphlet may prove an eye-opener. Whatever one may think regarding this latter day development of the system—and there are many who oppose it for the best of ethical reasons,—the fact is made startlingly evident that the State Legislatures of the country are being diligently canvassed in favor of such legislation.

The purpose is to secure the enactment of measures which will bring school officials into very close relations with the home in matters hitherto commonly regarded as entirely out of the province of school administration. Recent reports emanating from New York City's Superintendent show to what length the project is already carried in some municipalities. The most extreme legislation to-day is found in Indiana, which declares that the children of Indianapolis must have physical examinations, and sets aside for that purpose fifty cents on every \$100 of taxable property. It includes for examination children of all grades in private schools and kindergartens and parochial schools. It were well that those who consider this legislation an invasion of private rights, and an unwise paternalism, begin to pay attention to the movement. Unfair imposition of burdens has been made before, because of easy-going neglect on the part of those who should have been vigilant.

The current number of the *Educational Review* contains a paper on Moral Conditions in Ohio Colleges. The author confesses that his article is based "upon replies to a questionnaire prepared and sent out by President Welch of Ohio Wesleyan University." The report was probably sought for in order that conditions in Ohio Colleges might be compared with statements made by Mr. Birdseye, who has been rather insistent in the sharp fire of criticism he levels at the colleges of the country because of the moral conditions which he has found prevalent in them. The general trend of statements the critic makes may be gathered from a remark in his "Reorganization of our Colleges." He says, when studying the subject of college vice: "When I had gathered my proofs together, I was appalled at what I had found in many institutions."

The *Educational Review* article is not so satisfactory a comparison with Mr. Birdseye's statement of conditions as one would wish it to be. Probably the point which will attract a Catholic's attention most of all is the absence of the name of any Catholic college from the list of those whose administrative heads were requested to send in a reply to the questionnaire. The fact is noteworthy since there are in Ohio a number of flourishing Catholic colleges. Naturally this absence explains what a Catholic must call a deplorable omission in the response to the question, "What does your college do to show its disapproval of these things" (certain student vices concerning which information is sought)? Not one of the institutions questioned suggests recourse to a remedy based upon religious duty. Only a Catholic teacher can describe the helpful aid he has had at hand in training young men, in the efficiency of the practices of the Catholic religion.

Prayer, habits of devotion, above all confession and Communion give the one supreme help which makes the struggle against vicious inclinations a fairly easy one to the Catholic student who avails himself of their strength.

Marquette University, Milwaukee, Wis., announces that its Summer School session will begin June 27 next and continue to August 22. Classes will be held in all courses daily except Saturday. The purpose of the University in organizing this eight weeks' course during the vacation months is to meet the needs of deserving students whose occupations during the year prevent their attendance at the regular sessions of the University, and to give opportunity as well to more ambitious students to make more rapid progress by extra work. For the present only such courses will be offered as will be helpful to the students who take them, either in the way of preparation for college entrance or as part credit towards a degree. The courses outlined in the announcement comprise work in ancient and modern languages, history, mathematics and science. Rev. John J. McCormick, S.J., Dean of the School of Arts, will be the Director of the Summer School.

The Princeton Tutors' Association, an organization of undergraduates who coach delinquent students in making up back work, or in working off the penalty of extra hours for excessive absences from classroom exercises, has issued an interesting report for the past year. Evidently Princeton has had a large number of delinquents of one or the other sort within the year, since the total sum earned by student tutors is set down as \$14,000. The report shows that some of the tutors, earning nearly

\$1,000 each, were enabled to thus meet their entire expenses in the University.

Speaking of education in Argentina, *The Southern Cross*, of Buenos Aires, has a highly commendatory word for Don Bosco's Fathers, who are so actively engaged in industrial education:

"The Argentine Republic owes a heavy debt of gratitude to the Salesian Fathers who are cooperating with such splendid success in the building of the Nation. We have heard a great deal of talk lately about industrial education, but the only place in which this class of education has been an undoubted success and has borne golden fruit is in the Salesian schools. There are about thirty Salesian schools in the country, in which all trades are taught, and in which, moreover, the boys have the advantage of a sound moral training which leaves an indelible impress upon their minds. In this country, where a great portion of the press is barely tolerant of, if not hostile to everything in any way associated with the Church, Catholic schools receive very little fair-play. The work done by the Salesians, however, has won recognition from many quarters, and it is with pleasure we find the leading Argentine paper praising it and recommending the Salesian schools of arts and trades to the attention of Government and to the provincial Executives."

The Senate of the Irish National University met May 5, thirty-five members being present out of a total of thirty-nine, to discuss the question of subjects for matriculation. Most Reverend Archbishop Walsh, the Chancellor, presided. It was decided that five subjects should be selected from the groups: (1) Latin or Greek; (2) Irish or any modern language, including Dutch; (3) English or History and Geography; (4) Mathematics and Natural Philosophy (5) any other subject. A rider was carried on the motion of Mr. Gwynne, M.P., that every Irish-born student who had not presented Irish matriculation, should attend during his undergraduate course lectures on Irish language, Literature and History, and satisfy the professors of these subjects in his knowledge thereof. A motion by Dr. Douglas Hyde that Irish should be made compulsory for matriculation in 1913 was declared out of order, and postponed for the consideration of the Board of Studies in July.

At the annual meeting of the alumni of the North American College, Rome, held in Baltimore, Buffalo was selected as the next place of meeting, and these officers were elected: Rev. Edmund F. Gibbons, superintendent of Buffalo parochial schools, President; Rev. John O'Hern, of Roches-

ter, Vice-President; Rev. Thomas McGee, of Fall River, Mass., Treasurer; Rev. John O'Toole, of New York, Historian.

SOCIOLOGY

The following is the substance of a timely article on Catholic settlement work in Brooklyn, contributed by Miss Grace O'Brien to the *Survey* of May 7th:

"St. Helen's Settlement, the chief centre of activity of the Catholic Settlement Association, is the outcome of a sewing class for children organized several years ago by the Very Reverend Monsignor William J. White, D.D., Supervisor of Catholic Charities in Brooklyn. It has clearly seemed a responsibility resting upon American Catholics who obviously have an understanding of the religious problems involved, to assume a share in the assimilation of these future citizens. The Italians in the main are extremists in religion. They have always swung from Catholicism to Atheism, from conservatism to anarchy. Hence the law-abiding influence of the Roman Catholic faith, with its insistence upon recognition of all legitimate authority is, if only from a purely civic standpoint, a telling factor in the contest against the destructive tendencies to which the immigrant, cut off from the restraining forces of his native environment, is subjected.

"Most Italian children attend the public schools, where necessarily they can receive no religious instruction. They tend in consequence to grow up in an attitude of indifference to religion. It has no part in their Americanism. The perverted patriotism they thus develop is responsible in part for much of the lawlessness some of them have exhibited. Liberty is wrongly interpreted, law and order are disregarded, and undeserved condemnation is brought upon one of the most courteous, kindly people existent.

"In view of the conditions just outlined, there seemed to be an opportunity for an organization which, while conserving the constructive forces the Italians bring as a heritage, should strive to guide them toward a truer understanding of the fundamentally Christian character of American ideals.

"St. Helen's has been established one year and has as yet no resident workers. All its activities are directed by a committee of volunteers. Classes have been organized in sewing, cooking, metal work, choral singing; mandolin and violin instruction is given, social clubs for young girls have been formed and a kindergarten is in process of formation.

In the parishes of St. Anne's, in Front Street, the Visitation in Richards Street and the Assumption in Cranberry Street, in all of which there is a foreign population,

the rectors allow the use of the parish schools for work in settlement directions. At times when the schools are not in session Italians and Spaniards are encouraged to come for lessons in English, for mothers' meetings, sewing classes and various kinds of social assemblage. The families are visited by the workers of the special committee assigned to the parish. The Settlement Association has co-operated with the Tuberculosis Committee in the sale of the Christmas stamps, the Children's Christmas Committee, the District Nursing Committee, the French Nursing Sisters and the St. Vincent de Paul Society.

"The association aims to build up the main house, St. Helen's, and to carry on the work in the parishes where the rectors see the need for it through committees formed for the purpose, using temporarily the parochial schools as meeting places.

"While social service in the Catholic Church antedates the Middle Ages, the methods used have varied with changing conditions. The settlement movement, calling as it does very largely upon the citizens who heretofore never joined the nursing or teaching orders of monks or nuns, when united with the spirit of social responsibility has not yet been taken up very generally by Catholics. But a constantly increasing number are coming to recognize in this modern expression of social reform a spirit akin to that of the gentle Saint of Assisi, whose wide sense of brotherhood claimed even the elements of nature. With the Franciscan inspiration and the church organization to aid in the practical upholding of these ideals, the outlook for a far-reaching influence for social betterment is encouraging."

"Outraged nature wreaks her own revenge" is the conclusion of Dr. Max Schlapp, of the New York Academy of Medicine, who establishes a connection between a low birth rate and feeble-mindedness or insanity among children. The oft-repeated fallacy that a falling off in the births makes for and marks an improvement in the race receives a set-back not on religious or moral grounds, but on purely natural principles. Dr. Schlapp establishes his conclusions on a study of the subject which embraces the past fifty years.

The Textile Conference held at Memphis, Tenn., in April, adopted resolutions in favor of compulsory education and the extension and strict application of laws against child-labor. The principal speakers on the conservation of child life were Mrs. Florence Kelly, of New York, Miss Barnard, State Commissioner of Charities, Oklahoma, and Miss Jeanne Gordon, of

New Orleans, who warned parents against yielding to the whims of stage-struck children. The "white slave traffic" was largely supplied by the great number of young girls on the stage, who when sent adrift, as they usually are, have no reputable means of livelihood.

ECONOMICS

One hears from time to time of the great development of British Columbia, Canada's Province on the Pacific, but its distance makes it hard to realize what this means. Let us give some history to illustrate it. Long ago, somewhere about 1850, the Hudson's Bay Company discovered coal near its station at Nanaimo, Vancouver Island. Practical miners were brought from England to work it, and among these was Robert Dunsmuir. After some time the Nanaimo mine passed into the hands of the Vancouver Coal Company, and Robert Dunsmuir ceased to be connected with it. He had his eyes open, however, and while wandering in the bush about three miles north of the original pit, he discovered a broad vein of coal which his experience told him was far superior to what had hitherto been mined. He kept his secret until in 1870 he succeeded in interesting in it the Admiral on the station, Rear-Admiral Farquhar, and Commander Egerton and Lieutenant Diggle, of the British gunboat Boxer, the last especially being a man of considerable means. They formed the Wellington Colliery Company, and, as they were able to work the face of the seam by means of an incline, began putting out coal which soon commanded the Pacific Coast market for steam and domestic use. The Admiral and Commander Egerton, satisfied with their profits, sold out to their other partners, who formed the firm of Dunsmuir, Diggle & Co. to continue the business. After a few years Lieutenant Diggle sold out to Dunsmuir for, it is said, \$300,000. The development of the mines was maintained. New pits were opened, and the export increased year by year. Some time ago they were offered, according to report, to the Canadian Pacific Railway for \$3,000,000 and refused. Now Messrs. McKenzie & Mann, of the Canada Northern Railway, have bought them for \$9,000,000, and are raising money by a bond issue in the London market for their further development.

The decline in the export of food stuffs continues. During April, as compared with the same period of last year, it was especially noticeable in meat and dairy products of which the value was \$6,603,846, against \$12,193,632, and in cattle, hogs and sheep \$184,374, against \$1,576,343. In comparing these figures the rise in prices must not be overlooked. Wheat alone shows an

increase, the export for April, 1910, being 2,669,408 bushels against 509,929 bushels in the same month of 1909. It must be remarked, however, that owing to reduced rates granted Canadian shippers, a great deal of Canadian wheat has gone out through American ports during April of this year.

A preliminary estimate by the United States Geological Survey fixes a gain for the year 1909 of 20% in the production of Portland cement over the year 1908. The net output was 10,227,000 barrels, at a value of \$8,557,000. The production of natural cement showed a falling off of 100,000 barrels with an increase of 160,646 barrels in the case of Puzzolan cement.

SCIENCE

Yate, a wood native to western Australia, has been shown to be the stoutest of all known woods. It is possessed of an average tensile strength of 24,000 pounds to the square inch, the equal of ordinary cast iron. Specimens are on record that have withstood a pressure of nearly 18 tons to the square inch, equalling that of wrought iron.

The United States Senate has just passed the Frye bill providing that all ocean-going steamers, carrying fifty passengers or more, be equipped with radio-communicating apparatus.

The use of wireless in sea service has passed the experimental stage. It now remains to demonstrate its practicability in land service. The largest experiment is to be made by the Union Pacific Railroad, along whose lines stations are put at distances of approximately 100 miles apart. The breaking down of the telegraph systems of the West during the winter months has somewhat interfered with traffic, and it is expected that the wireless will put an end to such difficulties.

Prof. Morehouse, while observing the comet on May 1st, noticed a short bright tail projecting toward the sun. Two bright rays bordered the outer part of this sector. The nucleus was surrounded, on the sun side, with distinct nebulous sheaths. This later phenomenon recalls the observation of Smyth made in 1835 and recorded in the following terms:—

"Oct. 10. The Comet in this evening's examination presented an extraordinary phenomenon. The brush, fan, or gleam of light, before mentioned, was clearly perceptible issuing from the nucleus, which was now about 17" in diameter, and shooting into the coma; the glances at times being very strong, and of a different aspect from the other parts of the luminosity.

On viewing this appearance it was impossible not to recall the strange drawing of the "luminous sector," which is given by Hevelius in his *Annus Climactericus* as the representation of Halley's Comet in 1682, and which has been considered as a distortion."

* * *

By way of a concluding word to an interesting catalogue of the auroral displays, ranging over the years 1897 to 1910, Prof. Barnard, of the Yerkes Observatory, remarks:—

"I will not here go into the discussion of the connection between solar disturbances (as indicated alone by great sun spots) and the aurora. This does not lie within my province. It may not be out of the way to state, however, that such a connection does not at present seem to be clearly established in all cases. I have within the past ten years or so frequently noted solar spots so large as to be visible to the unaided eye. These have not always been closely associated with auroral displays. A most striking instance of this kind was shown in the case of a large naked-eye sun-spot on and about December 29, 1909. A careful record on every clear night about this time failed to show any evidence of aurora. Indeed this prolonged absence of auroras (up to the latter part of January, 1910), would have been noticeable without the incentive of the large sun-spot to look for them."

* * *

Weighing a whiff of gas is the latest triumph of the chemical laboratory. A scale sensitive to the seven thousand millionth part of an ounce has been designed and perfected by Sir William Ramsay, of University College, London. The beam of the balance is made of fused silica, thus combining minimum weight with comparatively fair tensile strength, and at the same time eliminating to a great extent thermal errors. The tray is suspended from the beam by a fibre of fused silica, of a diameter less than that of a cobweb. The displacement of the beam is indicated by means of a mirror on which is focused a pencil of light, which in turn is reflected on a black graduated scale, at a distance of six feet from the balance.

F. TONDORE, S.J.

The Philippine Weather Bureau of Manila, conducted by the Jesuit Fathers, proposes to establish wireless telegraph stations at the auxiliary meteorological stations of Mt. Miranda, and at Santo Domingo de Basco on the Island of Batan. Thus the Bureau, which has a world-wide reputation for exactness in forecasting typhoons, will be able to give still more timely warnings of their approach to vessels navigating the China Seas.

ECCLESIASTICAL NEWS

AMERICA has received from the office of the Apostolic Delegation a copy of the decree regarding the secrecy to be observed by all those who, directly and indirectly, have aught to do with the selection and forwarding of the names of candidates submitted to Rome for episcopal sees in the United States. The obligation of the secret, which is affirmed to be *sub gravi*, is declared in the decree to arise from the dignity of such an ecclesiastical election, from the important nature of the business involved, from proper reverence for the judgment of the Roman Pontiff, to which the names are submitted, and finally from a sense of fitting justice to the candidates themselves.

The International Catholic Truth Society has received several letters from devoted priests in the Southern and Western States appealing for Catholic literature. There are thousands of Catholic families scattered far and wide in Texas and Georgia, the Dakotas and the Carolinas, to whom Catholic periodical literature would be welcome and beneficial. The zealous missionary, with all his endeavors, can visit these isolated members of his flock but two or three times a year. A word of doctrine, an explanation of some puzzling news item or press comment, an account of the doings of their brethren in other parts of the land would give them subjects for thought and prayer during the long interval when there is no Mass, no sermon and no Sacrament.

An earnest appeal is made to readers of papers and periodicals to co-operate with the I. C. T. S. in supplying this want. The Society will furnish the name and address of a person who will gladly receive whatever reading matter one is willing to dispose of. The only expense incurred will be that of the postage stamp on the weekly or monthly which may be forwarded after it has been read. Communications should be addressed to the International Truth Society, Brooklyn, N. Y.

However Methodism fares elsewhere, writes T. L. M. in the *Liverpool Catholic Times*, it is declining in England. The facts are decidedly depressing for Methodists. The Wesleyan Methodist Connexion gives it a total of full membership as 483,595, a decrease of 2,267. Last year there was a falling off of 1,444. In 1908 the decrease was 4,224, and in 1907 it was 2,034; so that in four years the total reduction has been 9,969. There has been a like decline in the number of persons on trial for membership, the total for four years being 10,098. It is likewise noted that the Church of England has suffered. Its connection with the State gives it, of course, great advantages

over other Protestant bodies. Yet the census of church attendance taken by the Daily News some years ago showed that it was losing ground in London, and the census carried out by the Liverpool *Daily Post* bore similar testimony as to the condition of Anglicans in that city.

Toledo with the adjacent territory in Ohio is to be taken from Cleveland and formed into a new diocese.

Boston has been selected as the place of meeting for the fortieth annual National Convention of the Catholic Total Abstinence Union of America, with the cordial approval of Archbishop O'Connell. The date is August 9-13.

On May 17 Bishop Alerding, of Fort Wayne, dedicated the new chapel of St. Joseph's College, Rensselaer, Ind. The institution, conducted by the Fathers of the Precious Blood, was opened in 1891 with 54 names on the student list; now there are over 250 attending collegiate, commercial and normal classes. The new brick chapel, seating capacity 600, is the climax of the progressive development of this institution for Catholic boys, which is recognized as an educational power in the State.

On May 10, Rev. Dr. John B. MacGinley was consecrated at Philadelphia, Bishop of Nueva Caceres in the Philippines, making the third bishop Philadelphia has sent to our island possessions.

The beautiful Peace Palace, the gift of Andrew Carnegie, was among the buildings destroyed at the recent earthquake at Cartago, Costa Rica. Many students of the College of the Salesian Fathers were killed. Only three of them, it is reported, escaped uninjured.

OBITUARY

Rev. Joseph Goiffon, the oldest priest in the Archdiocese of St. Paul, died on May 6, in his eighty-sixth year at Hugo, Minn. He was born at Ain, France, and came to the Northwest in 1857 and was enrolled among the priests of the diocese. In the winter of 1860, while making a journey from St. Paul to his mission in what is now the northern section of North Dakota, he was overtaken by a blizzard, and so badly frozen that his left leg and half his right foot had to be amputated. In spite of these injuries he recovered and served valiantly on the mission for a number of years, until age compelled him to retire from active work and spend his last days in quiet preparation for the end. At his funeral Archbishop Ireland paid an affectionate tribute to his beautiful life and unostentatious suffering in his zeal for the salvation of souls.

"Father Daniel McErlane, prison worker and philanthropist, died in St. Louis after an illness of many years. He was sixty-two years old." This is the brief press announcement of the death of a priest who, for twenty-five years past, has been a well-known charity worker in the city institutions in St. Louis. Born in Ireland, Feb. 29, 1848, Father McErlane came to this country to enter the novitiate of the Society of Jesus, Florissant, Mo., on Dec. 9, 1867. Following the usual training of the Jesuits he was ordained in Woodstock in 1881, and a few years later was appointed director of studies in the College of St. Mary's, St. Marys, Kansas. In 1885 he was named President of the College, a peculiarly fitting appointment, since Father McErlane as young Professor and as priest had been intimately associated with its development from a pioneer Indian school. Ill-health frustrated the hopes which his eminent abilities had led superiors to build upon his administration, and he was early obliged to retire from the presidency of the college. After a year spent in the South, Father McErlane was sent to St. Louis where he was stationed until his death on May 10. His health did not permit a resumption of college work, for which he was signally well equipped, and he turned his thoughts to the active charity of parochial duties. Circumstances led him into close contact with the needs of the unfortunates in the city institutions of St. Louis, and he was speedily so immersed in the diligent service his sympathy inspired in their direction, that he gradually withdrew from all other occupations to devote himself almost exclusively to prison and hospital work. Father McErlane's characteristic was an unselfish and limitless charity. His helpful influence will be missed by the poor and the outcast among whom he labored with apostolic energy in these twenty-five years. That he might have won distinguished place in another line of activity, the several little brochures he published give evidence. He had a singularly keen mind, and his popular exposition of the teachings of the Church in these booklets won for him a consideration entirely apart from the love and esteem his unflagging zeal in his life-work assured him.

LETTERS TO THE EDITOR

REBUKING ANTI-CATHOLIC PUBLICATIONS.

To the Editor of AMERICA:

You have shown up the *Literary Digest* in its true colors in your issue of April 30th. Through curiosity I became a subscriber to that publication. There was much information to be gathered from its columns, but after giving a fair view of an event in which Catholics were interested in one issue, one must expect his Catholic sense

to be wounded in the next. I paid my subscription up to date, and said that if the editor was prepared to consult a competent Catholic in future issues, when there should be a question on which Catholics were anxious to be informed, I would continue to be a subscriber; if not so disposed to treat his many Catholic subscribers I asked him to send me no more issues, not even those for which I paid. From that day I ceased to be inflicted with the *Digest's* biased and bilious views.

But I am not yet satisfied, for priests and Catholic laymen of my acquaintance subscribe for it. Why should any one subscribe for a paper which attacks his most cherished views? Why do not our Catholic Societies reprimand it as the Catholic Federation has reproved *McClure's* for its Ferrer article?

I pray for AMERICA's success. It is a power for good. It is so much after the Holy Father's ideal for Catholic publications. Of course, I could not do without it.

D. J. R.

The following letter from the Rev. L. L. Conrardy, missionary in the Far East, contradicts the report sent out recently by the Associated Press that he is dying of leprosy in China:

St. Joseph's Leper Island,
Kouangtong,
March 8, 1910.

To the Editor of AMERICA:

I have received your excellent weekly, AMERICA, punctually every week. I am always looking for it with pleasure, specially so that it is the only paper I am getting from the States or elsewhere.

Since I came back among the lepers, at the end of November last, my health has been improving all along, and now I am in better health than for several years past, at least the last ten. Although near seventy I am always busy all day long. I wish that they were much longer, then I should have time to read outside of my daily and ordinary work. All the society I have are the lepers. Every evening I gather the men in one ward and together we recite our prayers and then they read aloud; one asks the questions and the others answer out of the little Catechism—in Chinese, of course.

Not one here who can speak a blessed word of English, or any other European language.

I know very little of Chinese yet; it is quite difficult at my age and with no one to help me and teach me. But, thank God, my health is now good and I hope to work for and among the Chinese lepers a number of years, God knows.

Wishing you my best wish and your paper an ever-increasing circulation, as it is a great power for good,

L. L. CONRARDY.

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CHRONICLE

The Week in Washington.—The Senate decided in favor of the establishment of a United States court of commerce with exclusive jurisdiction over appeals from decisions of the Interstate Commerce Commission.—The House rejected the bill to change the date for the inauguration of the President from March 4 to the last Thursday in April. The House passed the Stirling Bill, which provides for the parole of federal prisoners who have served one-third of their terms and whose applications for parole may receive consideration from the parole boards created by the bill.—The Supreme Court ruled that Charles W. Morse, now serving a prison sentence of fifteen years for violations of the banking laws, could not file an application for a writ of habeas corpus. The Supreme Court also fixed November 14 next as the date for a rehearing in the cases of the Standard Oil Company and the American Tobacco Company.—A violent attack on the President diversified the proceedings of the House. Mr. Hitchcock (Dem.) of Nebraska, denounced him as guilty of using undue influence in the conduct of the Ballinger-Pinchot controversy, while Mr. Underwood (Dem.) of Alabama, accused the President of conspiring with certain members of the House to withhold information in connection with the corporation income tax.

The Ballinger Investigation.—The conduct of the investigation in the Ballinger-Pinchot affair has been a series of blunders on the part of the friends of the

Secretary. The charge was made that the Attorney-General's summary of the case upon which President Taft approved the action of Secretary Ballinger in the dismissal of Glavis, the complaining witness, was pre-dated so as to make it appear that it was in the President's hands before Glavis was ousted. That charge was indignantly denied and then admitted by the Attorney-General himself, though he claimed that he had submitted to the President at the date recorded rough notes and an oral analysis on which the summary was based. Then Frederick M. Kerby, a stenographer in the office of Secretary Ballinger, declared that the President's letter was substantially the same as a draft of such letter that was dictated to him by Assistant Attorney General Oscar Lawler. That statement was likewise repudiated, but for all that Attorney General Wickersham promptly sent to the investigating committee a carbon copy of the original Lawler letter which he said had just been found. Mr. Brandeis, attorney for Mr. Glavis, had been striving to get this document from the Attorney General for some time. Thereupon Secretary Ballinger promptly dismissed the stenographer, Kerby, "for the good of the service," and President Taft frankly admitted that he had authorized Mr. Lawler to prepare a letter to Secretary Ballinger, "as if he (Lawler) were President," indicating clearly to Lawler what he wished contained in the letter. The confusion has been increased by Mr. Lawler's charge of falsehood against former Secretary Garfield and ex-Chief Forester Pinchot, by his admission that he was prejudiced against Glavis when he wrote his memorandum for the President, and the introduction of letters sup-

porting the charge that Mr. Ballinger was disposed to favor the Morgan interests in Alaska.

Railroad Disputes Ended.—The trainmen and conductors of the Lake Shore and Michigan Southern Railroad and the Michigan Central Railroad have been given the same wage increases as those obtained on the Baltimore and Ohio. The award of the arbitrators likewise establishes the New York harbor switching rate across the Province of Ontario on the Michigan Central from Detroit to Buffalo. Under the terms of the decision the award differs from that made in the case of the New York Central dispute, where a lower rate than the standard obtains between New York and Buffalo on account of the greater mileage made. There are no runs of such length on the Lake Shore or the Michigan Central. The awards on the Big Four, Chicago, Indiana and Southern, and Lake Erie and Western will be made known later. —Seventeen thousand Iowa mine workers resumed work in the mines on May 16, after a suspension of over six weeks. As a result of concessions to miners, the price of coal mined in the Thirteenth Iowa District has been advanced by the operators two cents a ton. —The Vice-President of the Erie Railroad made known on May 20 that all the important points in the wage dispute with its conductors and trainmen had been settled satisfactorily.

Panama Canal Exposition.—The Louisiana State Legislature has voted a special tax to defray the expenses of the proposed Exhibition to be held in New Orleans, 1915, to celebrate the completion of the Panama Canal, and adjourned, May 24, in order to go in a body, headed by the Governor and presiding officers, to present the claims of New Orleans before the Congressional Committee on Arts and Expositions at Washington. New Orleans has already subscribed over a million dollars, and the tax is expected to bring the amount over seven millions. —Trade between the United States and the Republic of Panama has steadily grown during the seven years since the Republic of Panama came into existence. In that period the total approximates \$100,000,000. In the fiscal year 1910, which ends next month, the total will exceed \$22,000,000 abouts nine-tenths of which is merchandise exported from the United States to Panama, and about one-tenth merchandise imported into this country from that republic. The supplies sent from time to time on Government vessels for the Panama Canal and those engaged in its construction are not included in this summary. The British Minister at Panama estimates that about one-fifth of the total imports of the republic were for the commissaries of the canal zone, two-fifths for canal supplies and the remaining two-fifths for general use.

New Organic Law for Porto Rico.—Under amendments agreed to by the House Committee on Insular Af-

fairs, the enactment of the new Porto Rican bill into law will effect a marked transformation in the governmental system of that island. The effect of the amendments will be to confer citizenship on the Porto Ricans as a whole instead of having the Porto Ricans file declarations of citizenship in the courts. The Porto Rican legislative functions are at present vested in an executive council. In the pending bill the Senate will consist of eight members to be appointed by the President, and five to be elected by the people. By the new measure this ratio will stand at the next election on the island, but at the following election this will be reduced to seven appointive members and six elective, which proportion will be continued for eight years. In the elections following that eight-year period the number of appointives will be gradually reduced until all the members become elective. The bill has already been favorably reported to the House.

Peru and Ecuador.—Despatches received at Washington indicate that the King of Spain, to whom the questions now in dispute between Peru and Ecuador had been referred for arbitration, has made known his purpose to withhold pronouncing a decision on the boundary question in order to give the two countries concerned a free hand to procure a direct settlement of their difficulties. This decision of King Alfonso makes mediation by the United States, Brazil and Argentina imperative, since under the joint note of those three governments it was stated that in case no award was made or in case serious difficulties should arise the three powers would undertake a satisfactory solution by mediation. Peru and Ecuador have both given assurance that they will accept with thanks the mediation offered.

Trouble in Peru.—Although the danger of war between Peru and Ecuador has been warded off through the good offices of the United States and other American republics, political and economic conditions give cause for great anxiety. President Leguía's health is so shattered that his physicians have ordered a complete rest, but he does not heed them. During an acute attack which seemed to imperil his life Doctor Ricardo Flores, who had been the President's medical adviser for many years, was summoned but refused to attend. He justified himself by explaining that, as he had been imprisoned by the President for supposed complicity in a revolutionary uprising last year, he would be blamed should his visit be followed by a fatal termination of the President's illness.

U. S. Gunboat Protects Non-Combatants.—Commander Gilmer, of the U. S. Gunboat Paducah forbade the Madriz steamer Venus, which lately arrived off Bluefields, Nicaragua, with men and munitions of war from New Orleans, to bombard the town because there were no Estrada forces within several miles of the place. The population which now consists of merchants and other civilians, including many foreigners and a multitude of

women and children, could make no defense against the rapid-fire guns with which the *Venus* is equipped; but if Arias, who commands the steamer by authority of Madriz, were to attempt a landing, the Estrada soldiers could reach the shore in time to prevent it. The citizens are in terror over the possible entry of the Madriz troops, for the handful of marines on the *Paducah* could hardly protect the helpless people against the brutal excesses of the soldiery.

Canadian Catholics Honor King.—On May 20, His Grace Archbishop Bruchési, of Montreal, celebrated a solemn High Mass in his cathedral, not a requiem Mass, since the late King was not a Catholic, but a Mass to invoke God's blessing on the Royal Family and on the whole British Empire. Archbishop Bégin, of Quebec, did the same in the Quebec Basilica. Both these Archbishops conformed to the Church's discipline as stated by the late Cardinal Vaughan, when, writing from Rome the day after Queen Victoria's death, he said to his diocesans: "Of public religious services for the dead the Catholic Church knows none but such as she has instituted for the souls of her own children. For them the requiem Mass, the solemn absolution, and the Catholic funeral service form the only memorial service for the dead in her liturgy."

Great Britain.—The body of the late King was buried at Windsor on Friday May 20.—George V has begun his reign with an act of grace for all well-behaved prisoners whose sentences have five years or less to run. The five year prisoners are to be set free at the end of three months; the others, at the end of periods proportionately less.—Mr. Tom Mann, the Socialist leader, has returned to England. He is dissatisfied with the prospects of his party, saying there is little use in having members in parliament, so long as capitalists control the factory. He wants an aggressive Socialistic federation of all Trades Unions. He is even less pleased with Australasian and New Zealand Socialism, from which he once expected so much. He complains that the Socialists of the Colonies are too willing to be satisfied when comfortable, and are not ready enough to sacrifice themselves for the cause.

Ireland and King Edward.—Archbishop Walsh of Dublin, the Catholic authorities and municipal bodies generally have given public expression of condolence at the death of King Edward VII. The Dublin corporation passed a resolution of sympathy by 32 to 7, the dissenting councillors making it clear they recognized the late King's friendliness to Ireland, but opposed on national grounds. For the first time a Nationalist Lord Mayor of Dublin was present at the obsequies of an English King. The general mourning in Ireland was in recognition of the King's sympathy with the national and religious feelings

of the people. Mr. Wm. Redmond's letter to the Prime Minister on the Coronation Oath is as follows:

"You may remember that upon the second reading of the Catholic Disabilities Bill moved by me last year, you spoke very strongly in favor of removing from the Royal Accession Oath the words which are so very offensive to Catholics. The view of yours so well expressed met with, I believe, favor from all quarters of the House, with some few exceptions. Indeed, most of those who did not favor my Bill as a whole expressed themselves in favor of removing the words in the Royal Declaration of which complaint is so justly made by Catholics throughout the Empire and the world. Under the present sad circumstances this matter becomes immediately pressing, and I venture to ask you to take such steps as may be necessary to relieve the new King from the obligation (if such really exists) of using language at the commencement of his reign which must deeply wound the feelings and outrage the faith of so many people everywhere."—In the Gaelic language and musical festival held during last week in Dublin, there were 2,000 entries in a great variety of competitions, dramatic, elocutionary, storytelling, essays, operas, vocal and instrumental performances in various combinations. There were plays and public concerts and oratorical displays, in which only the Gaelic language was used.

United South Africa.—The noted Boer General, Lewis Botha, now Premier of the Transvaal, has been summoned to form the first Union Ministry Cabinet of United South Africa, of which Viscount Gladstone is the first Governor-General. As announced in the chronicle United South Africa was formed recently by the federation of the British Colonies of Cape of Good Hope, Natal, the Transvaal, and the Orange River State. The four original colonies have become provinces of the Union, and each province will have its own council, consisting of as many members as the province is entitled to send to the Union Parliament. The latter will consist of a Senate and a House of Assembly and will be the general legislative body. Cape Town will be the seat of legislature and Pretoria the seat of Executive Government. The Union was formed with the consent of the individual parliaments.

Political Situation in France.—A few days ago there was a rumor in Paris that M. Briand, dissatisfied with the result of the elections, intended to resign as Waldeck-Rousseau did after the elections of 1902. This rumor is now officially denied by the Government organs, which assert that he will face the parliament with all his colleagues on June 1, and that his platform will be practically the same as that which he laid down at Saint Chamond a few months ago. And yet the general opinion is that the Briand ministry will be reconstructed to suit the situation altered by the recent elections. The political axis of the majority has shifted from the Radicals and Radical-

Socialists to the Republicans of the Left and the Moderate Republicans, who come back reinforced and now constitute an influential factor in the coalition on which M. Briand counts. *L'Action* thus describes the difficulties of the situation: "The moment is at hand, if it is not already come, when we must know if M. Briand's colleagues are ready to help him, without misunderstandings or reserve, in accomplishing the electoral reform, the administrative reform, the financial reform and the syndical reform. These four reforms are essential: they imply a thorough remodelling of government, a new orientation of the republic, a decisive readjustment of parties. Political loyalty requires that the cabinet should not present itself to the chambers without having come to a perfect agreement on immediate action. . . . There are so many points of interrogation clamoring for answers difficult to postpone." *Les Nouvelles* says: "The elector wants peace and liberty. He is weary of the bondage in which he was held by the petty 'arrondissement' [district] tyrants." The *Progrès*, a Lyons journal supporting M. Combes, admits frankly that he is beaten. In fact the loss of twenty-one seats by the Radicals and Radical-Socialists proves that the Combist faction is losing its popularity. Evidently M. Briand, if he cares to remain Premier, must lean toward moderate measures and break away from the Socialists of the extreme Left.

Labor Trouble in Germany.—Three weeks ago it was said in the Chronicle that an understanding appeared imminent which would end the long-enduring lockout established against the members of the builders' unions by their employers. Unhappily the expectation was not realized. Just now there is a suggestion that the difficulty may be finally referred to the arbitration of the Department of Home Affairs. The department officials are willing to undertake the task of conciliating the builders and the employees in order to close a conflict which has done immense injury in all the principal cities of the empire. The workmen have already agreed to submit their grievances to arbitration, and it is hoped that the employers as well will recognize the dangers attending a further prolongation of the crisis. It is reported that 200,000 workmen are locked out in the different cities.

German Centre Party Praised.—During the debate on the Prussian Electoral Reform Bill the Centre party was the object of heated attacks. Just recently it has been complimented by a vigorous defense of its policy published in the chief organ of Prussian Conservatism, the *Kreuzzeitung*. After stating that the Centre has always opposed restriction of the ballot in the empire, this paper goes on to say: "This alone is an evident sign of the genuinely liberal views that sway the party—a liberalism which is completely ignored by those who style themselves the liberals. The Centre party is for them 'the black man.' The fact that all its members are Catholics is reason enough, their enemies affirm, to have the party

charged with narrowness and backwardness. A party which counted a Windhorst and Ballestrem among its members can well afford to smile at the charge of narrowness. And as to the charge that the Centre is behind the times, justice obliges one to concede that most of the laws enacted under Bismarck and Bülow, which made for the development and strength of the empire, had the hearty support of the Centre. The so-called Liberals, on the contrary, commonly assumed a merely negative stand in this legislation, contenting themselves with high-sounding, but empty, ineffective talk."

Emperor Francis Joseph in Budapest.—As chronicled last week the reception of the Emperor-King by his Hungarian subjects during his present visit has been singularly cordial. This week he held a review of the troops garrisoned in Budapest and the neighborhood and, as the weather was extremely favorable, an immense throng gathered to witness the spectacle. The enthusiasm with which the venerable monarch was greeted along the line of march was a notable evidence of the regard in which he is held by his impulsive people.

Austria-Hungary's Financial Problem.—During the Emperor's visit a conference was held by the combined ministries of Austria and Hungary under the presidency of Graf von Aehrenthal. In its sessions the preparation of the budget to meet the needs of both lands during the present year was considered. The late Finance Minister of Hungary, Dr. Von Lukacs, made known that he had entered into agreement with a syndicate, headed by the Credit Bank of Hungary, for a loan of one hundred million crowns, to meet the needs of the State until the budget shall have been approved.

Electoral Campaign in Hungary.—It will be a blessed thing to have the June elections over. The reports of disorderly scenes and riotous passages between the partisans of the different leaders continue in the daily news despatches. Hardly a meeting is held during which the service of the police or soldiery is not called for to quell serious outbreaks.

Conference of German and Czech Leaders.—Premier von Bienenrath made another attempt last week to arrange a compromise which shall put an end to the injurious bickerings between the Germans and Bohemians in the Austrian Kingdom. A meeting was held in Vienna, von Bienenrath presiding, at which the leaders of both parties were present in order to discuss the prospects of a general conference of the parties. As was the case last December, the outcome appears to rest with the members of the Slavic Union, who then put forward claims the Germans could not agree to. No doubt the Premier has had some encouragement to prompt this new effort to bring about the peace that is needed for the welfare of the Kingdom and the result of the meeting is awaited with interest.

QUESTIONS OF THE DAY

The Sacred Heart an Object of Worship

We all know and love the Sacred Heart. Devotion to it fills our churches and throngs the altar rail. "The first Friday" has become a commonplace among all Catholics. The devotion to the Sacred Heart, therefore, is thoroughly understood in practice by millions who have no idea of the knotty speculative problems it involves.

These cluster round the question: What is the object of the devotion? There have been Catholics who held it to be exclusively Our Lord's redeeming love. The Heart of Jesus, they said, is here but a metaphor to express this great love, just as a great heart, a broad heart, a tender heart, a hard heart express metaphorically qualities in those of whom they are predicated. This position they took through a kind of fear of the Jansenists, the implacable enemies of the devotion, who recognized in it something that would upset all the practical applications of their theological systems to Holy Communion.

It is absolutely certain that the real, physical Heart of Jesus is the immediate object of this devotion. Unless this be so, the revelations to Blessed Margaret Mary become, if not unintelligible, at least unnecessary. Showing her His Heart Our Lord said: "Behold this Heart which has so loved men as to have spared nothing, even to the emptying and the consummating of itself to manifest its love." Here the object of worship and the motive are proposed to us just as in those other words of Our Lord: "God so loved the world as to give his only begotten Son; that whosoever believeth in him may not perish, but may have life everlasting." Moreover, the feast Our Lord demanded was to be the feast of the Sacred Heart; the devotions he required were to be directed to console His Heart and to make reparation to it for man's ingratitude; and in one vision Blessed Margaret Mary saw the Heart alone proposed as the object of adoration.

"Yes," said the Jansenists, "the Heart alone. This is just the error of the new devotion." And so in the Synod of Pistoia, which adopted their whole heretical system, they rebuked the adorers of the Sacred Heart because these "do not advert to the fact that the most holy Flesh of Christ or any part of it or His entire Humanity if separated or abstracted from the Divinity cannot be the object of supreme worship." The censure of the Jansenists was based on their abuse of the word *alone*. They pretended that in the devotion to the Sacred Heart Catholics separate it positively in their minds from the Sacred Humanity of which it is an inseparable part and from the Divinity to which it is indissolubly united. When the Sacred Heart alone was presented to the Blessed Margaret Mary as an object of adoration, it was not to lead her to so impious an act of mental

separation but to help her to a more perfect concentration of her faculties upon the Heart of the Saviour. Wherefore Pius VI, in the Bull "Auctorem Fidei," which condemned the whole Synod and noted its errors one after another, says that this particular one is "captious and injurious to the faithful worshippers of the Sacred Heart of Christ, as if these adore the Heart of Jesus separated or abstracted from the Divinity; whereas they adore it as it is, the Heart of Jesus, namely, the Heart of the Person of the Word to which it is inseparably united, just as the bloodless Body of Christ during the three days of death, without separation or abstraction from the Divinity, was adorable in the tomb."

The infallible Vicar of Christ confirms our statement that the real, physical Heart is the object of our adoration, and he explains how it is so. It is an object of supreme worship because it is the Heart of Jesus, united inseparably to the Person of the Word. The briefest reflection shows that when one says: my head aches, all understand him to mean not that his head taken abstractly is suffering, but that he personally suffers in that particular part. When we praise an artist's skilful hand, we praise, not the member exclusively, but the person exercising his skill in that member. So, too, when we adore the loving Heart of Jesus, we adore the Person of the Word made Flesh manifesting his love in his Divine Heart.

How is the love of the God-Man manifested in his Heart? The older theologians of the devotion following the notions of their day said plainly that the Heart of Jesus is the object of adoration, inasmuch as it is the organ of His redeeming love. The expression is objectionable. This love is chiefly an act of the will, and as for the sensitive affections involved in it, one cannot say the heart is their organ. To obviate this difficulty others called the Divine Heart, the *seat* of redeeming love. This was no improvement, since in this matter *seat* and *organ* must mean much the same. But all this involves physiology. Hence when in 1765 Clement XIII approved the Mass and Office of the Sacred Heart he stated their object to be "to renew symbolically the memory of that divine love by which the only begotten Son of God took human nature, and becoming obedient even unto death gave himself to men an example to be imitated of meekness and humbleness of heart." The term *symbol* has since been practically consecrated by pontifical usage. We say therefore the object of the devotion is, the Sacred Heart of Jesus, inasmuch as it is the symbol of his redeeming love. In this the real Heart of flesh is the immediate object of adoration: the principal object is the love of Jesus redeeming mankind.

Some find the word, symbol, too weak. However, one must remember that among symbols there are degrees, the higher being connected much more intimately with the things symbolized than the lower. Two hearts tied together with a true-lover's knot, the joining of two

hands, the use of one name, all symbolize the union in love of husband and wife, and each approaches more closely than its predecessor to what is symbolized. The close embrace from which they have to tear themselves when some temporary separation impends, is also a symbol of that love, but much more intimately connected with it and therefore much nobler as a symbol. Moreover, this too must be noted, that while everybody recognizes the intimate connection between love and the movements of the inflamed heart, the nature of this connection is one of the mysteries of our compound nature. Organ, seat, symbol are words halting because of the mystery, but expressing as far as this is expressible, an idea really the same in the minds of all, whether theologians or pontiffs, preachers or hearers, who are true adorers of the Sacred Heart. HENRY WOODS, S.J.

This Year's Eucharistic Congress

The Eucharistic Congress, the Canadian event of the year, which is to take place next September is already engaging the attention of Catholic Montreal entire, and it may be said of the whole of Canada. It is, of course, an unspeakable honor for the Metropolis of the North, and for the Dominion, to be chosen for this assemblage, but as Archbishop Bruchési declared at the Congress of London, "Canada has a right to the honor because it is a Eucharistic country." And so it has always been, from the memorable Feast of Pentecost, 1535, when Jacques Cartier and his brave band of explorers attended High Mass and received Holy Communion, before setting out for the discovery of the St. Lawrence, Montreal in particular has had a notable part in the reverence paid to the Eucharistic God. On the very birthday of its existence when Maisonneuve and his followers set foot on what was then a thickly-wooded island, Mass was said at a temporary altar by Father Vimont, the Jesuit Superior, and the Blessed Sacrament was exposed for the rest of that day. It became the custom, too, with the valiant and truly Christian founders of the settlement, when the attacks of the dreaded foe, the Iroquois, became unusually pressing, to have exposition of the Blessed Sacrament in the little wooden church within the enclosure of the fort.

When Villemarie and the other colonies of New France were threatened with annihilation by the same savage foe, seventeen young men, under command of the immortal Dollard, set forth to oppose the combined forces of the Five Nations, after having first received Holy Communion and offered up their lives for the salvation of the country. Even the official seal of the Seigneurie of Montreal, used by the priests of St. Sulpice, represented the Evangelist St. John giving Communion to the Mother of God, and bore a Latin inscription, "The Virgin Disciple giving to the Virgin, in Communion, Jesus, the purity of Virgins."

Since this devotion runs like a luminous thread

through the annals of French Canada and specially of Montreal, the providential colony, it seems fitting that such a choice should have been made for the Congress. The celebration is, however, a stupendous undertaking, which only the zeal, energy and enlightened action of the eminent churchman who wears the mitre in Montreal, and the generous concurrence of the civic authorities and of the faithful, can bring to a successful conclusion.

Preparations may be said to have begun in earnest when in February last a cablegram was received from Mgr. Heylen, of Namur, permanent president of the Eucharistic Committee, then in Rome, saying that His Holiness had named Cardinal Vincenzo Vannutelli as Legate of the Holy See to the Canadian Congress. Committees were then formed, both of men and women, for the systematic division of work, the collecting of subscriptions, the making of altar linen, the providing of flowers and other decorations for the altar. The clergy in general, the religious communities, the Church wardens, the Catholic and national societies came forward with offers of cooperation. Apart from the large donations of the wealthy and the well-to-do, a general collection was ordered, it being expressly stipulated that the pennies of the poor and of children should be welcomed so that the greeting to the King might be truly a national act of faith. With regard to the flowers, which will be required in immense quantities, the *Canadian Messenger* suggests that the Promoters and Associates of the League make the work their own, and supply the "tons of flowers" that will be required upon that momentous occasion. Nor is the idea in the slightest degree far fetched or difficult of accomplishment, since, as may be remembered, during the London Congress, sixty thousand bouquets of flowers were sent across the British Channel from France, where, despite the dead ashes of unbelief, there is so often manifested the hidden glow of faith.

In Montreal, which is of course, the chief centre of action, it may truly be said, that every one is doing something great or small towards the grand total of endeavor. The most prominent Catholic women of the city hold meetings at their houses and have organized bands for the preparation of altar linen and other necessities for the altar, while men are busy in a variety of ways. Spiritual offerings are being made by the faithful in general and the religious societies in particular. The interest is universal, the enthusiasm unbounded.

Throughout Canada prayers are being offered up in every diocese for the success of the Congress. In Montreal, Quebec and Alberta, the priests recite after Mass the prayer to the Blessed Sacrament. An indulgenced prayer recommended by the Archbishop of Montreal has been distributed for recitation in families and communities. There is also a movement to establish in remote and isolated parishes the association for the promotion of frequent Communion and visits to Our Lord in the Blessed Sacrament. In fact, it is evident

that the spiritual growth, the new fervor and right understanding of the sublimest of all gifts to man, which are the ultimate aims of the magnificent demonstration, are being realized to the fullest.

Various dioceses are already conspicuous in their offers of cooperation. From St. Albert's in the far Northwest come, through the intermediary of Bishop Legal, tidings of the proposed offering, which is full of poetic beauty and symbolism. In memory of the God who has fructified their harvests and has hidden his splendor under the veil which is formed from the wheat, the farmers of Alberta, during the coming harvest, propose to gather their finest ears of wheat, from which shall be formed for the procession in Montreal a splendid arch. Standing out from a golden background of the ripened grain, on its summit, the words, "Homage from the Catholics of Alberta" will be formed by bunches of real grapes. After the procession, these ears of wheat shall be ground and sent to a community to be employed in the making of altar-breads.

His grace Archbishop Langevin of St. Boniface, and Mgr. Legal of St. Albert, have issued pastorals, asking prayers for the success of the event. A similar request was made in the Archdiocese of Quebec. In the beautiful pastoral of Mgr. Emard of Valleyfield, the reasons why the whole country should participate in the coming festivities are thus given. "The time is come when in the designs of Providence, we in this fair country of Canada, should enjoy the happiness and become the recipients of the incomparable spiritual advantages which flow from the holding of an International Eucharistic Congress. And it is easy to see what conclusion may be drawn from that assemblage, and how that supreme manifestation, the Procession of the Blessed Sacrament, shall redound to the triumph of the Eucharistic God, who is thus acclaimed as the undisputed King of the whole people. God shall be glorified in the Eucharist which is at once the greatest of sacraments and as a sacrifice the principal and essential act of the religion of Jesus Christ."

From the United States, the warmest words of encouragement have also been received. In accepting the invitation to attend the Congress, Cardinal Gibbons says: "I beg to assure your Grace that it will be for me, not only a pleasure, but also a duty, to be present at such a solemn event. I recall the pleasure which I felt at the Eucharistic Congress of London, when it was decided to hold the Congress of 1910 in Montreal, and indeed no better selection could have been made, for I feel that Montreal is the ideal city of the North American Continent, to hold a Eucharistic Congress, by reason of the Catholic spirit and sentiment of the people."

Amongst the distinguished visitors to the celebration, will be their Graces Archbishop Farley of New York, O'Connell of Boston, Ireland of St. Paul, and Bishop Maes of Covington, Ky., who is the President of the Eucharistic Committee. From England and the Con-

tinents besides Bishop Heylen of Namur, Permanent President of the Congress, there will be among others the Archbishop of Westminster, and Bishop Touchet of Orleans, France. One deputation of English Lay Catholics, will be headed by the Duke of Norfolk; another will be composed of English workingmen. From France and Belgium and other parts of the Continent so many are expected to attend that the General Council of Pilgrimages have organized a round trip to Canada and the United States, leaving Liverpool on the 26th of August. A like arrangement has been made at Milan, Italy, to facilitate the transport of pilgrims from overseas to the Congress. It is believed that the concourse of visitors from all parts of Canada and the United States, will be very considerable, and that many societies will attend in a body or send delegates.

The Congress itself, and the accompanying celebrations will be of the most imposing character. Amongst the orators announced whose names are most familiar on this side of the water, will be Cardinal Gibbons, Archbishop O'Connell and Archbishop Ireland. Papers of the greatest interest and value will be read at the various sessions, which will include one session entirely for the clergy; one for the laymen, during which their various needs and their apostolate will be considered; one for women which will treat of subjects pertinent to the sex, and one for youth, wherein education and similar topics will be considered. There will be innumerable Masses, many of them Pontifical, in all the churches, including the splendid pageant of Midnight Mass at historic Notre Dame, and Pontifical Mass in the open air at the foot of Mount Royal. There will be grand Benediction of the Blessed Sacrament every day. The entire city will be illuminated. But the supreme act of the demonstration will be the procession, through the streets of the city, which will be literally paved with flowers. The music during its course will be of a popular character, to enable as many as possible to lend their voices to the triumphal strain, and the Legate of the Holy See will carry the Sacred Host. It will be, in fine, such a religious demonstration as has never been seen and perhaps never may be seen again on this side of the water.

The chief centres of the celebration will be the Cathedral, Notre Dame, the Church of the Blessed Sacrament and St. Patrick's, the mother church of the Irish in Montreal, where, through the energy and initiative of the pastor, the Rev. Gerald McShane, preparations on a large scale are already begun. A. T. SADLER.

Social Work Among the Young*

City life is in a pronounced sense artificial. The spirit of organization which called the town meeting into being has so entered into every phase of existence in our large

*The Spirit of Youth and the City Streets, by Jane Addams. New York: The Macmillan Company. \$1.25 net.

centres of population that officialism makes itself felt in affairs, public and private, in amusement as well as in toil. Our materialistic age which sees its supreme good exclusively in what can be weighed or measured or counted has developed a form of city life which is so foreign to man's normal traits that it has transformed him from an earnest, self-possessed worker with mind, heart and conscience, into a high-pressure machine that thinks and talks but does not know deference, feeling, love. The blight of industrialism has deadened the finer sensibilities of the dweller in the city.

If eagerness for gain has built up great workshops where armies of human beings toil shoulder to shoulder in the nerve-racking whirr and buzz and groan of struggling engines, pulleys and chains, a similar greed has reared near those factories the many amusement places which are keyed to gratify the unstrung nerves of the toilers. The evil is grievous enough for those who have grown to manhood under more peaceful conditions, but the greatest harm is done to the young who from tender childhood have known nothing but the noise and feverish haste by day, and more noise and more feverish haste in the glare of night turned into day. To these Miss Addams has devoted her life. On her initiative a great work has been built up. Although she has been the recipient of much adverse criticism, we do not recall now any assertion to the effect that there was no call for her strenuous labor in behalf of the young in our cities; nor are we aware that she has used unfair means to lure the particular objects of her solicitude away from other similar institutions which might possibly offer a better, because fuller, solution of the tremendous problem.

Working with inferior tools, because she knew of the existence of none better, she has had her measure of success and has done her share of good. Before belittling her work, it would be more to the purpose to offer something better. We regret that she does not avail herself of the one most efficient means to remedy the evils that all deplore, but we think that she is putting to good use the means that she recognizes as helpful.

As star differeth from star in glory, so our great cities seem to vary in their degree of civic righteousness and their love of respectability; but we think that all are now on the alert in keeping a sharp eye on cheap amusement places. After the monotonous drudgery of specialized work, the young, like the pendulum, swing in the other direction, the result being that they feverishly drink in the nonsense to which a nickel admits them for an hour. Jealousy, revenge, robbery, murder, the defeat of justice—these, and other features even more reprehensible, in cheap shows have induced the authorities of Denver, Colorado, which can hardly be called a puritanical city, to subject to inspection the films that are to be reeled off for the diversion and artistic education of Denver youth.

Secretary Wilson of the Department of Agriculture has warned the public against certain mischievous "soft drinks" which appeal to the already disordered nerves of

the young and while harming their bodily health dispose them to vicious habits. Some of these drinks, such as Celery Cola, Café-Coca and Pillsbury's Koke, have led to the prosecution and conviction of their manufacturers on account of the deadly nature of the ingredients.

"All work and no play makes Jack a dull boy," although old, is not an antiquated sentiment. There must be amusement for the young. The recognition of this principle and its steady, practical application are the secret of Don Bosco's phenomenal success with the flotsam and jetsam of Turin, although at the outset his work of the "festive oratories" with field days and picnics and athletics smacked so strongly of innovation that some moss-grown minds thought that he was not entirely in his wits.

A rigid family discipline, therefore, where such is still maintained, must necessarily defeat its own object if there be no provision for healthy, wholesome relaxation. Once we saw some youngsters making a brave attempt to play "knock up and catch" on a New York side-street. Carriage horses came prancing by; peddlers and push-carts and stealthy automobiles were not wanting. "Aren't you afraid of being run over?" A little chap missed a "fly" in order to doff his cap, and answered, "Sometimes it gets runned over and busted." No thought of arms and legs (a public hospital was near) but only of their plaything!

A French *curé* informed us that he was simply heart-broken over the transformation that the boys of his parish underwent after leaving school and beginning the struggle for bread, for many who had been models at home and in school speedily became veritable young demons in the excess of their waywardness and evil conduct. And a recent leader in *El Pueblo*, an influential paper of Buenos Aires, comments sadly on the change for the worse that comes over many boys in the Argentine capital after school days which were favored with every temporal and spiritual advantage. In the United States, we may well join in the chorus of lamentation, for our experience is not different. What is needed is a method of influencing boys efficaciously during the years when they are neither children nor men, when they are not under the restraints of school life nor controlled by the canons of conduct recognized by respectable adults.

As solitary confinement and enforced inaction are enough to drive a mature mind to madness, so the monotony of humdrum routine labor or idleness seems to nerve a boy for any foolhardy or even desperate endeavor. It is with occupation as with food: unvarying sameness begets weariness of soul, and develops a hankering after what is far less wholesome but much more novel, and alluring in proportion to its novelty.

The atmosphere of the modern city is not the ideal atmosphere for the healthy and normal development of the young. It seems to be against correctness of speech to apply the word "home" to the series of caverns which a family may occupy in a mountain-like building where

scores of other families suffer similar privations; but even if the faithful, God-fearing parents are jealously careful of their children, it still remains true that the welfare of the commonwealth demands more than they can do for their young. Constant repression has accomplished prodigies in horticulture, as we see, for example, in the diminutive evergreen which Japanese skill has cultivated for half a century and yet has kept confined to a common flower pot. Such repression might be practised upon the young and, very possibly, might be attended with similar results, as was the custom three centuries ago, when children were horribly dwarfed and stunted, to become later on an attraction at some nabob's court.

But the most potent factor, and the one of which our esteemed social worker can make the least use, is the religious sense, or conscience. Children may be coaxed or wheedled up to a certain point, but when that point is reached there is a crisis to meet which fair words and neutral-tinted advice are helpless. "Hear, O Israel!" Thus spake the prophets. If the religious sense is utterly dead, the warning cry may fall on hopelessly deaf ears, but the reason for this is that while conscience was able to answer, there was none to call out to it.

The safe and sure way of incurring no loss to our Church membership through the activity of State institutions is to prevent our young Catholics from entering them. This is what Father Dunne is doing in St. Louis. The safe and sure way of avoiding loss through non-Catholic settlement work is to have similar work under Catholic auspices. Heroism is a glorious trait, but it is not universal among either children or adults. Trusting that they will lose nothing and hoping to gain something, they take a risk which may wean them from the Church, but in their simplicity or ignorance they think that the gain warrants the risk, for they have no way to secure the gain without the risk. H. J. SWIFT, S.J.

The Spirit of Antagonism and a Modern Orator*

The best speech is a duel. The orator has before him in reality or in imagination an antagonist with whom he grapples. Demosthenes who learned the art from his teacher, Isæus, was the prince of oratorical duellists. He never lets slip from him his audience or his antagonist. Drop Æschines from the Crown speech and you may make of it a brief history of a certain period of Greece, but you make it a lifeless corpse. Cicero felt that his audiences called for less intensity of concentration upon him and he indulged in digressions and discussions of general topics that Demosthenes would dismiss in a sentence or phrase, but Cicero is too great a writer to be summed up in a formula. He too felt the spell of an antagonist and knew how to respond to it. Harmony, balance, the prolonged pomp of periods are

not the complete description of Rome's great orator. Mark him when he meets an antagonist. He quickly drops the brilliancy and pomp and resorts to the parry and thrust, with as much skill as his Athenian rival. His refutations are quite the opposite to what passes usually for Ciceronian. The first part of his speech for Archias is altogether unlike the latter part. His speech for Ligarius, his Philippics might be called un-Ciceronian, they are so modern. The truth is most people remember Cicero by some opening periods rather than by the passages and speeches where he faces and fights an antagonist.

The value of an antagonist to bring a speech out of the vagueness of an essay into the sharp definiteness of a debate is very well illustrated in the speeches of Mr. Bryan, which have just been published. From the Biographical Sketch, written by his wife, which forms a most interesting introduction to the volumes, we learn that Mr. Bryan began early to contest for prizes. In fact it was only on his fourth attempt that he succeeded in getting into first place. Was the child father to the man in this case, or has the habit of losing, which he acquired so early, grown worse? Besides taking part in these literary contests, he was diligent in debate. Debate was his favorite means in his political campaigns. His first and most successful campaign for Congress was marked by eleven debates with his opponent. His astonishing success in a normally Republican district must have been due in no small measure to these debates. His opponents were induced to enter into debates on other occasions but, taught no doubt by experience, the meetings were fewer. Mr. Bryan has the greatest respect for debating. In the latest speech published in these volumes and in some respects the most interesting, he treats Lincoln as an orator. The speech derives its interest not from the subject only but because it gives us Mr. Bryan's ideal of an orator and as we should naturally expect, the traits which appeal to him in Lincoln are principally the traits we find in himself. Lincoln's debates with Douglas are properly emphasized by Mr. Bryan, as the first step to the presidency. "No other American President has ever so clearly owed his elevation to his oratory." A perusal of Mr. Bryan's speeches convinces us that had his opponents for the President's office met him on the field of debate, he would not now be under the cloud of that dark disgrace in American eyes of having made three attempts and failed. The baseball analogy is too much for the average American for whom the only original sin is failure.

The speeches of Mr. Bryan afford an opportunity to exemplify and test the effects of the principle of antagonism in oratory. They fall short even in their best portions of the fiery directness of Wendell Phillips, who fairly revelled in antagonism and seemed even to seek it in the way he flew in the face of all lessons of rhetoric and goaded his audience into fury against him in the very beginning of his speech, only to triumph the more

* Speeches of William Jennings Bryan. In two volumes. New York: Funk & Wagnalls Co.

surely at the close. But although Mr. Bryan is not as antagonistic as Phillips, yet his words and ideas respond to the thrill of antagonism. The examples of grappling are all the more striking by contrast with speeches where there is little or no such directness and intensity.

Mr. Bryan had courage to print his valedictory speech, given at graduation. It is decidedly sophomoric. There is no opponent in sight anywhere. The subject is Character, and the treatment is just as vague. No one could by any possibility disagree with the usual collection of platitudes ending up in the stream of tears customary on such occasions. The speech is no better than hundreds such which will be heard within a month. Complimentary speeches at banquets are not antagonistic. One such, entitled, "Radical and Conservative," is found in this collection. It follows the usual formula; a modest disclaimer of praise, a witticism at the expense of the presiding officer, a discussion of some general truth, closing with roseate views of the future. Mr. Bryan was then among Japanese in Japan, and there was no place for antagonism at a complimentary banquet.

These and other such speeches have parts which glow, but rarely burst into flame, or if they flare with the brightness of sheet-lightning, they fail to condense into the quivering lines that have the flash of death in their leap. The sting of rivalry is needed to bring ideas into sharp focus; and the heart to fever. Then thoughts are too insistent for utterance to be even winged; they explode into swift bullets. There is the enemy with his eyes upon yours, and language itself cannot be calm. It breaks up into questions and exclamations and brief, pointed phrases. It would become sword-points to pierce the rival. The retort, the sharp contrasts, the scornful reechoing of an opponent's phrase, above all the dilemma where the oratorical duellist grapples with both hands, these are the characteristics of the famous battles of the brain; these may be found in Mr. Bryan's best speeches in this collection.

Many parts of the speech on the Tariff have this quality. Such too are some shorter refutations, as "The Omnivorous West," "Dreamers" and that address called "Commerce," which was given on the historic occasion when a short while before election Mr. Bryan and Mr. Taft met at the same banquet in Chicago. The antagonism is suppressed by politeness, but it tingles there nevertheless. Better examples still are found in "The Trust Question," "Imperialism," "Naboth's Vineyard." In these the elocutionist will find that fiery selection he delights in or he will turn to "America's Mission," which for its length has perhaps the most fire and blood of any of the speeches. Compare the epigrams and historical examples and contrasts in this speech with the things which pass for such in the speech on "Character." The latter are warmed over from books; the former are the hot coinage of the heart.

Yet all things considered, although its famous triumph prejudices one in its favor, the well-known speech at the

Chicago Convention of 1896 should be noted as perhaps the crowning instance of the power of antagonism. The best that can be said of it is that it showed the speaker worthy of the effect it helped to produce and drew from his enemies the retort of abuse and misrepresentation, tacit acknowledgments of its power. We venture this criticism and believe it to be true even if the cause Mr. Bryan defended was shown to be wrong. It was not so believed to be then and Mr. Bryan, who admits that changed conditions have now modified his views, was sincere in defending the cause of silver and shown to be masterful in carrying the wavering convention with him. The fight for silver had been long waged and silver and gold delegates sat in convention with the tense antagonism of drawn battle lines. The following passage should soften any heart except one of gold:

"Ah, my friends, we say not one word against those who live upon the Atlantic Coast, but the hardy pioneers who have braved all the dangers of the wilderness, who have made the desert to blossom as the rose—the pioneers away out there (pointing to the west), who rear their children near to Nature's heart, where they can mingle their voices with the voices of the birds, out there where they have erected schoolhouses for the education of their young, churches where they praise their Creator, and cemeteries where rest the ashes of their dead—these people, we say, are as deserving of the consideration of our party as any people in this country. It is for these that we speak. We do not come as aggressors. Our war is not a war of conquest; we are fighting in defense of our homes, our families and posterity. We have petitioned and our petitions have been scorned; we have entreated, and our entreaties have been disregarded; we have begged, and they have mocked when our calamity came. We beg on longer; we entreat no more; we petition no more. We defy them."

There are many splendid passages of contrast in these volumes; in "America's Mission," between Anglo-Saxon and American civilization; in "Imperialism," between Republicans now and formerly, between the policy of imperialism and monarchy; in "The Trust Question," between monopoly and competition and between law and conscience. Such lively contrasts seem to transfer the spirit of antagonism into the body of the speech.

For the scornful echoing of a passage in vigorous refutation we may refer to "The Trust Question," where a statement of Mr. Taft accusing Mr. Bryan of extirpating and destroying the entire business in order to stamp out the evils, is refuted. "Extirpate and destroy" echoes through a long refutation like Antony's "honorable men." The same speech gives examples of the dilemma and the retort, sharp weapons of antagonistic speeches.

We feel that to study Mr. Bryan's speeches in this way is to do them an injustice; because many of his fine lectures are passed over without a word and because even in the matter of style only a partial view is given. Besides Mr. Bryan will be impatient to be treated in this fashion. It may give people the notion that he strives

for the graces of style, which he never seems to do. His doctrine and teaching is supreme for him, as it is for every orator, and there is scarcely a question of public life before the country during the past quarter of a century which is not discussed clearly and convincingly in Mr. Bryan's volumes. No style would be of avail without the solidity of true teaching. Yet on the other hand true teaching is shorn of much of its strength without strong and vigorous presentation, and some of Mr. Bryan's speeches deserve to live even after the questions they answer are antiquated.

In conclusion we may be permitted to say one word of supreme satisfaction with Mr. Bryan's speeches. Our country may well be proud of one whose printed words are such clear and outspoken professions of Christianity. Mr. Bryan's father was deeply religious, and Mr. Bryan gives evidence of a like trait, not only in his ethical teaching, which is solid, with but one or two slight exceptions, despite what newspapers have tried to make him out to be; not only in his quotation of scripture, fearlessly and frequently, especially at the close of a vigorous passage or at the end of a speech, a practice which he sometimes perhaps abuses; not only is it for these reasons that his speeches are Christian, but most of all because he freely and courageously champions the common truths of Christianity. When one thinks of some European countries where the name of God may not be even mentioned in public, it is deeply gratifying to read the speeches of Mr. Bryan and to know that he has advocated Christian truths and Christian morality more openly on many an occasion than even a clergyman would do.

FRANCIS P. DONNELLY, S.J.

The Servant Girl Problem

I

In a previous article in *AMERICA*, I discussed in brief the preventive activity of the International Catholic Girls' Protection Society. My object was to show what the society is doing to prevent the working girl from falling into the clutches of the libertine and the White Slave trafficker, by making them acquainted with the dangers of the great city, by securing good situations for them, by protecting them on the journey and by furnishing them with the means of wholesome mental and bodily recreation. In the present article I shall treat of the Protection Society and the Servant Girl Problem.

Some time ago the *Koelnische Volkszeitung* published a little article entitled "An Examination of Conscience." The writer is a lady prominent in city charity work and one of the most active members of the Girls' Protective Society.

"It is related," she says, "that the father-confessor of a certain sovereign once said: 'You are solicitous about your personal duties. Are you sufficiently mindful of your duties as sovereign? How is it with regard to

morality in your kingdom? Are you sufficiently informed and watchful? Are you energetic enough? Do you think that your examination of conscience should cover only your own faults.'

"We housewives also have a kingdom which we rule as queens and which we must administer with due vigilance and energy in order to secure the well-being of all our subjects. Is it asking too much of us to put ourselves in all earnestness the question: 'How should you wish the lady of the house to act towards your daughter if she were poor and obliged to earn her bread as a servant-girl?'"

The further queries put by the writer may be classified under three heads, the gist of the servant-girl problem: Lodging, dismissal and treatment.

(a) In spite of wholesome legislation, great abuses in the matter of proper lodging for servant-girls are justly complained of in all the civilized countries of the world. In the large apartment houses the servants are generally huddled together in the attic or mansard, where they are under no surveillance and may communicate freely with each other and the outer world at all hours of the night. Even the steadiest girl will yield to the temptation thus thrust upon her. Last winter, in a certain large city, a servant-girl was wanted to go on an urgent errand for a dying person, but not one of the eight girls supposed to be sleeping in the attic was at home at one o'clock in the morning. It is just as likely as not that the ladies of the house in question belong to a society for the amelioration of demoralizing conditions in the tenement districts. "My good woman," you can hear them say to the mother of a large family crowded into a two-room shack, "clothe your daughter less expensively, and provide a proper sleeping place for her."

And then the permission accorded so frequently of being out late at night. Police records show that immorality amongst servant-girls has increased in proportion as they have been permitted to be abroad till ten o'clock and later at night. It is true, many girls make the granting of this privilege a condition *sine qua non* of their accepting a proffered situation. Concerted action on the part of the employers would soon put an end to this abuse. Can any conscientious woman say: "It is no concern of mine what the hired girl does at night?" The family of the girl is not able to protect her, to watch over her youth and inexperience; the mother certainly believes that her child has found, if not a second mother, at least a protectress. That the lady of the house must be doubly vigilant if she keeps "boarders" or "lodgers," is self-evident.

(b) And the sudden dismissals? Are they always justified? And even if they are in strict accord with the letter of the law, are they stamped with the stamp of prudence and charity? A sudden dismissal is in many cases equivalent to throwing the girl into the very arms of danger—into the company of doubtful companions, into the clutches of human birds of prey. The faults and

crimes which are generally visited with sudden dismissal—company keeping, stealing, dishonesty—are just the ones that will lead the girl to her ruin if thrown on her own resources.

The door that is shut on the dismissed, disgraced and embittered girl—how harsh and inhuman is its bang! It seems to echo the thoughts of the woman's heart behind it—"Am I my brother's keeper?" This same woman will be very careful not to let her own daughter roam about the city alone at all hours, or pass the night untended in a hotel or lodging-house, or undertake a long journey without previous anxious preparation.

A girl who has lost a good situation through her own fault will perhaps be ashamed to tell her parents; she prefers to wait until she has secured another equally good place. In the meantime, with her whole fortune in her hand-satchel, she takes refuge in a lodging-house or with a girl friend, and as long as her money lasts things are well enough with her. But her tiny earnings are soon spent. She must find employment. Ill-advised, helpless, hopeless, she only too often falls into the hands of unscrupulous employment agents, who, divining her desperate plight, turn it to account for their own nefarious purposes. Months after, perhaps, her parents come to the police-station only to learn that that has happened which they would have given all the world to have prevented.

The Girls' Protection Society tries to remedy these evils in three ways: first, by refusing to secure situations for servant-girls except in families where they have good reason to suppose that the lady of the house will take a real motherly interest in them; secondly, by appealing to all employers, in season and out of season, in newspapers, in pamphlets, in lectures, never to dismiss the hired girl without previously notifying her parents or guardians or the nearest branch of the Protection Society; thirdly, by inducing as many ladies as possible to take an active interest in the Protection Society and other similar organizations; for none are better fitted to work intelligently and successfully for the moral and social well-being of servant-girls than the women who employ them. They are the ideal "confidential agents" of the Society, as has been shown in Munich, where there are two Servant-Girl Unions (called *Dienstboten-Lehrmaedchen*—apprentice servant-girls). Able and energetic ladies of all ranks act as employment agents, and a kind of indenture is signed by the servant-girl and her employer; the employer engages to instruct the girl in different branches of domestic science for a specified period and as long as the course lasts the girl receives somewhat smaller wages. If for one reason or another it becomes advisable or necessary to dissolve the agreement, recourse is had to the employment bureau. Experience has proved that a change of service is to the advantage of both parties in most cases. The apprentice system is on trial in several other cities of Germany and similar good results are reported as in Munich. An attempt recently made in Berlin to bring employers and employees together in common

unions proved abortive. In England the National Service Union, composed of the Domestic Helpers' Union and the Federation of Housewives, has met with more success.

(c) But the solution of the servant-girl problem does not depend so much on the solution of questions relating to lodging and dismissal—both can be more or less satisfactorily dealt with by legislation and organization—as on the establishment of proper relations between the servant and the members of the family in which she is employed.

"Many people," says Oberdoerffer, in his excellent little work, "*Die christliche Frau und ihr Dienstmaedchen*," "understand by the servant-girl question only the question how and where girls can be found, who will do the greatest amount of work for the least wages, display extraordinary self-denial on all occasions, and bear harsh treatment with willing submission. A servant-girl problem in this sense cannot be solved."

GEORGE METLAKE.

(To be continued.)

The recent decree on wearing a medal as representing the scapulars sprung from a petition of Father Albert Missone, procurator of the Scheut missionaries in Belgian Congo, in favor of our colored brethren in that distant land. He noticed that the scapular which they wore as a sign of their faith quickly became so soiled or torn while they were working in their primitive dress as porters or were journeying about that it presented anything but an inviting appearance. Then there came to him the thought of the substitution of a medal, which resulted in the present legislation.

There are so many worthy objects which appeal to the charitably disposed and our people are so ready to answer a call for assistance that impostors of all kinds reap a rich harvest while deserving institutions often remain crippled in their work. Priest, seminarian, brother and nun are words that appeal to our Catholic sense and our pockets, as frauds and tricksters have found out, to their great temporal advantage. At least one clever swindler posed successfully for a time as a Catholic bishop and profited accordingly. Too often our priests and religious have to become honorary members of the mendicant orders and literally beg from door to door for the charitable institutions which depend upon the public bounty for their existence; but in every case of the kind, these solicitors for God's poor and afflicted carry with them the necessary authorization in the form of signed and sealed credentials. And the invariable rule should be to extend no bounty in favor of those who fail to show such credentials. Our good people cannot guard themselves too carefully against hurting worthy institutions by blindly contributing towards the enrichment of any impostor who uses the priestly name or the religious garb as a means for cloaking iniquity and robbing the public.

CORRESPONDENCE

King Edward and His Catholic Subjects

LONDON, MAY 7, 1910.

The death of King Edward VII seemed to come with startling suddenness only because there had been for a long time a courtly conspiracy of silence as to the real state of his health. For at least a year it had caused grave anxiety to his medical advisers. There was a marked tendency to a condition of the lungs that made breathing difficult. The frequent visits to the Continent and to the seaside at Brighton were efforts to obtain some improvement. The last journey to Biarritz was very unfortunate. While the King was there, instead of spring weather there was a local cold snap that made the place absolutely wintry while the south of England was enjoying an unexpected foretaste of summer.

The cable will already have informed you of the widespread grief caused by his death. It is the custom to say that kings are regretted by their subjects, but in this case there is no need of having recourse to the usual polite fictions. There was a time when men looked forward with anxiety to his accession, and feared that his influence would not tend to good. But his reign of nine years has caused all earlier errors to be forgotten. He worked for peace at home and abroad; he drew England out of a dangerous isolation; he was to a great extent his own Foreign Minister, governing as well as reigning, and in home affairs he exerted a moderating influence on party warfare. His loss at a moment when a great constitutional conflict is developing is a misfortune to the country.

One may well doubt if he had any very definite religious views. His father's religion was an enlightened philanthropy linked with a strong sense of duty. King Edward, both as Prince of Wales and as king was ever ready to use his influence in favor of charitable and philanthropic work. He was a kindly man with no trace of the old-fashioned idea that the "common people" were a separate race of beings. There was nothing narrow about him, and though he was the official head of British Protestantism he had a real respect for the Catholic Church and had many Catholic friends. It was noticed at his coronation that when he was required to make the offensive test declaration against the most characteristic of Catholic dogmas he mumbled the words rapidly in a low voice so that they were almost inaudible. He scandalized the bigots of Protestantism by being present at Mass on state occasions at Marienbad, and in other Catholic places when he was on the Continent, and in London at the requiem for the late King of Portugal. During his last stay at Biarritz a few weeks ago he visited Lourdes and as the procession of the Blessed Sacrament passed by stood bare-headed and with bowed head, not, of course, as a believer, but as one who paid reverence to a great act of Christian worship.

A few years ago he actually was at Mass in Buckingham Palace. Nothing was heard of the incident at the time, and it was only part of a kindly act to one of his old servants who was dying. The man was a Catholic, and when it was found that he was in danger of death the King himself asked the Archbishop of Westminster to arrange for the sick man receiving the last Sacraments and, perhaps because in the Established Church, when the "Lord's Supper" is given to the sick, there is a "Communion service" by the bedside, he asked if Mass could not be celebrated in the sick room. So an impro-

vised altar was set up and the King and Queen were both present at the Mass, said for the first time for centuries in a royal palace in England.

Before the Eucharistic Congress of 1908, he was asked unofficially if he saw any objection to the proposed procession of the Blessed Sacrament in the streets of Westminster. He replied that if the Catholics wished for it he hoped they would have it. It was not the King, but his minister, Mr. Asquith, who at the last moment yielded to the intolerant outcry of a handful of noisy bigots.

Another evidence of his friendly interest in the ideals of his Catholic subjects was his visit to Loyola during his stay at Biarritz last summer. The late Cardinal Manning was one of his valued friends. They had been brought into frequent communication when, while the King was still Prince of Wales, he was the President of a Royal Commission to enquire into the housing of the working classes, and the Cardinal was one of its members.

In Ireland he was always welcome. There was no question of party when the King was concerned, and it was well known that as Prince of Wales in the days of the Land War under Parnell he had gone out of his way to show his sympathy with Irishmen who had been imprisoned for their defence of the popular cause. On a visit to the House of Commons he more than once asked to have some of these "ex-convicts" presented to him. For the first time for centuries, perhaps for the first time in history, the death of an English sovereign will cause widespread regret in Ireland.

For the reign of King George V one can only hope for the best. The new King is not a strong man either physically or otherwise. He was a zealous naval officer during his time of training afloat as a young man, though he could never get over a tendency to seasickness. He is of a nervous temperament and has no personal influence. Rumor says that he and his cousin, the German Emperor, are anything but friends. There is nothing to lead one to expect that he will be able to take his father's place as crowned diplomatist who did so much to keep peace in Europe, or as the tactful moderator of party conflicts at home in England.

A. H. A.

Jeanne d'Arc's Feast Day

PARIS, MAY 9, 1910.

For weeks before May 8 the feast of Blessed Jeanne d'Arc, the French bishops seized every opportunity of impressing upon their flock the duty of celebrating the *fête* of their national heroine with due honor. Mgr. Touchet, Bishop of Orléans, aptly pointed out that this year the feast fell upon the exact anniversary of the deliverance of their city; he added that it was the citizens of Orléans who through years of oblivion, neglect and calumny, preserved the tradition of her holiness and, unlike many of their countrymen, never wavered in their belief in her heavenly mission. It is owing, he said, to the historians of Orléans and to the deeply-rooted traditions of its inhabitants that the memory of the heroine, forgotten by medieval writers and disfigured by modern sceptics, has been handed down in all its simplicity, purity and grandeur.

The *fêtes* at Orléans were, this year, somewhat marred by the weather. However, on May 6, the traditional ceremony took place: the mayor placed the maid's standard in the hands of the bishop, who stood on the threshold of the cathedral. In spite of the ill-will of the Government, this ceremony continues as before to excite much enthusiasm. Replying to the mayor's address, Mgr. Touchet

regretted that the army should now be prohibited from joining the Church to honor the national heroine, adding that when he spoke thus he expressed his feelings as a Frenchman as well as a bishop. The next day, M. l'abbé Gaudeau preached Jeanne's panegyric. He drew a comparison between the material perils of the France that Jeanne helped to deliver and the perils that, at the present time, threaten its very existence as a Catholic nation; concluding that the Blessed Maid must again be called upon to save her country!

The procession then took place, but it was less numerous than usual. The municipal Council took part in it, but the civil and local societies and associations kept aloof, while the army had a separate military function in the afternoon. "One freely realized the want of union that exists," says a newspaper reporter. By its narrow sectarian prejudices, the Government has shorn a unique celebration of its picturesqueness and originality, besides inflicting a gratuitous insult upon the Church. Since Jeanne d'Arc has been raised to the altar she has become a "clerical" and her past services are ignored by the atheists who control French politics.

In Paris, preparations on a large scale were made, and, as early as the morning of May 7 blue flags with Jeanne's portrait, the Papal standard, white and yellow, the familiar tricolor and fac similes of the Maid's famous banner with its magic words: "Jhesus, Maria," were flying gaily from many windows. Then came, like a thunderbolt, the news that Edward VII had died the night before. This was followed by a notice sent to the newspapers by the archbishop, requesting Catholics, as a mark of sympathy with the mourning of a friendly nation, to abstain from decorating and illuminating as they had intended to do, but to be all the more zealous in celebrating the feast within the churches. The archbishop's tactful act must appeal to the English people, and in many a Paris church prayers were offered up in private for the dead king.

If the feast of the heroine was thus deprived of some of its outward splendor in Paris, the churches were crowded throughout the day. They had been appropriately decorated with banners upon which were inscribed the most glorious dates of her short life and the places most closely connected with her memory: Vaucouleurs, Orléans, Reims, Rouen, Rome. At Notre Dame, her panegyric was preached by l'abbé Sertillanges, in presence of the archbishop and of the principal leaders of the Catholic party.

In the provinces, *fêtes* in honor of the national heroine continue to take place and often assume a picturesque form, appealing strongly to the emotional and artistic side of the French temperament. These manifestations have a twofold advantage; they bring home Jeanne's story to the uneducated, whose imagination is struck by the pageants of which she is the central figure; they also frequently create a feeling of good fellowship between persons of different rank; and this, in small provincial centres, has a deeper and happier meaning than might be supposed. In a little town in northern France, for example, a *fête* of this kind was organized on the occasion of a mission; women and young girls of all ranks worked hand in hand, and the working class was given an appropriate part in the procession. The church, usually empty, was filled to overflowing and the preacher attributed many of the spiritual victories that crowned his efforts to the cordial good will created by the celebrations in honor of the Maid. This instance is but one example out of many of Jeanne's happy influence in the land she loved so well.

French literature experienced a severe loss, when on

the 28th of March last the Vicônte Eugène Melchior de Vogüé, a member of the French Academy, died almost suddenly in Paris. He was the first to introduce Russian literature to his countrymen and his studies on Russian history are more interesting than any novel. His marriage with a Russian gave him an insight into the intimate life of a country whose language, history and literature were, at that time, almost unknown to outsiders.

ANGLO-FRENCH CATHOLIC.

Belgium's Flemish Question

LOUVAIN, MAY 5, 1910.

The Belgian Catholic party, and particularly the present government, have faced many difficult questions. None is perhaps more difficult than the Flemish question, for it divides all parties, and rouses enmities that lie deeper than mere political and economic differences. This was strikingly shown in the recent struggle in the House, which resulted in a victory for the Flemings.

As is well known, Belgium is a bi-lingual country: those in the north speak Flemish, a language practically the same as Dutch; those in the south, the Walloons, speak, some of them, Walloon, a Romance patois, most of them, French. Many Flemings also speak French. From the beginning of the last century up to about thirty years ago, Flemish was a despised language, spoken only, or almost exclusively, by those in the villages and country districts. Then came the awakening, hastened by such incidents as the trial and condemnation in court of poor Flemings in French, a language of which they understood not one word.

The language was saved by the only possible means, by creating a new literature and re-finding the old. Rodenbach and others at Louvain gave the impetus. Guido Gezelle, the West Flemish poet-priest, shed glory on it by poems of a remarkable grace and power. Henceforth the cause was assured of success, with the aid of the peculiar Flemish character, which unites great tenacity and stolidity to surprising depths of passion and enthusiasm.

The movement soon found its expression in legislation, as does nearly every movement in Belgium. In 1898 the principle was made constitutional of the theoretic equality of the two languages as official languages of the country. Speeches in the House and Senate, and education in Flanders can be given in Flemish. But this did not satisfy the Flemings as long as they were not actually given in Flemish. Hence, ten years ago, M. Coremans, Catholic deputy from Antwerp, proposed a bill requiring eight hours a week of class in Flemish in all the colleges. The House rejected the bill three several times, because of alleged unconstitutionality in putting the Walloons in an inferior position, and because it was said to infringe on liberty of education. It was a defeat, but only a temporary one.

The movement went on, the impetus coming, as always, from the intellectual élite, especially at Louvain. Indeed, the whole movement has a Catholic aspect; the other parties take it up merely as a matter of policy. It is a Catholic movement, and the great argument for keeping the Flemish tongue among the people—along with those of justice and fitness—is that thus the Faith will be preserved intact from the assaults of the immoral, obscene French "literature" that is flooding the southern districts, and so sadly undermining religion, and such appalling conditions will be avoided as exist, for example, in Charleroi, where there is an alarming disproportion be-

tween the birth and death rates, a condition attributed in great part to French influence.

Thus the Flemish cause grew up within, more widespread familiarity with the language led to a greater knowledge of its glories, and this in turn to a greater and more extended influence. At last the country was ready; one of the signs of the times was the offer of the bishops two years ago to grant the eight hours of class in Flemish. The third period of the movement was on, and reached its climax last week in the Franck-Segers' bill, a measure presented by two Antwerp deputies, and under the patronage of the government. The discussion lasted a week. Profound divisions were marked in the Left, while nearly every Catholic voted for the bill. It finally passed, 90-46.

A glance at its nature will reveal the present situation. It requires of all Flemings entering the university for any higher studies, a satisfactory examination in Flemish, or a certificate testifying to eight hours' Flemish for six years. The same is demanded in French from the Walloons. There are, besides, secondary requirements in German and English. Hence, no one's liberty is violated, the only ones at all suffering, being those Flemings who now refuse to learn their own language.

But, of course, this is only the first step. The ideal to which the Flemings have set their faces and resolutely march, is the entire "Flandricisation" of education in Flanders. What they want is the exact reverse of the position just won. Instead of a mere eight hours in Flemish and the rest in French—already better than what they had—they want the bulk in Flemish and eight hours in French. The inconveniences of a bilingual country are many and patent, but, say they, are not enough to outweigh all the considerations of justice and tradition.

The only obstacle worthy of note is that very impetuosity and haste in the choice of means to their end to which some of them too frequently yield. But that they will attain their end is beyond a doubt. Nothing is more admirable than their industriousness, constancy and enthusiasm, and daily they realize more and more that violence will never win anything.

And the Walloons? They, of course, can have no reasonable objection to the Flemings learning and using their own language, nor have they any. What many of them chiefly object to is that with the two languages in full and equal use and vigor in all commercial and political spheres, they, knowing only one language, will be handicapped; and thus while no direct constraint is exercised, practically, they will be forced to learn Flemish. To which it is answered that they are perfectly right. They shall suffer, in the interests of justice, what the Flemings all these years have suffered from injustice; they will have to learn a second language as the Flemings have had to learn French to get along. But each one will have his rights, no more and no less. J. W. P.

Visit of the New American Minister at Shanghai

SHANGHAI, APRIL 19, 1910.

Mr. J. W. Calhoun, the new United States Minister to China, reached Shanghai on Saturday, April 9. The mail steamer was met at Woosung by the U. S. S. Villalobos, with Dr. Amos P. Wilder, the United States Consul-General at Shanghai, and members of the Staff on board. The Minister and his wife stayed part of two days here, and were the guests of the Consul-General and Judge Thayer. In the afternoon a reception in their honor

was held in the Palace Hotel, under the auspices of the American Association and the American Woman's League, and terminated at 5.30 p. m. During this time, all the members of the American Consulate, several prominent American merchants, representatives of the Consular Body, the Municipal Council and the Chinese Officials were presented to the Minister.

In the evening Mr. Calhoun was the guest of the American Universities Club, at their annual dinner held in the Astor House Hotel. At the close of the banquet, Mr. Wilder said a few words and requested the visitor to feel that he was for the time among his own people, 1,200 of whom reside at Shanghai. He enjoyed the personal friendship and confidence of two Presidents, as shown by his visits to Cuba and Venezuela, and he hoped that American interests would be safe in his hands at Peking. He knew that Shanghai had in him a strenuous advocate of the needed extension of the Foreign Settlements.

Judge Thayer followed, but said nothing very remarkable, while Mr. H. F. Merrill, Commissioner of Customs, who represented Harvard, said "that he was glad that Washington had selected a diplomatic agent and not a commercial man for Peking." This was the most pointed remark of the evening.

Mr. Calhoun replied briefly, avoiding every word calculated to disclose a line of policy, or involve his country in further complications with Russia and Japan in Manchuria. On Sunday evening, April 10, Mr. and Mrs. Calhoun left for Hankow by steamer. They will thence proceed to Peking by rail.

Mr. Calhoun having never before been in the old-fashioned and intriguing Capital, it will take him some time to adjust his perspective of things Chinese, and then he may be expected to steer a wise course, cooperating with China in the solution of her various problems, and advancing legitimate American interests in the Far East.

M. KENNELLY, S. J.

A Voice from Nicaragua

GRANADA, NIC., APRIL 22, 1910.

Public affairs seem to be going from bad to worse in Nicaragua. There is no heavy fighting, but the air is full of warlike rumors and signs of military movement appear on every side. President Madriz has had recourse to the tactics which made the administration of Zelaya so odious, namely, forced loans, arbitrary imprisonment, increasing by millions the paper money in circulation and issuing bonds with custom-house receipts as security.

He is charged with having had recourse to flogging in Matagalpa and with throwing respectable ladies into the common jail at Rivas, so he can hardly claim the confidence of the country. It looks as if neither party were strong enough to oust the other, for no serious advance has been made by the Madriz troops towards Rama, and the Estrada forces are not strong enough to take Managua.

In anticipation of the coming of Hon. John Barrett of the Bureau of American Republics on a tour of investigation, those not well affected towards the Madriz administration were warned to keep discreetly in the background and to tell no tales out of school.

The courtesies shown to Admiral Kimball's officers at a reception held in their honor were far from being approved by the faction in power, who dubbed the active participants "bootblacks to Uncle Sam's navy."

PEDRO ZUTANO.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MAY 28, 1910.

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The White Slave Traffic

The existence of the White Slave traffic in New York has yet to be proved. In spite of the insistent clamors of political reformers, and the ding-dong reiteration of magazines and newspapers that appalling conditions exist, and the appointment of an investigating committee with John D. Rockefeller, Jr., at its head, determined to leave no stone unturned that the villainous trade may be exposed, in spite of so-called disclosures loudly trumpeted, the investigators have followed trails that lead nowhere and the will o' the wisp is now as far from being caught as ever.

Agitation and publicity and righteous indignation on the part of the great "*censor morum*," the press, and special committees and municipal machinery have effected nothing. Were Tammany in power the disconcerted pursuivants would lay the blame at the door of the city administration. The reformers are in the saddle and the press for the most part is silent. To cover their mortification the baffled pursuers of vice point out a recent notorious trial in vindication of their trumped-up charges. Two inmates of houses of ill-repute accept an engagement to go to a distant city to lend themselves to their nefarious occupation on the offer of a substantial gratuity. Another of the sex who admits that she has not for years been living with her husband, and whose lawyer would not allow her to answer questions touching on the character of her past life, yet respectable withal, because bespectacled and a college graduate, acts the decoy and entraps a procuress by the offer of a liberal reward if she will obtain girls under eighteen years of age, pure girls preferably. The infamous bargain is struck. But instead of innocent girls, two professional outcasts, the younger admitting she

is twenty-three, are procured, who willingly lend themselves to the proposed scheme. Of course at the psychological moment the trap is sprung and the bird is caught.

A great triumph this of municipal reform! A triumph of the press, of private investigators and city officials. It has taken \$7,000 to reimburse the Radcliffe College graduate and her partner for their prowess. But there is one comfort—a procuress who was not sharp enough for the superior cunning and college education of a settlement worker has been convicted. Lured by the offer of a handsome recompense she nibbled at the bait and is now punished for her temerity. The newspapers gloat over the magnificent results of their six months' work. But where, we ask, is the proof that innocent girls are systematically enticed from their homes and through a vast organization sold into the most odious form of slavery to be distributed by hundreds and thousands among numerous vice centres in this and other countries?

Some Facts About "Sister Candide"

Mlle. Forestier, the so-called "Sister Candide," whose financial transactions threaten to involve the French Government in scandals similar to those of its Church property liquidations, has no right to the name or garb of a nun. She seems to have belonged to a sisterhood more than eighteen years ago, but left or was expelled from the institution. She must have been a pushing personage, for she was at once taken up by the Government, which, while persecuting the Sisterhoods of the Church, took under its protecting wing "Sister Candide" and her "Nuns of Ormesson." It authorized the lotteries she instituted to defray the expenses of her pretended charities. President Loubet presided as honorary chairman over one branch of her enterprises, M. Casimir-Périer over another and Premier Waldeck-Rousseau decorated her with the Red Ribbon of the Legion of Honor. M. Monod, Supervisor of Charity under the Ministry of the Interior, lost his position because he refused her authorization to receive one legacy until the Government had examined her accounts. In eighteen years \$5,000,000, of which only \$200,000 was expended, is said to have passed through her hands. Her Secretary-General has committed suicide and the head director of her bank or lottery has disappeared. The Government that lionized her and fostered her operations, is characteristically trying to lay the blame of her defalcations on the Church from which she is a renegade.

The Church in the Northwest

So few people in the East recognize what tremendous progress has been made in the Northwest, that it is only when some such notable event as the simultaneous consecration of the six bishops, at St. Paul, Minn., on May 19, occurs that there is a partial realization of the extent of the development. Archbishop Ireland is so used to doing

things on a big scale that even in the additions to his suffragans he makes the occurrence unique in the history of the hierarchy. The only other incident approaching this one was that in 1853, when the famous Mgr. Bedini, the Pope's inter nuncio, consecrated the Bishops of Brooklyn, Burlington and Newark in old St. Patrick's Cathedral. Last week's ceremony gives Archbishop Ireland an auxiliary and two new suffragans, and increases the number of the hierarchy in his Province of St. Paul to nine. When it is recalled that the first bishop of St. Paul was consecrated only sixty years ago, and had but nine priests and six thousand Catholics then in his jurisdiction, it can be seen that the progress of the Church is keeping steady pace with that made in all other respects by this section of the country. Archbishop Ireland, who officiated as consecrator of the new bishops and Bishop O'Gorman, who preached the sermon, were the first two seminarians accepted for the diocese of St. Paul by its first bishop.

L'Asino

The *Catholic World* for May speaks of L'Asino as "probably the vilest sheet printed in the world to-day, and synonymous with the most unspeakable filth and indecency. It would not be tolerated for an hour on any news-stand in America." It is not easy to know what may or may not be done in other parts of the land comprehensively termed America, but this vile sheet is for sale week-in, week-out, in stores and on news-stands in the Italian quarter of New York City. Why should not the attention of the Government be called to the existence of this blasphemous weekly with a view to preventing its importation into the country; or, if it is an American reprint, of prohibiting its sale? On his recent trip to the West President Taft spoke of the great strides that are being made in the fight against consumption and cancer, and took the position that the Government might well furnish money to provide the means of combating disease and bring about the "mastery of the intellect over natural foes." The Government is active in framing and enforcing pure food laws and refuses admission to paupers and criminals and the plague stricken; but no check is put to this purveyor of moral leprosy which corrupts the morals of the young and spreads its blasphemies against the Creator.

For Mr. Speer's Good Eye

On the official paper of the archiepiscopal secretariate of Santiago de Chile, we have received the following communication:

Certifico que del Archivo del Arzobispado de Santiago de Chile consta que, jamás se ha recibido de la Santa Sede correspondencia reconviniendo al clero por su conducta; al contrario, siempre el Santo Padre ha alabado

su celo por la Salvación de las almas y por su buena conducta.

(L. S.)

J. AGUSTÍN MORÁN, C.,

Santiago, 13 de Abril de 1910.

Sec'rio.

For the convenience of some of our readers, we append a translation:

I certify that from the Archives of the Archdiocese of Santiago de Chile, it is certain that there has never been received from the Holy See a communication censuring the clergy for their behavior; on the contrary, the Holy Father has always praised their zeal for the salvation of souls and their upright lives.

(L. S.)

J. AGUSTÍN MORÁN, C.,

Santiago, April 13, 1910.

Sec'y.

We had diligently examined the published Acts of Pope Leo XIII, but found no trace of the letter quoted by Mr. Speer, and we had seen its very existence denied by the Chilean lay press. However, an official pronouncement, such as we are now privileged to lay before our readers, is the last word needed for the complete refutation of the gross calumny which Mr. R. E. Speer of the Student Volunteer Movement so industriously (though, we trust, unwittingly) spread through our country. As the Chileans would say, "a scalded cat runs away from cold water." Let Mr. Speer learn prudence in adversity and bow himself out.

"The Deadly Parallel"

We learn from Rome, on the best authority, that when Mr. Roosevelt was President a certain personage was reported to be on his way from the Vatican to Washington. He was a *persona non grata* at the White House. So Mr. Roosevelt sent a member of the Cabinet to warn the Papal Delegate that the person in question could not be received by the Administration. His Excellency was requested, moreover, to cable this information to the Vatican. On receiving the communication the Holy Father exclaimed: "What a fine, straightforward, honest thing to do!" Thus did Mr. Roosevelt act when he expected a visitor from Rome, and thus acted the Holy Father when an American visitor was expected in Rome. Thus, too, spoke the Holy Father. Would that we could complete the parallel and say: thus spoke Mr. Roosevelt when he received a friendly warning.

Methodist Inconsistency

The Board of Bishops of the Methodist Episcopal Church, through its secretary, Bishop L. B. Wilson, have issued an official statement which had been prepared by the board at its meeting in Chicago on May 9, relative to the Italian mission. The statement is the outcome of the recent controversy in Rome caused by the visit of Colonel Roosevelt.

The statement says: "We regret that after repeated

challenges for details of the specific acts supposed to justify these charges, they still remain in such general terms that their validity cannot be tested before the judgment of the world. We can only observe:

"First—That ordinarily the use of opprobrious adjectives is suggestive of anger rather than of reason.

"Second—That the methods of our mission in Italy, now for the first time thus publicly condemned, are the same that have been pursued from the beginning, almost forty years ago."

We accept the challenge contained in the statement, which while it is commendable for its moderate and dignified tone, is hopelessly out of harmony with the Methodist publication in Rome, *L'Evangelista*, a copy of which (the issue of April 22, 1910) has reached this office.

On page 2 we read that 250 soldiers have given their names to the director of a Catholic assembly hall, where they have a library, conference, language lessons and various amusements. We quote: "Now let the Liberals of all branches of the party put an end to the anticlericalism, which is only in word. Let them oppose deeds to deeds . . . allurements to allurements; let them fight the priest with his own weapons, laicizing the arsenal of his propaganda, by doing in the light of the regenerating sun what he does in the lurking-places of the darkness. Why is there delay in denouncing the action of the 250 soldiers to their superiors that these may take energetic action in imitation of their fellow officers at Bergamo [where the soldiers were forbidden to assist]?"

A certain G. Agliata has a signed article on page 4, in which he says that the "Church of Rome" [not some rascally Catholic, not some lunatic, not some poor ignorant creature] *teaches*, among other savory morsels, "penance without repentance, prayer without intelligence, fasting without temperance, ceremonies without piety, celibacy without chastity, tradition without truth, indulgences without sorrow for sin, religion without the Bible." He then asks, "Is it true or not that the priests sell baptism to the new born and forgiveness to the sinner, that they made a trade of communions, masses, 'amulets,' crosses, blessings, etc."

We respectfully submit that the gentle accents of Jacob's voice in Chicago do not harmonize with the work of the hairy hands of the official organ of the Methodist propaganda in Rome.

A letter is reproduced in *Il Resegone* of Lecco, Italy, from Vico Mantegazzi, prominent among the Liberals, and anything but a crony of churchmen, in which he says: "I think that my open avowal will not cost me the esteem of my readers when I say that I don't understand very well what those 'Methodists' are and what they want to do. Some days ago, as I was walking along the XX Settembre street, examining books, I stopped in front of a show-case which belongs to the Methodist book store. Some of the books thus displayed have such titles as

these: 'Infamies of the Popes,' 'Filth of the Pontiffs,' 'The Pope must be Driven Out,' and there are others like them.

"Frankly, it strikes me as very natural that one in high authority should think that the Pope ought not to receive in audience those Americans who, the day after or the day before, may take part in meetings where such topics may be treated. After the Fairbanks precedent, the doubt about what might happen could not be shelved. And from the moment when Roosevelt was unwilling to give the desired assurances, is it not natural that the Vatican should have signified its unwillingness to receive him? For this very reason, perhaps, the city authorities have seen fit to give a special character to the welcome and reception tendered to the ex-President. They believed that they were entertaining an anticlerical and therefore they must do more than is commonly done in honor of a distinguished guest."

In a recent editorial *AMERICA* called attention to a fact sufficiently common to merit an explanation. Why is it that Catholic achievement is overlooked by special writers in the press and in magazines? The editorial referred to a particular case. While municipal administration is one of the most common topics of our periodicals, the splendid transformation wrought by the municipality of Vienna during Lueger's mayoralty is scarcely noticed by them. *The Nation*, in its issue of May 5, offers an example. Quoting *Scribner's Magazine*, an editorial writer deplores "the wretched state of American city politics," contrasting it with the "honesty and efficiency of the German city." Among the cities commended by the *Nation* for these and other great qualities we find Berlin and Hamburg, but not Vienna, the second German city in size, and acknowledged the first in its latter-day record of honest civic administration. The fact that Vienna is the capital of Austria surely does not make it unworthy to figure as a "German" city. We wonder whether the fact that Vienna is a Catholic city and that Lueger, its great civic reformer, was an ardent Catholic had aught to do with its omission in the honorable mention of 'the *Nation's* paragraph?

Tourists visiting England are advised, if they have any tendency to strong language, to give Ivybridge in Devonshire a wide berth. A gentleman riding a bicycle came into collision there with a carriage in which were two ladies. His collar bone was broken and he received other injuries. One of the ladies was a doctor's wife. She recommended him to have recourse to her husband's art, but the gentleman not only refused to do so, but also strengthened his refusal with an emphatic utterance of the word the captain of the Pinafore hardly ever said. The lady was horrified and hastened to summon him in the police court. The magistrate decided the word to be obscene, and, unmoved to pity by the gentleman's broken and bandaged condition, fined him five pounds.

LITERATURE

The Poems of James Ryder Randall. Edited by MATTHEW PAGE ANDREWS. New York: The Tandy-Thomas Company.

During life Mr. Randall was neglected by a public which, while appraising one of his productions as our greatest battle lyric, failed to remember even the name of its author. And the author made no effort to jog its memory. Supremely humble and utterly unselfish, James Ryder Randall set slight estimate on himself or on his works, and the arts of the advertiser were altogether foreign to his nature. The necessity of earning a livelihood for his family forced him, like Lanier, another gifted singer of the Southland, away from the path of his true vocation, and for forty-five years (1862-1907) his great gifts were doomed to "the cart-horse work of rough-and-tumble journalism." Though the constant grind was a torture to his sensitive nature, he kept on "ever bravely meek" turning out editorials or correspondence to the eve of his death.

Essentially a poet, the fount within him was at times in-suppressible, and he broke into verse when mood or appealing incident coerced him, but he threw it in with the day's work and never sought or received compensation for any poetic composition. The fame of "My Maryland" would surely have given monetary value to any poem to which his name was attached, yet though need was often at his door, a certain inbred reverence seems to have inhibited him from sending his muse into the market. We recall no other poet of repute who was so delicately scrupulous. It did not even occur to him to guard his rights with his signature. When other names were attached to "My Maryland" he entered no protest. A letter to the *Augusta Chronicle* shows how he covered his best work with editorial anonymity: "Yesterday by accident a copy of your paper fell into my hands. It contained two notable things which I take to be from the same pen, one a poem, 'Resurgam,' the other what may be called a prose poem on the death of Father Ryan. Either entitles the author to fame." But the author had written:

He little heeds the dream of Fame,
Its treasure or its trust,
The hope of a sonorous name—
A Requiem from the dust.

This volume promises to win for Randall the fame that in life was denied him. It shows that "Maryland" was not an accident; that his muse swept with facile power over a varied range, and that if his name is writ in water, "the wave that surges from a hallowed grave" is, as he sung of Keats,

"The tumultuous Sea of Song,
The scroll of the Anointed Throng
To whom eternities belong."

A collection that includes juvenile pieces is necessarily of unequal worth, but several of these, written in his Georgetown days, bear no marks of apprenticeship. "The Oriel Window," composed before the war-blast roused him to voice the spirit of the South, reveals inspiration, maturity of thought and workmanship that make it, to our mind, superior to "Maryland." Many will pronounce a similar judgment on "Anima," "Pelham," "Keats," "The Battle-Cry of the South," "The Unbought Seminole," "At Arlington," and the humble paean of glorious hope, "Resurgam." Voicing the angry swell of war "Maryland" silenced for a time the poet's less strident, though richer and perhaps more permanent utterances, but it still possesses "the genuine ring and lifelike spirit" which Oliver Wendell Holmes "felt rather than thought," and failed to reproduce for Massachusetts. Because it has that

within it that grips the heart and stirs the elemental motions, it has ceased to be sectional and is now the property of the nation.

The editor justly finds fault with Maryland societies for suppressing the last stanza because of the line: "Huzza! she spurns the Northern scum." Mr. Randall conceived the South as a rock repelling in foamy scum the assailing billows of the North. A few weeks before his death he consulted a friend about changing the line, but was advised to let it stand. It expressed the Southern sentiment of the time as Whittier's "The weak Southern's pride and lust," "The mean and tyrant South," etc., and Holmes' "legions of hell" and "sons of Belial" voiced the feelings of the North. All three softened with age and no one takes their war fury literally now. However, a fine stanza is omitted from "The Lone Sentry" (though included in the notes) because of the line: "The demon Goths pollute our halls with fire and lust and hate." Such outbursts expressing contemporary sentiment in impassioned song are a poet's contribution to history.

The editor is mistaken in attributing metrical peculiarities in "The Oriel Window" to Poe; James Clarence Mangan's "Song of the Sawmill" is its prototype, as is his "Karaman" of "Maryland." The intricate metre and airy imagery of the "Ha-Ha" phantasie, the solemn gloom of "Architecture," the swelling "Song of the South" and others of his best-constructed pieces suggest the Irish poet's influence, which Randall frequently and generously acknowledged.

The book is edited with taste and judgment. The notes are as informing as they are interesting, and the introduction outlines succinctly Randall's career and character as man, poet and journalist. Some specimens of vigorous and pregnant prose are culled from his Washington correspondence, but his strongest prose work was done for the *Catholic Columbian* and other Catholic papers. A Catholic to the core of his being, he wrote best when free to pour out his feelings and convictions unrestrained. Brimming with varied information, he always interested, and though his unreconstructed views often annoyed Northern readers, the fascination of his narrative retained and multiplied them. A well-edited collection from his correspondence should prove profitable to readers and publisher.

His works have special claim on American Catholics. A few years before his death Randall created a stir in Augusta by his defence of General Longstreet, one of the foremost Southern generals, who, after the war was over, joined the hated Reconstructionists. A gentleman having remarked in a public gathering that the attendance at Longstreet's funeral was meagre because the South had no honor for a renegade, Randall rose and in a torrent of indignation protested that, not because he became a Republican but because he became a Catholic was honor denied to Longstreet. The poet had suffered from the same cause. He was not only a devout Catholic, a daily attendant at Mass and an almost daily communicant, but in speech and writing he could not suppress his Catholicity. He received no political reward, and though an incessant worker, temperate and frugal, he often found it hard to secure a competence. As a man and a poet he deserves and will repay Catholic remembrance.

The public is under obligation to Mr. Andrews and Miss Shepherd, of Baltimore, through whose disinterested services "My Maryland" is linked at last with the other offspring of the same inspiration in a handsome and well-prepared volume.

M. K.

The Recollections of a Varied Life. By GEORGE CARY EGLESTON. New York: Henry Holt & Company.

These reminiscences of an ex-Confederate soldier and journalist are the chance memories of a man who sits down to

gossip over old days. Such gossip is always interesting. It may lack continuity and dwell on minor incidents and leave great blank spaces which we would like to see filled up; but this is not history, and under the circumstances history might fatigue us by its rigidity of purpose, whilst gossip and random recollections always have the merit of disclosing the unexpected and omitting dry transitions.

Mr. Eggleston had one misfortune as a literary man, that, namely, of being overshadowed in the popular regard by his brother Edward Eggleston, the author of "The Hoosier Schoolmaster." It was he who supplied his brother with the material for that story out of his own experience. "*Sic vos non vobis.*" Another misfortune, according to the author of these reminiscences, was the necessity he was under all his life of doing hack work and newspaper writing in order to keep the wolf from the door, and thus discouraging literary ambitions which he never ceased to feel. One of the interesting elements in the book is the material it affords the reader for conjecturing just how great a literary person Mr. Eggleston might have become if he had enjoyed leisure for the development of his own fancies.

Among the interesting chapters we may note those on antebellum life in Indiana and Virginia, and the author's experiences as a journalist in New York. We read that "it was a rigid rule of the Harpers" not to publish severe and bitter assaults on the "irregular troops" in the army of religion as exemplified in the case of Mr. Moody. We wish the Harpers had been equally delicate about some of the regular troops, especially the Catholics. The editorial policies of the *Post* under William Cullen Bryant and of the *World* under its present management are described in detail, and are full of interest and information.

In view of some recent occurrences, the following paragraph from near the beginning of the book has a certain extrinsic interest: "Among the polemic novels that were generally permitted the most conspicuous example I remember was a violently anti-Roman Catholic novel called 'Danger in the Dark,' which had a vogue that the 'best-sellers' of our later time might envy. It was not only permitted us to read that—it was regarded as our religious duty in order that we might learn to hate the Catholics with increased fervor." This was in a Methodist community.

* * *

A Woman's Impressions of the Philippines, by MARY H. FEE. Chicago: A. C. McClurg & Co.

The march of bespectacled intellect which set in early in our history and has led whole armies of New England schoolma'ams to the peaceful, if not painless, triumphs of the class-room reached Manila (on Government transports) soon after the Philippines were our very own.

After an exile of eight years in those distant lands one of the army has laid aside the birch, or the tamarind, and grasped her pen. The result is not a dismal collection of petrified statistics, but a bright, chatty volume full of sparkle. It is as if she had favored us with an invitation to tea and there, in the atmosphere which only New Hampshire crags and strong bohea can produce, had indulged in bubbling chit-chat about the events, great and small, of her stay in the tropics. A hawklike eye trained to preserve intangible, indescribable, "order" has enabled her to catch a glimpse of many odds and ends of social and domestic customs which would escape the notice of an ordinary mortal. Written withal in a kindly spirit, these "Impressions" tell us much of our wards who are under the flag yet not under the Constitution, and who are much prone to frisk in their newly-found liberty.

* * *

Beyond the Mexican Sierras, by DILLON WALLACE. New York, Chicago, San Francisco: A. C. McClurg & Co. \$2.00 net.

When one crosses the long bridge at El Paso, Texas, and

stands under Mexico's red, white and green flag, the United States with its people, language and customs, seems to have been left a thousand leagues in the rear. All books descriptive of Mexican life and scenery are full of interest, but our author's book should have an additional charm, for it deals with the western part of Mexico, which is seldom visited, rarely described or pictured; but what might have been a wholly delightful book has been so disfigured by the introduction of silly and offensive tales, like that of "the church bells of Tepic," that the charm of novelty gives way to a feeling of disgust. The author does not know Spanish, as he takes the unnecessary trouble to assure us, else he would not misspell with monotonous perversity such familiar words as *chile*, *garrapata*, and *sarape*. Spanish words are so freely scattered through the book that they detract from its merits. It has a fine map and many excellent illustrations, one of which (p. 88), is wrongly labeled. Its appendix on "Mexico's Unhunted Wilderness" may help to verify the prediction, seen of late in Mexican newspapers, that Col. Roosevelt is to visit our neighboring republic. A satisfactory index ends the volume.

* * *

'Mid Pines and Heather and The True and the Counterfeit, by JOSEPH CARMICHAEL. London: The Catholic Truth Society, 69 Southwark Bridge Road, S. E. Price 1s. 6d.

Two interesting tales under one cover with a good voucher. Both are wholesome, both Catholic, but neither indulges in sermonizing. The former flows with a gentle current, the latter rushes on in a torrent of excitement. The way of the world is found in each, for the good and the bad appear and play their parts; but, and such is not always the way of the world, the young heroines come to a happy termination of their difficulties and the youthful reader hankers for "more."

* * *

Stories of the Saviour adapted to the capacity and interest of Children seem an answer to the invitation: "Suffer the little ones to come unto me." To them, as to their elders, Jesus is the Truth and the Life; His impress on their minds is the truest, and can be made the most welcome educative influence. We have before us four such books intended for children of various ages and approved by the proper authorities. Two are issued by Longmans, Green & Co., "**A Life of Christ For Children**," exquisitely told and artistically illustrated; and "**Bible Stories**" from the New Testament, narrated by Mrs. Hermann Bosch, with frequent but most interesting interruptions, by her little auditor, Toddlers. Those who made the acquaintance of Toddlers in the *Messenger of the Sacred Heart* will be glad to know more of her.

"**The Divine Story**," by Rev. C. J. Holland, S.T.L. (Providence: J. M. Tally) is intended for young people rather than children, and has reached the fourth edition within a year. The scope and character of "**The Christ-Child**," by M. C. Olivia Keiley (Washington, D. C.: Darby Printing Co.) are admirably described in the preface by his Eminence Cardinal Gibbons: "It is intended for the youngest children capable of learning the simplest lessons of our Lord's life. It aims to show them the preparation for His coming and the most important facts concerning His person and His work. I am sure that its loving and reverential spirit, its simple, easy style and its winning love, which shows that the writer understands and sympathizes with the child's mind, will make a deep and favorable impression on its young readers." In 62 pages of a handsomely illustrated quarto Miss Keiley weaves the story of Christ from creation to the Ascension with a skill and touching simplicity that should reach the minds and hearts of all who have arrived at the age of reason, or beyond it.

* * *

LITERARY NOTES

The passage in Edmond Rostand's latest play, which has especially caught the popular fancy, is the one containing the boast of the chanticler that by his crowing he causes the sun to rise:

"Je chante! Vainement

La Nuit, pour transiger, m'offre le crépuscule;

Je chante! Et tout à coup. . .

La Faisane.

Chanticler!

Chanticler.

Je recule,

Ebloui de me voir moi-même tout vermeil,

Et d'avoir, moi, le coq, fait lever le soleil!"

The entire passage of which we have quoted only a part has beauty and humor. But what we wish to remark is the novelty which is generally credited to the main idea in it. We have, it is true, seen various articles ascribing the boast of Chanticler to various erudite mythological and folklore sources. But no one, so far as we are aware, has as yet drawn attention to what we always considered one of the best-known good things in "Adam Bede:"

"You're mighty fond o' Craig," Mrs. Poyser used to say to her husband; "but for my part, I think he's welly like a cock as thinks the sun's rose o' purpose to hear him crow."

And later on in this novel Mr. Irwin, speaking to his wife of Mrs. Poyser, says: "I told you that capital thing I heard her say about Craig—that he was like a cock, who thought the sun had risen to hear him crow. Now that's an Æsop's fable in a sentence."

It is evident George Eliot valued her own invention in thus having the saying repeated; and anyone who has read the novel is likely to remember it distinctly. And yet the reviewers have apparently forgotten all about it, if they ever, indeed, knew of it at all, although it is not easy to see how they can have forgotten the well-known lines in "Hamlet," Act I, sc. I:

"The cock, that is the trumpet to the morn,
Doth with his lofty and shrill-sounding throat

Awake the god of day."

Of course, it may be expecting too much to ask professional reviewers to reread the classics and at the same time keep up with the enormous increase of new books.

We think it must be a matter of vain conjecture to many persons why Rostand should write a play in which the scene is laid in a barnyard and the characters are all denizens thereof. The following excerpt from a very fine article in the *Academy* may prove illuminating: "The

idea of making his protagonist a cock and his scene a farmyard came to him [Rostand] in 1902. He wished, he says, to write a modern play, in verse, but found our present costume a hindrance, for 'le lyrisme d'une œuvre poétique s'accommode mal du moderne veston et de la bourgeoise redingote.' To avoid this modern coat, M. Rostand would have to go back at least two or three centuries; and then it would be impossible to write a play about modern life and modern problems. But fortunately the farmyard at M. Rostand's villa at Cambo presented a solution of the difficulty—an opportunity of being modern, and at the same time 'lyrical and picturesque.' The simple substitution of feathers for coat and breeches enabled him to be romantic, and to exhibit a becoming sensibility to the beauties of nature."

The solution of the difficulty arrived at by M. Rostand does credit to his ingenuity and is characteristic of his work as a poet and playwright. He has a mastery of his tools; but his inspirations lacks spontaneity and force. He is a great artist, but not a great poet. He studies the effects he wishes to produce beforehand, and afterwards sets to work at an elaborate and cold-blooded preparation of ingenious devices to stir the emotions he has in view. Everything is calculated and studied until the author takes on the character of a sort of glorified stage manager. But all the while his technical skill in verse and poetic phraseology lifts him above the level of contemporary standards.

The latest novel of Mrs. Katharine Tynan Hinkson, "Betty Carew," is receiving very favorable notice in English reviews. One critic says: "The whole story wins and holds your interest less by reason of its plot than because its characters are so thoroughly living and human."

It does not seem to be generally recognized among us that Mr. H. G. Wells is one of the vilest writers of fiction living to-day. He is an avowed Socialist of the kind that advocates the doing away of marriage laws. Mr. Wells makes his heroine a young lady who plays with fire in most outrageous fashion, and he proves how sensible she is by making her happy and respectable in the end. But as the editor of a certain literary weekly observes: "For one such who ends up happily in a beautiful flat with a virtuous and lily-fingered professor, fifty end up in much less attractive circumstances," and he goes on to stigmatize the manufacture of such novels as "a sorry and damnable trade."

The Editor of the projected "American Catholic Who's Who" informs *AMERICA* that the compilation of the book is about

finished, and it will be in the hands of the publisher, B. Herder, of St. Louis, about July 1. It is hoped to have it ready for the book market early in the autumn. Competent judges have pronounced favorable criticism of the book in its manuscript form.

A strong metrical dialogue between Alfred the Great and Bishop Asser in the current *Fortnightly Review* represents William Watson's ideas of English government, past and present. King Alfred's vision of his successors is not so pleasant as Banquo's. He sees, at the Norman invasion, "dim forms at strife; beyond them, crown and crozier warring . . . and deeds of hell." England of to-day appeared to him

"Blind welter and the brood of dire misrule,

A groaning people and a sundering realm."

The reviewer of current events is equally pessimistic. The United States has been treating "the Mother Country" very badly, in interfering with England's Diplomacy in China, making injurious tariff arrangements with Canada and encouraging Sir Wilfrid Laurier in setting up a navy of his own and insisting that Canada shall be free to remain at peace when the "Mother Country" is at war. "Since Mr. Roosevelt quitted office the Anglo-American problem has fared worst of all," for which Mr. Taft is greatly to blame. There is even danger of an Anglo-American war, and the one man to prevent it is Mr. Roosevelt, who knows that England has been very good in India and China, and "that Canada should become the keystone of some future union between the two English-speaking Powers, the Empire and the United States."

BOOKS RECEIVED

English as We Speak it in Ireland. By P. W. Joyce, LL.D. New York: Longmans, Green & Co. Net, 75 cents.
The Right Honourable Cecil John Rhodes. A monograph and a Reminiscence. By Sir Thomas E. Fuller. New York: Longmans, Green & Co.
Historical Illustrations of England in the Middle Ages. In four portfolios. Drawn and Described by T. C. Barfield. New York: Longmans, Green & Co.
War Echoes of 1812-13. A Collection of Poems Relating to Events of our Last War with England. Compiled from Contemporary Records. Supplement of St. John's Quarterly, St. John's University, Toledo, Ohio.
Francis de Sales. A Study of the Gentle Saint. By Louise M. Stacpoole-Kenny. New York: Benziger Bros. Net, \$1.10.
Heavenwards. By Mother Mary Loyola. New York: P. J. Kenedy & Sons. Net, \$1.25.
The Church's Gain from Modern Thought. By the Rev. R. H. Kennet, D.D. New York: Longmans, Green & Co. Net, 15 cents.
Under the Maltese Cross—Antietam to Appomattox. Campaigns of the 155th Regiment, Pennsylvania. Narrated by the Rank and File. Pittsburg: 155th Regiment, Penn. Vols. Association.
Hiawatha's Black Robe. (Rev. James Marquette, S.J.) By E. Leahy. Dublin: The Catholic Truth Society of Ireland. 85 cents.
Letters to His Holiness, Pope Pius X. By a Modernist. The Open Court Publishing Co., Chicago.

French Publication.

Les Origines du Dogme de la Trinité. Par Jules Lebreton. Paris: Gabriel Beauchesne & Co., 117 Rue de Rennes. Net, 8 Fr.

EDUCATION

Mention was made last week in this column of the manner in which the public school system is reaching out more and more into the home, and influencing the daily life of the people in material ways. The need was then affirmed to watch this trend towards unwise paternalism, lest legislation impose unfair burdens because of easy-going neglect on the part of those who should be vigilant. The *New York Tribune* some time since had an excellent editorial to the same effect. The writer quotes with approval a paper on "Elementary Education," read at a recent meeting of the British Constitution Society in London, in which strong ground was taken against the compulsory principle in schools. "Free education," it was said, "had developed into free feeding of the children and free medical inspection, leading to free treatment, and the latest development was that school authorities were responsible for accidents to children in play-grounds. It might almost be imagined from present-day legislation that God gave children to the State or to municipalities instead of to parents." Commenting on the paper the *Tribune* editorial says: "It is disheartening that to an alarming extent parental control of children has been relaxed, if not altogether abandoned, and responsibility not only for technical instruction, but also for moral culture and general discipline has been shifted from the home to the school. . . . The laws of nature are not to be disregarded with impunity, and there is probably none of them more imperative or more inexorable in its exaction of penalties for its violation than that which prescribes parental care for and control of children and dutiful subjection of children to their parents. No satisfactory substitute for that relationship has yet been found, and it may well be believed that any attempt to abrogate that law, whether in favor of commune or of school, is sure to result in disaster."

It is a genuine pleasure to find so strong and correct a stand taken by a secular journal. It will be well for those who are pushing legislation which will bring school officials into very close relations with home in matters hitherto commonly regarded as entirely out of the province of school administration, to heed the warning. No training ground, not even the school, can take the place of the home, and no other influence can compensate for lack of parental control.

The Sixth Annual Report of the Reverend Superintendents of Catholic Schools of the Archdiocese of New York (1909) was issued this month. Its presentation will delight all interested in the work of parochial schools, and, we may be allowed

to add, ought to be an inspiration to diocesan Superintendents throughout the country. With reports such as this to back our claims of excellent work done in Catholic elementary and grammar schools, what a splendid stand we could make for proper recognition of our services in the cause of general education! There are now in the entire Archdiocese 151 Catholic Elementary schools, an increase over 1908 of twelve. The total registration is 74,120, an increase over 1908 of 4,118 pupils. The regular attendance is 67,282. The number of schools in the Archdiocese proper (Boroughs of Manhattan, Bronx, Richmond and City of Yonkers) has passed for the first time the century mark. This marks a gain of 42 schools since September 1902, when the number was 59, and is a notable evidence of the zeal for Catholic schools which has characterized the administration of Archbishop Farley. The detailed statistics given at the end of the report present an imposing array of gratifying figures, not the least of which is the statement that the archdiocesan school property is valued at \$9,836,000, and the annual cost of maintenance is \$682,420. Thus is expressed in the concrete the sacrifice which the Catholic citizens of New York are making to give their children the fullest opportunity to be trained in Christian ways. A striking and significant feature of the activity of Catholic school work in New York is the replacing of old structures with up-to-date fire-proof buildings. Probably no detail of this excellent report shows better how far we have progressed from the days when classes were held in Church-basements or in old tumble-down structures. One is glad to note that the report contains a worthy tribute to Rev. Thomas Thornton, who had been associated with the present Superintendent in the charge of schools since 1903, but who resigned this duty upon his appointment to the important pastorate of St. Columba's Church.

The general announcement containing the preliminary program of the seventh annual meeting of the Catholic Educational Association, to be held in Detroit, Michigan, July 4, 5, 6, 7, 1910, has been published. The program is one of exceptional merit, and it is stated that the prospects for a good attendance are decidedly encouraging. All necessary preparations have been made by the local committees appointed by the Right Reverend Bishop of Detroit and Catholic educators of the country will receive a cordial welcome. An invitation to attend the convention is extended to all Catholic college and seminary presidents and professors, to pastors and teachers and all interested in the cause of Christian education. The general sessions will be open to the public.

SOCIOLOGY

Summer is coming and with it all the delights of country life. With it, too, is coming the dreadful heat which makes life in the tenements a torture and a danger. All the charities are appealing to their friends for the means to take the children, especially from the stifling city to the free mountain breezes for a time, that their strength may be built up to bear the strain that this condition of life imposes on them. The Mission of Our Lady of Loretto, 303 Elizabeth Street, in one of the most congested tenement districts of New York, has gone boldly into this work and, trusting implicitly in the dear Mother of God, who greatly pities her little Italian children and will reward abundantly all who aid them, its Director, Rev. W. H. Walsh, S.J., appeals to the clients of Mary for means to send 250 boys to the Summer Home he maintains near Monroe, N. Y. on the upper slope of the Schunemunk Mountain. The property is not paid for. \$6,000 is still due on mortgage; moreover the buildings are greatly out of repair. Money then is required for the work. But the pressing need is the means to support his little guests for two weeks at least, and the more delicate for a longer period. The cost for each is ten dollars. The regular subscription to the work is placed at five dollars, but this does not mean that the full cost of one boy, or even more, will not be acceptable. Now that you are going to the country yourself, get Mary's blessing on your summer by helping the children of the tenements to a small share in your enjoyment. We would urge all to send to Father Walsh for the literature of his mission. From it they will learn how much he is accomplishing with the narrow means at his command, and what he could accomplish if our Lady's clients would increase his means.

We have received the report for the year 1909 of the Central Council of the Society of St. Vincent de Paul, Boston, addressed to the President of the Superior Council of New York. It covers the work of 81 conferences containing 1,089 active members, and reports 2,670 families comprising 10,951 persons aided during the year. The visits of the members to the poor were 34,601. Situations were obtained for 389 persons and on December 31 there were 687 families on the roll. The special works of the Society are a home-finding bureau in connection with St. Mary's Infant Asylum; the employment of two agents in the Juvenile Courts to watch over the Catholic children appearing there, and put them in proper institutions or supervise the probationers; and the protection of immigrants, especially girls, in conjunction with the Charitable Irish Society.

The Survey devotes considerable space to what is called Hospital Social Work. This consists in following up the discharged patients and those of the clinics and showing them in a friendly way how to avoid relapses and the things that would render nugatory the work of the dispensary. Generally speaking, nurses are employed in this, though sometimes physicians on the staff of a medical college make it part of the training of their students. An extension of their work is the convalescents' home, the employment bureau to find suitable employment for convalescents, the concerting with the friends of the victims of drugs or vicious habits, of means to preserve these from danger.

Louisiana is one of the few States that make provision for the segregation, care and medical treatment of lepers. President Burke of the Board of Control publishes in the New Orleans *Picayune* a report of the State Home for Lepers at Indian Camp, Iberville Parish, under the charge of the Sisters of Charity. There are 32 white lepers, 19 females; 8 colored males and 7 female, making, with 4 since received, a total of 70. Though there are two separate establishments, one for the Sisters and employees and one for the lepers, the cost per capita is only \$269 a year. The State appropriation is inadequate, having to be reinforced by private contributions of the charitable. During the past two years one patient has been discharged cured, several have improved in health and nine have died. High praise is awarded to Sister Benedicta and the attendant Sisters of Charity.

The Federated Catholic Societies of Philadelphia are turning their attention to the question of how immoral plays are to be stopped. The President, Mr. S. E. Megargee, in a very forcible speech recommended the appointment of a censor by the Legislature.

The New York State Commission on Employers' Liability, etc., calls attention to the fact that the Judiciary Committees of both branches of the Legislature have reported favorably upon two Workmen's Compensation Bills introduced by the Commission. The first Bill applies to a special list of extra-hazardous employments. Without taking away existing rights it would give a workman for injuries received through the negligence of an employer or an employer's agents, or through a risk of his trade, half wages during his disability up to eight years; and to the dependents of a workman killed under the same conditions, a sum equal to his wages for four years with a limit of \$3,000. The second Bill applies to all employments. It provides certain

amendments to the existing employers' liability law, and offers the employee the choice to contract out of his uncertain rights under it for a certainty of compensation under terms similar to those of the first Bill.

ECONOMICS

A statute of Kansas provides that certain banks incorporated by the State under special conditions, shall each make a deposit with the Secretary of State and thus create a fund to be administered by the State for the benefit of the depositors of any of the banks that may fail. Judge Pollock, of the United States Circuit Court, has decided this law to be unconstitutional, inasmuch as it denies equal protection of the law to national banks, which cannot fulfil its provisions, and, by creating competing banks which advertise the guarantee of their deposits, brings about what the legislature must be presumed to have intended, the withdrawal of business to these banks to the injury or destruction of the national banks.

The Government's income is getting to be in the neighborhood of 700 million dollars a year. It is collected from less than 100 million people, about \$7 per head on an average. It is not felt, because it is taken in small sums, about two cents a day. The same trifling amount levied on the American people would provide 70 multimillionaires with 10 million dollars a year each; the same trifling amount saved would add to the capital of the people 700 million dollars a year. No reasonable man can complain of the fortunes amassed legitimately. We are apt though to complain of the excess. Yet we have it in our power to reduce this excess and to multiply popular wealth, not by depriving ourselves of the necessities or the conveniences of life, but simply by restraining waste. How much money passes through New York's Great White Way and its analogues in other cities! Where does it go? Chiefly to the owners of real estate in extravagant rents, to the Liquor Trust, to the Tobacco Trust, to the Theatre Trust, to Electric Light Companies, etc. We contribute our little share, and then growl because they grow so rich. Thrift is a power, if we only knew it.

San Francisco is the wickedest city in the United States, at least so they say who have never been there. Those who know it better are not so ready with their accusations. How did it get this bad reputation? Perhaps the Californian romancers are partly responsible. If so the rest of the responsibility lies with their readers who have not learned the tenderfoot's first lesson that the man of the broad sombrero,

the sheepskin chaparejos, the flaming neckerchief, the holstered revolver and jingling spurs who boasts of his badness is not the worst person in the West. Still, San Francisco has its reputation, to which its deeds must be made to conform. Hence, as there had been sugar-weighting scandals in New York, it became absolutely necessary to find them in San Francisco; and a few weeks ago, according to the newspapers, the scandal was actually being investigated. Nevertheless, a well-informed correspondent tells us that of 202,926 tons of sugar entering San Francisco in 1908, only 2,096 tons were dutiable, and of 196,417 tons in 1909, only 5,742. Nearly all the raw sugar coming to that port is Hawaiian, which pays no duty. In this matter, then, San Francisco is innocent.

SCIENCE

That snow is possessed of radio-active properties has long been known. During the past winter, however, French physicists have studied the matter more systematically and have found that snow, gathered as it falls, is highly radio-active, but loses this property after a couple of hours. When it remains in contact with the soil its retentivity is greatly enhanced.

Dr. R. Alessandri, professor of pathology at the Roman University, disputes the assertion of United States experts that the breeding place of the bacillus of pellagra is mouldy corn. He claims to have isolated the germ from ordinary water.

A cable to the Isthmian Canal Commission reports that the heavy rains of April, amounting to 5.98 inches, seriously retarded the work. The total excavation for the month of April was 2,632,468 cubic yards, against 3,967,479 cubic yards for March.

England is now manufacturing from marine fibre and wood pulp a cheap substitute for cotton. It appears to give entire satisfaction. The fibre is deglutinized by nature's process, is unshrinkable and easy to bleach or dye. For wear and tear it is not second to fabrics manufactured of jute. Its cheapness is due to the fact that the supply of marine fibre is practically inexhaustible, large deposits, some nine feet in thickness, being found in the shallow waters of South Australia.

An Hanoverian professor, by name Nussbaum, has just published his investigations regarding suppression of noises in dwelling houses. He finds that the more solid and tough the building the more quickly and audibly sound is transmitted through it. Again, the higher the pitch of the sound the greater is the conductivity. Walls of tiles and cement transmit noises

most readily, those of earth least. Between these extremes come ordinary brick walls.

Sir Thomas Holland, in the Wilde lecture before the Manchester Literary and Philosophical Society of England, made some very interesting remarks on recent ideas regarding the internal structure of the earth. These are discarding the Laplatian hypothesis, as based on Clairault's theorem, for Chamberlain's planetesimal theory. Geologists are inclined to hold that the earth's core is not hot but cold; and the discovery of incredibly large quantities of radio-active bodies lead them to believe the reserves of heat to be indefinitely great, so that in place of a gradual cooling off the present age may end in a catastrophe of heat.

Dr. William L. Dudley, professor of Chemistry at the University of Nashville, suggests that polar auroras may be due to the presence, in the atmosphere, of neon, rendered luminous under the action of magnetic discharges. Dr. Dudley's theory rests on the experimental imitation of the aurora borealis in all its characteristics, by enclosing neon in a Crooke's tube and subjecting it to the action of the Hertzian waves.

Wire photography has been performed in this country. Photographs of prominent men have been sent over the wires between New York and Boston by Mr. T. Thomé Baker. The teletograph films used had 30 lines to the inch in their width, instead of 55, the usual ruling.

F. Tondorf, S.J.

Professor Jerome S. Rickard, S.J., of the Observatory of Santa Clara, has issued the following statement in regard to the sun spots, which he has been watching since they began to develop on May 12:

"After nearly two months of rest the solar surface is showing a recrudescence of activity well worthy of a maximum period. On May 16, at 1 p.m., there could be seen a large, intensely blue colored spot, convex to the westward, concave to the eastward, in shape nearly like a half moon.

"As a master spot, it had a retinue of fourteen little ones, or pores, following in the rear on the eastern side, led by a vanguard of one taller and bigger than the rest. It was about twelve hours east of the solar axis. West of the north and south line through the centre of the sun, at a distance of a few degrees, stood another group of three spots—a big one and two smaller ones. The first and larger group is probably eight degrees south latitude, and the second is about ten degrees same latitude.

"The largest black spot measures 236, 318 by 79,773 miles. The smaller group appeared on May 12 and was single, then became triple. The larger group was first seen on May 15 as a family of seven, then of nine on May 16, of eight on May 17, finally of fifteen on May 18."

ECCLESIASTICAL ITEMS

On May 22, 1910, the Rt. Rev. Juan Martín de Yáñez y Paz entered upon his episcopal functions in the Diocese of Santiago del Estero, the oldest cathedral city in what is now the Argentine Republic. The third bishop, a Portuguese Dominican, Fray Francisco de Victoria, attended to the Canonical formalities for the erection of the diocese in 1578 although it dates from 1570, when it was established by a Bull of St. Pius V. The sixth bishop, Julian de Cortazar, was consecrated in the cathedral in 1618. The ninth bishop, Francisco de Borja, great grandson of St. Francis Borgia, was consecrated in the same edifice on June 20, 1670, the very day that his saintly ancestor was canonized in Rome. By Letters Apostolic of Pope Innocent XII, the bishop's chair was transferred from Santiago del Estero to Córdoba de Tucumán; and now, after the lapse of more than two hundred years, the progress of Argentina has moved Pope Pius X to restore Santiago del Estero to the dignity of a cathedral city.

For some time past there have been rumors concerning a change to be made in the government of the suburban sees that give the titles of the Cardinal-Bishops. A Pontifical Constitution dated April 15, has made the change. In future the Cardinal-Bishops are to be the titulars of these sees as heretofore, and are to retain all their privileges and prerogatives as such excepting only the actual government which is to be in the hands of an auxiliary bishop. Such an auxiliary is to have all rights of patronage not reserved to the Holy See, but he is not to unite or divide benefices without consulting the Cardinal. So, too, though he examines and approves candidates for orders, he is not to ordain without the Cardinal's consent. He is to consult the Cardinal before nominating the rector, the professors and the procurator of the seminary, and must hold the synod with the Cardinal's consent and in his name. His jurisdiction is not to cease with the Cardinal's death, resignation or transfer to another diocese, but he is to continue to rule the diocese in the name of the Holy See.

Archbishop Farley will open the convention of the New York Staatsverband at Kingston, on May 30, Decoration Day. The local councils of the Knights of Columbus

and divisions of the Ancient Order of Hibernians will unite with the German societies in the preliminary parade and the Katholische Saengerbund of New York will supply the music. Kingston committees under the direction of the Right Rev. Mgr. Burtzell have arranged for the entertainment of the large number of delegates and visitors who are expected to attend.

The new cathedral of Nicolet, in the province of Quebec, was inaugurated May 13. In 1899 the first cathedral collapsed through defective foundations or instability of the ground on which it was built. The second cathedral was destroyed by fire in 1906. The present building bids fair to last and is an ornament to the diocese. Among those who went in solemn procession from the Bishop's house to the cathedral were Archbishops Bégin and Bruchési, Bishops Larocque, Archambault, Bernard, Latulipe and Roy, Monsignors Routhier, Baril, Douville, Gay, Rouleau, Allard, Suzor, Bolduc, the Abbot Dom Antoine, Father Lacombe, O.M.I., representing Bishop Legal, and a great number of canons and superiors of communities. His Grace, the Archbishop of Quebec, sang pontifical high Mass, and Bishop Brunault blessed the new cathedral. Bishop Roy preached the sermon. Sir Wilfrid and Lady Laurier were present.

The attitude of the Government towards the work in behalf of the Indians receives appreciative comment from the Rev. William H. Ketcham, Director of the Bureau of Catholic Indian Missions. In the latest annual report, Father Ketcham says: "President Taft, in making his appointments has endeavored to place in office men who will treat all American citizens justly and impartially, without regard to race or creed. There is every reason to believe that with Richard A. Ballinger as Secretary of the Interior, Robert G. Valentine, Commissioner of Indian Affairs and F. H. Abbott, Assistant Commissioner of Indian Affairs, the Indians will be accorded just and sympathetic treatment, and the Catholic missions protected and encouraged in the same manner and degree as the missions of the Protestant denominations, and that the work of Christianizing the Indians will be upheld in every possible way."

On the eve of Trinity Sunday forty-two seminarians were ordained for the archdiocese of New York and the diocese of Brooklyn. Of this number twenty had just completed their studies preparatory to the priesthood in St. Joseph's Theological Seminary at Dunwoodie, N. Y., and were ordained at the Dunwoodie Seminary by Archbishop Farley. Twelve of the candidates for the priesthood were students of St. John's Seminary, Brooklyn, and re-

ceived Holy Orders at the Church of St. John the Baptist, Brooklyn, Bishop McDonnell officiating. The other ten candidates are at the American College in Rome, of which Mgr. Kennedy is Rector; some of them were ordained at the Church of St. John Lateran in Rome, while several received Holy Orders in the Basilica of St. Peter's at the hands of Cardinal Merry del Val.

On May 14, Bishop Prendergast ordained seven seminarians at Overbrook, Pa., for the archdiocese of Philadelphia; and earlier in the week conferred minor orders on five converts from the Protestant Episcopal ministry and subdeaconship on three others. Another ordination that week took place at Villanova where three Augustinians were elevated to the holy priesthood. On May 21, thirteen young men received Holy Orders from the Rt. Rev. Bishop Farrelly in Cleveland. Nine of the candidates are from the territory included in the new diocese of Toledo and were ordained for that diocese. Doubtless other ordinations have taken place at these times in different parts of the country, but those here recorded are a sufficient indication of numerous vocations to the holy priesthood and of the prosperous outlook in many dioceses. To this may be added the interesting announcement that twenty Jesuits and eight Redemptorists will be ordained together in St. Francis Xavier's Church, St. Louis, on June 30.

More than 600 children received the Sacrament of Confirmation at St. Stanislaus' Church, Baltimore, on Whitsunday, Bishop Corrigan officiating. It was the largest class ever confirmed in that city, and the ceremony lasted from ten o'clock in the morning till after two in the afternoon.

A press cable from Rome states that the Pope has sanctioned the erection of a new diocese in Pennsylvania with Reading as its see.

The will of the late Richard Huncheon, of La Porte, Ind., distributes more than \$100,000 to a number of Catholic institutions in the United States. Among the bequests are \$50,000 to the Catholic University in Washington; amounts varying from \$200 to \$1,000 to hospitals at La Porte, South Bend, Michigan City and Lafayette, Ind.; \$4,000 each to orphan asylums at Seneca, N. Y., Lafayette and Fort Wayne, Ind.; \$3,000 each to the orphanage at Vincennes, Ind., Diocesan School at Fort Wayne and St. Joseph's Training School at Indianapolis; \$2,000 to the Mission House at Brookland, Wash.; \$4,000 each to the Little Sisters of the Poor and Sisters of the Good Shepherd, at Indian-

apolis; \$500 to the leper colony at White Castle, La.; \$4,000 each for the Home for the Blind, at Jersey City, and the Epiphany Apostolic College at Wallbrook, Baltimore. Mr. Huncheon was a mine operator and the owner of extensive lands in Colorado. At one time he was master mechanic of the Panhandle Railroad.

OBITUARY

The Rev. J. S. Conmee, S.J., an eloquent preacher and zealous priest, died in Dublin on the 13th of May. He was Provincial of Ireland from 1905 to 1909, when he was relieved of this onerous post on account of failing health. John Stephen Conmee was born near Athlone, on Christmas Day, 1847, and in 1867 entered the novitiate of the Society of Jesus at Milltown Park, Dublin. He was appointed Rector at Clongowes in 1885 and Superior of St. Francis Xavier's, Gardiner street, Dublin, in 1898. His last appointment was to the Rectorship of the House of Theological Studies at Milltown Park. In the Dublin *Freeman's Journal*, May 14, Father Matthew Russell pays the following tribute to his memory: "The offices entrusted to Father Conmee show the esteem in which he was held by those who knew him best. In all these changes of duty he was eminently successful, for he was admirably religious, and a singularly gifted man. He was a delightful companion, beloved by all who had the happiness of his intimate friendship. . . . He was bright and happy in his death, as he was through all his life and his memory will be affectionately cherished by many till they follow him in their turn."

Mother M. Neri Bowen, a well-known Sister of Mercy, died on April 22 at the mother house in Pittsburg. She was in the eighty-fourth year of her age and the fifty-sixth of her religious profession.

On the eve of her golden jubilee as a professed member of the Religious of the Sacred Heart, Rev. Mother Catherine Winters died at the Sacred Heart Convent, Montreal. She was eighty-one years of age and had lived more than sixty years as a member of the institute.

PERSONAL

General Frederick von Schrader, one of three recently appointed brigadiers in the regular army, is an alumnus of the University of St. Louis.

Few people in this city read of the death of Father McErlane, says the *Western Watchman*, of St. Louis, Mo., who did not say, "a good man has gone." People who are brought in contact with the poor and the unfortunate considered his death an

irreparable calamity. The poor and the outcasts of the streets bowed their heads in sorrow over the loss of their dearest friend on earth. Father McErlane's influence over the most hardened sinners was of a peculiar sort, amounting almost to fascination. His words were so cheery, his manner so open and engaging, his honesty so apparent that it was hard to resist his appeal. Mixing familiarly with the depraved he never lost a tittle of their reverence; and prisoners who asked to see him through curiosity called for him again to receive religious instruction. He was never obtrusive. He was as kind to those who repelled his ministrations as to those who surrendered to his arguments. What he made all know and understand was that he was a brother and had the heart and hand of a brother for all.

While Father McErlane possessed such a power to charm the lowly, they possessed a similar reciprocal power over him. He was not attracted to the rich and the people who belonged to the higher social walks. He had few friends among the ultra-fashionable; but oh! the lowly worshipped him. He was the servant of the unfortunate, and he had no "hours" for anybody. He was as ready to visit the poor and needy in the night as in the day, and it can be said that the owl car was his coach as often as those on regular runs. He knew all the short cuts to salvation, and even then his long legs often strided across lots. But his work was not carelessly done, as witness its abiding character. Those who were converted by Father McErlane remained true to their new faith and resolutions. He was thoroughly convinced that those who blasphemed God and spoke against religion were not in earnest, and they seemed to be glad to find one man who refused to take them seriously. His arguments were appeals to his hearers' hope and better nature, and they seldom failed.

Father McErlane was little known among the clergy of the city or even among his own Jesuit brethren. He had no time for social duties, when there were poor wretches in need of comfort. He was never heard in the pulpit; his home was the confessional and he lived in it when not away on a call of charity. He was almost an entire stranger to his people in the old land. Not that he did not love them, but because they did not need his kindly offices. We remember how amused and delighted his cousin german, the Rector of the Irish College in Paris, was when we told him some years ago of his cousin's wondrous work in this city. There are few men like Father McErlane vouchsafed to the world; but they are all the more treasured for that. Don Bosco in Italy; St. Vincent de Paul in France; Father Drumgoole in this country, have preached a gospel that the scoffer cannot answer, and the profli-

gate cannot resist. The dogma of good works is acceptable to all; and that is the lesson driven home by Father McErlane's life.

PULPIT, PRESS AND PLATFORM

Speaking of the approaching National Convention of Charities, Archbishop Glennon, of St. Louis, has suggested some points for the consideration of the delegates:

"While charity is, or should be, religious in its motive, it should not be given to sectarian propaganda in its results; and more especially should it not where it is a question of little children, whether they be orphans dependent upon the public or the abandoned, or the many who for one cause or another have to look to others than their parents for patronage and support. The one who would, for instance, offer with one hand the sandwich to the dependent child and with the other put into his pocket an anti-pope tract, is not a charity worker, but a downright criminal, and should be punished by any decent code for the crime of soul snatching. We look with horror on the people who go to the cemetery by night and take therefrom the bodies of our friends who are sleeping.

"To my mind, it is more criminal to endeavor to rob the little children of their faith, and to snatch from them that which is their soul's life, and which, according to the Christian standard, at least, is worth much more than their bodies. And under the protection perhaps of our courts and laws the idea is to take the child away, not only from its home, where it has a right to be, but from the faith of its baptism, and by that process of law, which is not law, to turn it over to some institution where it has neither the opportunity of learning nor of practising the faith of its baptism.

"These people appear to think that religious belief has no rights that they are bound to respect. They forget that the spirit and the letter of the law governing these very cases clearly defines it as a duty to give to the dependent child all reasonable opportunity to practice and to profess the faith of his baptism and his home.

"In this matter, I am pleading for the integrity and the rights of all the churches and faiths; and we should be together in saving the children from the system which by its very nature must exploit secularism and unbelief at the expense of revealed religion and definite creed.

"There is a feeling in the minds of some that the separation of Church and State means a necessary hostility between them. Why this feeling should exist I know not, except it be the outcome of prejudice or ignorance of the spirit of the Constitution. For on the part of the Church it is to-day,

in its teaching, institutions and spirit prepared to give not only lessons in faith and morals, but a most unstinted service to the cause of citizenship and civic duty, a support which in those days of stress and storm the State can ill afford to dispense with.

"And while speaking of the rights of the little ones to the faith of their baptism and their home, I want to add that they have a right to their home also. Detention houses, orphan asylums and industrial schools are only places of last resort. They never do, and they never can, take the place of the home.

"All helpful charity and all sane social activity to-day should be directed to the building up and sustaining of the homes of the poor, and every means taken to render these homes habitable and healthy. Unfortunately, the tendency to-day is to get away from the home—to throw the children on the city or on the private charity. Divorce courts are the feeders of the Juvenile courts. The machinery is complete and quite effective. When it gets through there is left the ruined home—the cast-off wife, and the well-filled orphan asylum.

"In our orphan asylums at least 50 per cent. of the children are not orphans at all, but the children of worthless, possibly drunken, parents who refuse to support them; and we are asking the pennies of the poor to support these children while their parents are making the rounds of the saloon, or perhaps basking in the smiles and favors of the politicians. There ought to be a law compelling these men to work for their homes and children first, and if they will not do so, then they should be compelled to work for the State, which in turn would make the usufruct of their labors in some way support their children."

LETTERS TO THE EDITOR

CATHOLIC BOOKS IN PUBLIC LIBRARIES.

To the Editor of AMERICA:

Your commendation of the action of the Emporia, Kansas, Council, K. C., in presenting sets of "The Catholic Encyclopedia" to the State Normal and Carnegie libraries, raises a question that I have presented to some of our Iowa Councils, many of which have done the same thing. Why should the Knights of Columbus or Catholics donate such works to institutions to the maintenance of which they contribute in taxes equally with taxpayers who belong to other churches and to no church?

This "great storehouse of learning and information" is so necessary a complement in even the smallest library that any institution pretending to maintain a public reference library cannot afford to be without

it. The demand, not from Catholics, but from students, teachers and all who desire to know the truth or the claims of the Church as to the truth of history, science, art, religion and literature, will compel its installation.

Librarians and library trustees generally, I believe, willingly give each "side" a hearing in selecting books for our public libraries which are supported by general taxation, and they acknowledge that they cannot in justice use the taxes of those belonging to any church, race or class, to purchase books that malign or misrepresent them. The Jewish taxpayer ought not to be compelled to pay his money and in addition buy the "Jewish Encyclopedia" (they have a good twelve volume one); nor should any class of contributors to the public library be compelled to purchase the books which in a proper manner give its claims on matters of public interest. If attacks on Christianity are to find a place in our public libraries, Christians are interested in placing within the reach of the public the history and claims and arguments maintaining it. There is so much written from the viewpoint of the agnostic, the infidel and the atheist that Christian antidotes should be provided.

My idea of the duty of Knights of Columbus, and it has no higher, is to see that "The Catholic Encyclopedia" and many other high-class works are placed in all public libraries; but they should demand it as a right under most conditions, not grant it as a donation. The State of Kansas and the city of Emporia can afford to and should place these books in their libraries, and the Knights could use their money for other educational or charitable purposes. AMERICA can do good work along these lines. Make the Public Library what it ought to be and then induce Catholics to use it.

E. M. SHARON.

Davenport, Iowa, May 6, 1910.

LAME THEOLOGY OF THE DAILY PRESS.

A correspondent sends us for criticism answers given to a correspondent by a leading New York newspaper regarding Papal Infallibility and the Immaculate Conception. They are by no means satisfactory and, were there any signs of malice in them, we should feel bound to take the matter up. On reading them carefully, however, we are convinced that the newspaper did its very best, and that this is no credit to it must be held the fault of the inquirer rather than of the too ready writer. "Do men gather grapes of thorns or figs of thistles?" If, then, they go for theology to even the best of the secular press, they must not expect perfect satisfaction.

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CHRONICLE

By Air Line to New York.—In a flight from Albany to New York Glenn H. Curtiss won a prize of \$10,000 offered by the New York *World* and added a new record to his many triumphs as an aviator. The distance covered was about one hundred and fifty miles and the average speed 54 4-5 miles an hour. Two stops were made, one at Gill's farm, near Poughkeepsie, seventy miles from the starting place, and the other at Inwood, sixty-two miles from Gill's farm. From Inwood the flight was over the North River to Governor's Island. For speed and difficult achievement the flight establishes a new record for cross-country work. Mr. Curtiss now holds two of the three world's great records. Last summer, in France, he won the international trophy for speed, and shortly after carried off the grand prize for speed at Brescia, Italy.

New Bridge at Hell Gate.—The announcement has been made that work will begin soon on the gigantic Hell Gate Bridge, which is to connect the New York, New Haven and Hartford Railroad system with the Pennsylvania, thus giving New England access to the West through the Pennsylvania tunnels under the East River, Manhattan Island and the Hudson. The bridge is to cross the East River from Port Morris, in the borough of the Bronx, by Ward's Island and Randall's Island to the Long Island yards of the Pennsylvania, in the borough of Queens. It will be known as the New York Connecting Railroad, and will cost \$30,000,000 for the twelve miles of its length.

Government Award for Indians.—As compensation for lands confiscated by the Government, the United States Court of claims awarded \$3,408,611.40 to the confederated tribes of the Ute Indians. From time to time land had been taken from the Indians by minor treaties, and large forest preserves were taken out until the holdings of the Utes dwindled to a small acreage. In addition to the money compensation, a tract of the government lands in Colorado, containing nearly 15,000,000 acres, will be set aside for the Utes as a reservation.—During May the Treasury Department issued warrants in payment of the Cherokee claim of \$5,000,000, for which an appropriation was made by the present Congress. There are 30,850 beneficiaries, who will receive about \$133 apiece. Three-fourths of the Indians live west of the Mississippi. The claim was an old one dating back to the last century.

San José College Transferred.—The San José College, Manila, P. I., with its estates and appurtenances has been given over to the Society of Jesus. The college was founded in 1595 by Esteban Rodriguez de Figueroa. It was a Royal and Papal University. By the will of the founder, the revenues of the estate were to be used for the education of priests, and the college was to be conducted by the Jesuits. A large number of bishops and religious of various orders were alumni of the college. At the time of the expulsion of the Jesuits from the Philippines, the property of the Society was confiscated by the government; but the San José College was given to the archdiocese of Manila. About thirty-five or forty

years ago a Dominican Archbishop transferred it to the Dominicans, and with its revenues they conducted their Medical School, known as the San José College of Medicine of the University of Santo Tomás.

Shortly after the beginning of American occupation, the government entered suit for the possession of San José. The record of the case fills a good-sized volume. As the Jesuits had to relinquish all claims to former possessions when reentering the islands fifty years ago, they made no claim of any kind to the property. On April 13 the official cable from Rome came to the Apostolic Delegation to notify the Archbishop, the Governor-General, the Dominicans and the Jesuits that the San José College was transferred to the Jesuits. The latter receive the right to confer all degrees in theology, etc., and the other privileges connected with this famous college. The Dominicans had had the exclusive right of conferring degrees up to this.

Mexican Boundary Dispute.—The United States has suggested to Mexico that the boundary question concerning the celebrated Chamizal Zone case be submitted to arbitration. The question involved is whether the southern section of the city of El Paso, Texas, valued at several millions of dollars, belongs by right under the boundary treaty of the United States with Mexico, to Mexico or to the State of Texas.

Building Statistics in Canada.—A statement issued by the Labor Department of Canada shows that, during 1909, the total value of new buildings in the eighty-two chief industrial centres of the Dominion was \$85,133,077, an increase of approximately fifty per cent. over the figures for 1908. Of the eighty-two cities and large towns covered by the report only sixteen reported a decrease as compared with the previous year, and in no case did the decrease amount to more than half a million dollars. Sixteen cities each report new buildings costing in the aggregate one million dollars or more. Toronto headed the list with new buildings valued at \$18,139,247. Next came Winnipeg, with \$9,226,325; Montreal, with \$7,783,621; Vancouver, with \$7,258,565; and Ottawa, with \$4,527,500. Building permits issued since the beginning of the present year show that in nearly every Canadian city last year's high record is being again far surpassed. There is a general scarcity of men in the building trades.

Great Britain.—The Wellington colliery took fire at Whitehaven. Though comparatively few men were in it at the time, the number of those that perished is 136. Among them were fifty Catholics.—Mr. Roosevelt has been made an honorary D. C. L. by Cambridge University.—Not a few public characters have taken occasion, in speaking kindly of the personal qualities of the late King, to proclaim openly their disloyalty to the Constitution.—A Welsh movement is on foot to demand that,

when the King's eldest son is made Prince of Wales, he be invested with special ceremonies in which the Arch-Druid shall take the leading part. Who or what the Arch-Druid is, is not very clear. Anyhow, the movement originates amongst the Ultra-Nationalists and is not likely to come to anything.—The late King's death has produced a larger quantity than usual of bad verse. That of the Poet Laureate, Alfred Austin, is conspicuous for its worthlessness, having but one merit, brevity.—Mr. Keir Hardie, the English Socialist, led lately a deputation of 300 of his followers to Lille, where they were received with enthusiasm by the French Socialists. For reasons, drawn no doubt from the circumstances, there was much talk of Christian Socialism, and Mr. Hardie appeared in the unusual character of a Christian orator. His Christianity of course had not only been reduced to the lowest terms, but had also been deprived of many of its prime factors.

Ireland.—A votive Mass, offered in the Pro-Cathedral, Dublin, in recognition of King Edward's friendly services, and for the success of his successor in promoting the general welfare and Ireland's in particular, was attended by all classes. Archbishop Walsh in ordering the Mass said there is no longer danger that the dignified expressions of sympathy, coming in such numbers from the representative bodies of the country, would be misrepresented as indicating a change in their political views. Their feeling is one of regret for the death of a monarch who wished them well; the church will unite with them in offering a solemn Votive Mass, *Pro Quacunque Necessitate*; and the Hymn of the Holy Ghost will be sung that the new King may have the guidance of the Most High and see inscribed in the annals of his reign "Hibernia Pacata." The Dublin Corporation, in a called meeting, passed a resolution demanding that the phrases offensive to Catholics be expunged from the King's Oath. Nearly all the public bodies of the country have passed similar resolutions and instructed the Irish Party to take active measures towards carrying them into effect.—The report of skirmishes between the supporters of Mr. O'Brien and the Irish Party in Cork, has been greatly exaggerated. Mr. O'Brien's friends, who regard Cork as their appanage, considered Mr. Redmond's appearance there "an invasion," and especially resented the presence of Messrs. Devlin and Dillon who, with T. P. O'Connor, had just held in Armagh, Cardinal Logue's Primatial seat, a meeting which was construed as a threat to the Cardinal because he had voted for Mr. Healy at the last election.

The Belgian Elections.—The returns from the elections for the Chamber of Deputies indicate a loss of two votes by the Catholic Ministry, headed by M. Schollaert, which now has a majority of only six. The Liberals and Socialists had combined this year to crush the Catholics, who have been in control in Belgium for

the past 26 years. One plank of their platform demanded the enforcement of compulsory neutral education as against the present system, which stands for religious schools.

French Academy.—On May 26 the members of the French Academy assembled for the election of a successor to Cardinal Mathieu and of another to the Marquis Costa de Beauregard. Mgr. Duchesne, member of the Institut (Academy of Inscriptions and Belles-Lettres), and Director of the Ecole Française of Rome, was elected to succeed Cardinal Mathieu. His competitors for this honor were Mgr. Baudrillart, Rector of the Catholic Institute of Paris, and M. Stephen Liégeard, a poet, who is eighty years old. For the second vacant chair the candidates were: General Langlois, M. Pierre de Nolhac, conservator of the Versailles museum, the Vicomte de Saint-Geniès (in literature Richard O'Monroy) and M. Maurice Maindron. General Langlois and M. de Nolhac each obtained fifteen votes. But the election in their case is void and will have to be resumed later on.

French Punitive Raid.—Last January Captain Fiegenschuh, an Alastian in the service of France, fell a victim to the treachery of certain native chiefs in the Wadai, a protectorate of France, forming part of the Chad Territory or hinterland of French Congo. He and his whole column were annihilated. A cablegram from Paris now announces the success of a punitive raid against the traitors. A despatch from Fort Lamy in the Chad Territory states that Captain Chauvelot, at the head of a column of Saharan troops, overtook the authors of the massacre in the far-off region of Dar Tama. The natives, routed by the French, lost one hundred men killed, eight of whom were chiefs. Captain Chauvelot seized all the arms of the rebellious tribe. Twelve Saharan sharpshooters were wounded.

Another French Submarine Wrecked.—The French navy, which has already lost three submarines, and in two cases a commander and twenty-six men, deplores the additional loss, on May 26, of the submarine *Pluviose* with three officers and twenty-four men two miles out of the harbor of Calais. She was sent to the bottom of the English Channel by the steamer *Pas de Calais*, which struck the partly submerged vessel. At first the captain of the steamer thought he had collided with a submerged buoy, but the passengers immediately noticed in the wake of their steamer the rounded hull of a submarine just emerging from the surface. A boat was lowered and the sailors rapped in vain on the shell of the submarine, which after a few minutes sank in thirty fathoms of water. Divers were brought to the scene as quickly as possible in the hope of saving the twenty-seven imprisoned officers, but they could not get far enough down. Efforts were then made to raise the sub-

marine, and on May 27, the *Matin* reported that chains had been made fast to the *Pluviose* and that a diver had heard rappings in the interior. Experts cannot understand why this submarine did not keep to the surface in such crowded waters. But Admiral Fournier thinks that the *Pluviose* was attempting to dive under the *Pas de Calais*. This latter steamer leaked so much that it had to be towed back to the port of Calais, which it had but just left on its way to Dover.

A German Professor and American Schools.—Last week Professor Siebert, recently exchange teacher in Boston and who has traveled much in the United States, gave a notable talk on the American Schools before a gathering of teachers in Eberswald, Potsdam. He found something to blame and much to praise in the school system of the United States. He was particularly sharp in his criticism of school children here for their lack of respect and reverence towards their teachers. Especially worthy of praise and imitation the Professor affirmed to be the growing tendency to manual and industrial training in American schools.

Germany's Liquor Question.—Despite the energetic efforts of public and private bodies in the empire to stamp out the excessive use of alcoholic stimulants, recent correspondence of the Volksverein bureau presents alarming evidence of the widespread influence of King Alcohol. The bureau quotes statistics from the *Reichs-Arbeits-blatt* (1910, No. 3) which go to show that the German people can scarcely be numbered among the temperate drinkers of the world. It expresses regret, too, to chronicle the fact that the immoderate use of alcohol appears to prevail chiefly among the working people. Its general figures stun one. The statistics quoted show yearly expenditure in the empire of nearly three thousand million marks (three milliards) for alcoholic drink. As the correspondence adds, this immense sum is more than double the total expense of the army and navy, more than four times that expended in the insurance of workmen throughout the empire, and more than five times the amount set aside for the public elementary schools.

Kaiser William and the World's Peace.—Kaiser William was termed the natural leader of a world-wide association whose purpose would be the preservation of peace among the nations. The proposition to form such an association to be named after the late King Edward was urged by a speaker in a recent session of the Peace Congress in Guild Hall, London. Sir William Mather, who proposed the association, pleaded as one reason for its formation the fact that "Kaiser William was willing to hold a prominent place in a project of the kind, if not the actual leadership of the movement."

The German Reichstag.—The *Kölnische Volkszeitung* has this to say of the efficiency of the Imperial parlia-

ment during the session which came to an end with the Pentecost holidays: "The body may deservedly lay claim to industry, and in general it has done good work. In one essential detail the session showed a praiseworthy departure from the record of the parliamentary session immediately preceding it. With the downfall of the Bülow bloc which marked the close of the latter, opportunity was once given for the transaction of real business instead of the play of mere politics. The cooperation of willing and capable members for the enactment of measures tending to the common good was not rendered impossible through the selfish policy of the dominant majority: Even the Social Democrats deserve recognition for the positive help they contributed in the discussion of the potash bill. In one word the session of the Reichstag just ended is far from occupying second place when its record for useful work is compared with that of the Bülow parliament."

Shorter Working Hours for Women.—The ten-hour day for working women since January 1, 1910, made obligatory by legal enactment, appears to have been introduced with none of the disturbing results foretold by interested opponents of the measure. The law is binding in all establishments where ten persons at least are employed. The year book of the Factory Inspection Department of the Grand Duchy of Baden for 1909 has been issued and it reports favorably on the new law. In that district the change to the ten-hour day was introduced in the closing months of the year and no industrial difficulties resulted.

Elections in Hungary.—The Ministry has asked the King—Emperor Francis Joseph is King in Hungary—to issue the royal mandate for the meeting of the new Parliament on June 22. This fixes the elections for June 2-11. Central Committees of the different municipalities appoint the balloting day and select the presiding officials for each voting place. Naturally this gives the stronger party in the various districts considerable advantage, since the president is in full control of the election and has independent authority over police and soldiery on election day. In the multiplicity of parties and factions putting up candidates for the coming elections, it is difficult to make a forecast. The Khuen-Hedevergy or government party expects to poll a majority, but it is certain its majority will be a small one in case the expectation be realized. A victory for the government will mean renewed dominance of the Magyars, since the proposed manhood suffrage which would equalize party strength in the kingdom has been abandoned. Hungary, it is said, is not yet ready for such an extension of the franchise. Justh declares that he will continue his obstructive tactics, and if his party proves to be strong enough to make trouble, the disturbance and unrest marking Hungary's politics for some time back will continue, to the great detriment of its national well-being.

Austrian Dreadnoughts.—Answering an interpellation of the Reichsrath, Finance Minister Dr. von Bilinski declared that he had no official knowledge of the building of any Dreadnoughts by Austria. The government had contracted for none, and no money grant for the purpose had been approved by parliament. He added that a private firm had undertaken to build ships of the class, but at its own risk. It was probably designed, he concluded, to sell the Dreadnoughts now building to some foreign nation, in case Austria did not later agree to take them over.

Protest Against an Italian Law Faculty.—The Committee on Advanced Schools representing the German Union in the Austrian Reichsrath has entered formal protest against the approval of a proposed Italian Law Faculty for the University of Vienna. The protest is founded on the claim that such a step would mean the immediate introduction of bi-lingual instruction in the schools of Lower Austria, and as occurs in other districts, would lead to jealousies and quarrels between Italian and German students. The German Union insists that the principle of exclusive German teaching in the schools of the Crown Land of Lower Austria is to be maintained at all hazards.

Dr. Robert Koch.—The eminent bacteriologist, Dr. Robert Koch, died May 27 in Berlin. He had been in failing health for a year or more as a result of the exposures to which he subjected himself during his scientific research work in malarial districts in German East Africa and elsewhere. Recent reports had announced that he was in a fair way to complete recovery, but acute heart disease developed two weeks ago and the end came. Dr. Koch was in his sixty-seventh year. His fame will rest chiefly on his preparation in 1891 of tuberculin as a remedy for phthisis and similar affections. Born in Klausthal, Hanover, Dec. 11, 1843, and graduated from Göttingen University in 1866, Dr. Koch held a professorship in the University of Berlin since 1885. He became director of the famous Bacteriological Institute on its foundation in 1885, and has ever since creditably filled that important post.

An Expression Worth Remembering.—Commenting on the Duez scandal and sharply arraigning the criminal policy which has characterized the liquidation of church property in France, the liberal *Protestantenblatt* of Germany makes a remarkable admission. After describing how the millions which had been looked forward to as an endowment for a proposed workingmen's insurance scheme in France had been frittered away by a band of common thieves who used official place to enrich themselves, the paper adds: "It is surprising that a Kulturkampf is found in every instance to have bound up with it a scandal of some kind."

QUESTIONS OF THE DAY

Memorial Day

Some years ago a circular issued by the Grand Army of the Republic Memorial Association declared: "First through devotion of the soldiers of the Civil War for their fallen comrades, supported by the fervent gratitude of a patriotic people and a lofty pride inspiring the law-makers of our land, Memorial Day was fittingly established. It is a day dedicated and set apart that worthy tribute may be paid and tender memorials offered to the memory of those who defended the integrity of our national life throughout the long night of its deepest, darkest peril."

True words these and fittingly expressive of a solemn and holy feature of Memorial Day, yet they fail to make clear another reason for the day equally worthy to be recalled. Memorial Day has its strengthening influence for the living as well as its tender memorials of the dead, and it were mayhap well for all of us, whilst not forgetting the latter, to pay earnest heed to the helpful tonic which the day's associations afford.

There are those in the land who are ever keen to sound the warning cry of danger ahead because of fancied conditions portending evil. To-day, they tell us, we are living in a sunlight of apparent peace and material prosperity,—in a sunlight so alluring, so bright and beautiful that it almost dazzles us blind. And meantime the terrible lesson of the need of high ideals of civic virtue and lofty patriotism which half a century ago God wrote all over the face of this broad land with the sword's point dipped in the blood of the bravest and best is being carelessly ignored and willingly forgotten. Of a truth, it is well for us to recall the story which Memorial Day tells, lest the dark forecast dishearten us.

The public appetite for exposures, far from decreasing among us, seems to be gaining by what it feeds upon. A notable effect of the widespread inclination to satisfy the appetite has been a growth of exaggerated fear lest the old-time virtue of American patriotism, the old-time savor of civic integrity be fast disappearing, giving place to a destructive selfishness which bodes ill for the future development of the Democracy of our Western world. In truth, it is well for us to find in the memories of the day calm assurance to drive out the fear.

Strange fads and wilder fancies are taking root, so men say, among us. The good, simple ways of our forefathers, who found contentment in homely comforts won through unceasing toil are displaced by the strenuous ways of modern leaders in industrial life. Ruthless in their purpose to heap up more than abundance these reach out and aim to make the nation's holy of holies,—her legislative, judicial and executive power—but an instrument to further the aims of insatiable greed. And over against them is ranged the people, so the wail goes on, sore at heart because of ever growing injustice, while

they dream strange dreams and seek relief in the fallacies of an absurd economy that would destroy at once and forever individual energy and genius. Yes, it is well for us to find in the record of Memorial Day the assurance that it will not be necessary to paralyze ambition and energy in order to cure the evils that may prevail. So long as Memorial Day is sacred with us, so long as its lessons appeal to us, so long does there exist the proof that men of moral force and moral courage abide with us, who will stand fearless for the right.

The lessons of Memorial Day! Who may describe them? There are those with us still, grizzled veterans who drop tears upon the graves of their buried comrades, who remember its beginnings. Far down in the Southland the black clouds gathered. Reading a false construction into the organic law of the land, loving their own states with passionate love, with mistaken enthusiasm, brothers in a common country hurried into the awful storm of war. Men of the Northland met the onset and through bitter years heroes clad in the blue, heroes clad in the gray, were never lacking when the stirring reveille awoke the weary and war-scarred along a thousand miles of battle line and the bugle blare sounded the advance to the duty and the dangers of another day. Some yet with us breasted the storm of those fearful days;—some of us saw how hosts of defenders of the star-decked flag went down in the clash of that cruel war as wheat before the scythe, only to be followed by other hosts whose superb bravery preserved our union one and inseparable. Many of us are of this later day and know no more of the sacrifices which were endured that this government might live and liberty be forever established than we read in the story of the deeds of valor which won the plaudits of the world and compel the admiration of the ages. But all of us realize that we are citizens of a great republic whose enduring life is sealed in priceless blood and therefore do men scatter flowers of tender gratitude upon the graves of heroes and proclaim that, with God's help, liberty and law shall never suffer insult or endure dishonor in the land these died to save.

This is the significance of Memorial Day in our regard. And in the influence it exerts we forget the mere material greatness of our country to find encouragement and inspiration in the high morality and the exalted patriotism of our countrymen. Given the occasion these will flash out in splendor to-day as they did in the dark days two score and more years ago. Given the occasion they will flame out on the hilltops and light up the valleys and thrill the pulsing heart-beats of young and old—for are we not the heirs of that heroism and valor? And does not our reverent memory of the dead proclaim an undying faith that patriotism, honor and integrity are as indispensable to all good government in time of peace; as patriotism, sacrifice and valor are vital in time of war?

M. J. O'CONNOR, S.J.

Credulity and Superstition

Many years ago a certain Colonel, now almost forgotten, was giving in San Francisco the lectures of which the impiety made him for the moment famous. And there was a certain young woman who heard him eagerly, coming away from each discourse more willing than ever to deny God and his revelation; so that soon she spoke boldly and proclaimed her disbelief loudly, as became one who had got rid of the chains of superstition.

Now there was also in San Francisco one who, under the name of Caxton, used to write in the newspapers—for as yet the days of the Argonauts still lingered and Bret Harte and Mark Twain had only just passed over into a larger field—wonderful tales to entertain the wise and to mystify the foolish. Such was his story of a boy who had on a sudden developed telescopic powers in his eye, by which he perceived in planets and stars things astronomers never dreamed of; and all credulous San Francisco went pouring into a frowsy suburb to see the marvel. One morning the sceptical young lady came to breakfast pale and without appetite. "You seem unwell," said a sympathetic gentleman. "Oh," answered the lady, "*Have* you read the paper this morning? Such a dreadful thing was never heard. Last night a policeman out beyond Bernal Heights saw a bright glare and going towards it found in a lonely field two men standing beside a pond which was blazing merrily. He rushed upon them, arrested one, but the other escaped. It appears that the two possess the secret of making water burn unextinguishably, and the authorities' first idea was to kill their prisoner and hunt down his companion, thus to rid the world of such dangerous knowledge. They changed their mind on receiving a letter from the one still at large, in which he declares that unless his partner be set free by a certain hour he will fire the Bay and thus inflame the Pacific Ocean, and so destroy the whole world in a tremendous conflagration." Caxton was at work again; and a young woman who did not believe the Bible and scoffed at the day of judgment, was so terrified that she could not take her breakfast.

She was one of many. These today—I write on Monday, May 6—are greatly troubled over what the comet will do next Wednesday night, and are inquiring diligently of men of science and newspapers to find out. When the answers are reassuring they take courage until less hopeful suggestions revive their alarm. Were they believers they would trust in God, who alone knows whether the earth will pass through the comet's tail and what would be the effect of such a passage. Christians know that sooner or later the world is to be consumed by fire, and that God, if He so willed, could use a comet's tail to begin the conflagration. Men of science know so little about comets that their discordant opinions are only more or less probable. Nevertheless, men hang upon these between hope and fear, because they will not have the faith which would fill them with confidence,

even though the worst were about to befall. To the believers Our Lord says: "When these things begin to come to pass, lift up your heads and rejoice."

Faith is a virtue: the credulity of the sceptic, for there is also a pious credulity, is a vice. By the former one believes God, who has supreme claim to man's reasonable assent: by the latter one accepts, without sufficient reason, the word of another, who has no claim upon him. Akin to this credulity is superstition. The enlightened who won't believe God and do believe the newspapers, talk very contemptuously of the superstition of the Dark Ages. Superstition is a vice which attributes to creatures the attributes of the Creator, as for example, the absolute power of life and death or the knowledge of the future. Since it is a vice it is to be found at all times and in all places of this sinful world. Whether it prevailed more in the so-called Dark Ages than to-day would make fine matter for research. But that it is rampant to-day, even amongst sceptics, is undeniable. Mediums, clairvoyants, palmists, all do a thriving business, and they would astound us were they to reveal their most assiduous clients. A large Bank and Trust Company failed not long ago in a western city. In the investigation which followed it came out that its manager was in the habit of taking a medium's advice concerning his investments. Dissensions among Christian Scientists have made manifest how permeated with superstition is their scepticism, and the silly talk one hears on every side of lucky and unlucky days, numbers, actions, etc., proves how widely this vice is spread amongst those who profess very free opinions with regard to Divine Providence.

The paradox is not hard to explain. Man believes by nature. Even of this visible world he knows so little that he must believe if he would live. He must believe his butcher, his baker, his cook, those with whom he does business and a thousand others. He must believe men of science in their particular sciences, a Catholic would be the last to deny this; nay, he must believe even the newspapers. But his belief must be rational and discreet. Each must receive the credence that is his due, neither more nor less. Each must be believed in his own order. And so a rational and discreet belief of our fellows implies a supreme belief in God their Creator and ours. When He is rejected the faith which is His due goes in a vague, halting way to creatures, and the whole order of belief is confused, becoming a sort of insanity.

Outside this visible world there is the world invisible, of which man perceives himself to be a part and to which he must pass absolutely when his brief stay among visible things shall end. He cannot ignore it. He cannot stand apart and contemplate it as something speculatively interesting, but not touching him practically. He feels that it dominates him, that, though he reckons with every visible agent, there are invisible powers that can and do bring his designs to naught. He meets the inexplicable and the preternatural at every turn; and the more he looks into it, as those engaged in what they call psychical

research must confess, the more dumbfounded he is at the tremendous part the unseen plays in the drama of the seen; and he is forced to recognize himself as belonging to the world invisible much more than to the fleeting visible world. Only one sane course is open to him, to accept the invisible God, his Creator and his last end, who reveals Himself and His providence, naturally in His creation, supernaturally in the full Christian revelation. If he will not have knowledge of things invisible from God, instinct drives him to seek it elsewhere. How strong this instinct is none knows better than they who are compelled to a continual effort of an obstinate will in order to crush it so that they may proclaim themselves pure Materialists and become the slaves of doctrinaires. "All men are vain in whom there is not the knowledge of God."

HENRY WOODS, S.J.

A Notable Funeral

A recent incident in Ireland, slightly noticed in the press, is more illustrative of Irish national feeling and temperament and their directive causes than many volumes. On May 11 two bodies were exhumed from the precincts of Nenagh jail, where they had lain in quicklime over fifty years, borne twenty-five miles in long procession by an immense multitude, and laid in consecrated ground in the burial-place of their people with the solemn ceremonies of the Catholic Church. Fifty priests chanted the services at the grave while over twenty thousand people knelt in prayer.

On May 11, 1858, William McCormack, aged twenty-three and his brother Daniel, aged eighteen, were hanged in Nenagh jail, on the charge of shooting a land agent named Ellis, near Templemore, in Tipperary. Ellis had a bad reputation as a man and an evictor, and at that time, when there were no laws to protect the tenant from the landlord's whim, Tipperary had a reputation for dealing summarily with such men. Ellis was shot, a large reward was offered for the discovery of the murderer and the McCormack brothers, tenants on the Ellis agency, were charged with the crime. They were splendid specimens of manhood, quiet and industrious, regarded as models by their priests and respected by their class. None believed them guilty, but Ellis had made an insulting proposal to their sister, and they had both gone to his house some days before the murder and told him quietly that he must not address her again. A young wastrel, whose father, a government employee, declared him, on oath, unworthy of belief, testified against them. The jury disagreed, but the landlord party and the government were determined to make an example. Another jury was summoned, from which Catholics and friendly Protestants were carefully excluded; the notorious Judge Keogh was in charge, and though he admitted that the evidence was worthless, and an alibi was proved, they were found guilty and promptly condemned to death. Efforts by the clergy and others to re-

verse the sentence were fruitless; the government Attorney-General, who had conducted the prosecution, and the ascendancy party of North Tipperary were so set against any questioning of their procedure that the evicted tenant who had shot Ellis and offered to declare himself, was advised not to do so, as it would not save the McCormacks. They were publicly hanged in Nenagh jail, declaring their innocence on the scaffold, offering their lives in atonement for their sins and asking the sobbing thousands to pray for their souls.

Their cases were regarded as typical, and rightly at that time, of the administration of justice in Tipperary. Their answer to the judge was remembered and every boy and girl knows it yet: "Death is welcome to us—we are as innocent as the child unborn." The Fenian organizers had but to mention their names to enroll recruits by the thousand; they were invoked in every agrarian movement and helped to make Tipperary the backbone of the Land League agitation. One of the results of that agitation is that the lands of which Ellis was agent, are now owned by the people, and the McCormacks' farm is in the absolute possession of their kin. When this happened they wanted "the martyred brothers," as they are universally called, interred with their fathers in hallowed ground, and this was made possible by another consequence of the Land League agitation.

To quiet agitation in Ireland the Balfour brothers introduced and passed the County Councils Bill. Among other effects of this measure, the administration of the county jails was taken from the hands of the landlord party and taken over by the elected representatives of the people. The North Tipperary Council promptly handed over Nenagh jail to the Sisters of Mercy, who turned a portion of it into a convent, planted flowers on the spot in which the McCormacks lay buried, and placed a statue of Our Lady in the window from which they stepped to the scaffold. The law of the land had kept them in a felon's grave for fifty-two years; the people's Council determined to make reparation by giving them the sacred burial, so dear to the Irish heart, of which they had been deprived, and laying their bones with those of their brethren in Loughmore.

Their bodies were exhumed May 9, and in spite of the quicklime in which they were laid, were found in a wonderful state of preservation. In massive coffins they were borne to the spacious Church of St. Mary, where men and women knelt continuously until the morning of May 11, when a solemn requiem Mass was celebrated, and the procession, headed by the clergy, the Christian Brothers and their pupils, the urban councils and other public bodies, started for Loughmore. Leaving Nenagh there were about ten thousand men from far and near. Proceeding in silence, except for the solemn music of twenty bands, their numbers were trebled when they reached the end of their twenty-five mile funeral march, at Loughmore, where services were held in the Church,

the pastor and the Archbishop's representatives officiating, and the remains of the McCormack brothers were laid with their kin in holy ground.

When the last prayer was said a public meeting was addressed by John Dillon. The McCormack case, he said, was typical of an unholy system which for one hundred and twenty years had made law hateful and justice a mockery; in hundreds of Irish jails lay the bones of brave and guiltless men condemned by packed juries and partizan judges; but the imposing procession that passed over the plains of Tipperary that day was a sign that that system and the landlordism that supported and inspired it, was dead or tottering to its fall. Mr. Dillon then gave the history of the trial and the parliamentary inquiry that followed. His concluding words are worth quoting *verbatim*, as shedding light on the character of the audience and the orator:

"The elder brother said on the gallows: 'Boys, we are innocent of the blood of Mr. Ellis. I offer the sacrifice of my life in union with the sacrifice of Christ on the Cross. Let ye all pray for us.' He then kissed the crucifix he held in his hand, and while the hangman was adjusting the pinions he prayed fervently to Jesus, Mary and Joseph to intercede for all his persecutors. Daniel, the younger brother, then came forward and made this declaration:

"'Boys, we are innocent of the blood of Mr. Ellis by thought, word or deed. We had nothing to do with it. From the bottom of our hearts we forgive our enemies. Pray for us. We offer up the sacrifice of our lives to God in atonement for our sins.'

"They forgave their enemies; their souls rest in peace; and Tipperary to-day is not ashamed but is proud of them."

The incidents of this solemn, united tribute of clergy and people and the fact that an Irish orator chooses such a recital for his final appeal, tell their own tale of the national and religious temperament of the present-day peasantry of Ireland.

M. KENNY, S.J.

The Servant-Girl Problem

II.

The relation in which mistress and servant only too often stand to each other is drastically illustrated by the following conversation recorded in one of the guinea-a-column pages of *Tit-Bits*:

Her Ladyship: "Have you given Fido his soup?"

Buttons: "Yes, 'um."

"And his omelette?"

"Yes, 'um."

"And his cutlet?"

"Yes, 'um."

"And his jelly?"

"Yes, 'um."

Her Ladyship: "Then you may have some bread and cheese and go to bed."

If all masters and mistresses, on the one hand, and all servants, on the other, heeded the admonitions of the Apostle, there would be no servant-girl problem. "Servants," he says, "obey your carnal masters . . . in the simplicity of your heart, as Christ: not serving to the eye, as it were pleasing men, but, as the servants of Christ, doing the will of God from the heart, with a good will doing service . . . knowing that whatsoever good every one shall do, the same shall he receive from the Lord, whether he be bond or free. And you, masters, do the same things to them, forbearing threatenings: knowing that the Lord both of them and you is in heaven: and there is no respect of persons with Him."

Onesimus was a wretched slave, who, after robbing his master Philemon, a noble citizen of Colossae, fled to Rome, where he met St. Paul. The Apostle took compassion on him, and, receiving him with tenderness, converted him to Christianity, and sent him back to his master with an epistle in his favor. "I beseech thee for my son Onesimus," he writes, "whom I have sent back to thee. And do thou receive him as my own bowels: not now as servant, but instead of a servant, a most dear brother, especially to me: but how much more to thee both in the flesh and in the Lord? If, therefore, thou count me a partner, receive him as myself."

Our relations to those that serve us are indeed at the same time relations to our own deepest self.

Wassily Andreitsch, a purse-proud, hard-hearted Russian landlord, and his servant Nikita, were caught in a heavy snowstorm one bitter cold mid-winter night, as they were driving home from a fair. They could not go on. To pass the night in the open steppe was certain death. "I will take the horse from the sleigh, said Wassily to himself, "and ride to the nearest village." He did not care what became of Nikita. He is only a poor slave and his life cannot be as valuable as that of the rich Wassily! But the road was high-heaped with snow and riding was out of the question. "I will lie down in the sleigh," thought Wassily, "and Nikita must lay himself upon me; the warmth of his body will keep me from freezing to death. 'Tis true, Nikita will likely die—but then what is Nikita's life to Nikita or to the rest of the world?"—"Nikita is your brother!" a voice spoke within him, so clearly that he was startled, as by a voice from the dead. He looked down at the rough, uncouth form crouched in the bottom of the sleigh. In the morning master and man would be but clods of clay. He looked back at his own life and compared it with Nikita's. "Nikita is your brother!" This had never occurred to him before. His life seemed a barren waste to him now. What was it better than Nikita's? "I will save my life," he said, "by giving it for Nikita's." And he threw himself on the rigid form of his servant, chafed it and warmed it back to life. When the sleigh

was dug out of the snow the next morning, Nikita was drawn forth alive from under the dead body of Wassily. "We gain ourselves," remarked Tolstoi, at the close of this story, "if we sacrifice ourselves. We become free ourselves, if we break the fetters of slaves; we become men ourselves, if we see the brother man in others."

Education, environment, political and personal liberty—all these are factors that have overturned the traditional relations of master and servant. Collision is inevitable unless "the master thinks himself out of his privileged soul." Not class domination but division of labor is the relation in which master and man stand to each other to-day.

The lady of the house must endeavor, above all, to find a counterbalance for the humiliation of personal dependence. She must respect the independence of her servant, furnish occasions for its exercise, arouse it when it is dormant; she will leave nothing undone to learn the art of arts—the art of commanding, of commanding in such a way that obedience will not be degradation.

Many housewives," writes Prof. F. W. Foerster, of Zurich, "complain of the immorality of their servant-girls and join societies for their moral uplift—but forget that they themselves, by their whole manner of dealing with them, undermine in them the strongest resisting force against temptation—the sense of their personal dignity." Let a woman who takes service from others, give them respect, tact, sacrifice in return. Let her beware of degrading the girl who does her menial work. Let her, on the contrary, enlighten her as to her dignity. The work she is put to do must not be useless, dead or deadening, like that of a treadmill; it must benefit both her and her mistress. The mistress, by her own example, must teach the servant that work is a duty and a blessing, not a burden and a humiliation. A woman whose whole time is taken up with social functions and novel-reading, arouses in her domestics the torturing feeling that they are obliged to work in order that she may throw her life away in doing nothing. Such a woman forgets that servants do not look at our daily lives "with the dull eyes of beasts of burden, but with the keen glance of the cultured soul" (Foerster, "Christentum und Klassenkampf").

How often does the mistress—unwittingly in most cases—kill little by little the spiritual, the higher life in her servant-girl, instead of fostering and intensifying it? She allows her only the shortest possible time in which to fulfill her most necessary religious duties. After working till a late hour Saturday night, the poor girl must attend a very early and very short Mass, or none at all. She needs courage and consolation against the hour of trial; she needs supernatural help to be always cheerful, always obedient; she needs strength to carry out her good resolutions,—but leisure is not given her to collect her scattered forces in prayer and to renew their ardor in the Sacrament of the Altar.

Prof. Hilty, the genial Swiss philosopher, once wrote to a lady who complained to him of the conduct of her domestic: "Look on your servants as a kind of friends and try to place yourself in this relation to them. That is the solution of the servant-girl problem; they are willing to exchange the feeling of liberty only for that of friendship." (Letters, p. 203).

By lodging and feeding her properly and paying her a fair wage, the lady of the house, has not done, and does not do her whole duty towards her servant-girl, nor has she advanced far in the solution of the servant-girl problem. Money cannot adequately pay for personal service—soul for soul must be given. Sympathy must be given, sympathy which, as Burke so beautifully defines it, is a sort of substitution, by which we are put into the place of others and affected in a good measure as they are affected. Love must be given, which is more than sympathy, for it is a "participation in the deepest inner life of others."

Along the lines here so imperfectly laid down the devoted men and women of the Catholic Girls' Protection Society are endeavoring to solve the much-vexed Servant-girl question. The year 1910 promises to become a banner year in the history of this movement. Two important Congresses will meet in August, an International Convention of the Station Mission at Bern, and in the same month an International Congress of the Anti-White Slave Trade Society in Madrid, the fourth of the kind; the other three were held in London (1899); Frankfort (1902), and Paris (1906).

GEORGE METLAKE.

Aeronautics and the Catholic Clergy

I—IN THE MIDDLE AGES.

Some readers might infer from the title of the article that it is of an apologetical character, and tries to explain, or explain away, some supposed hostility to aeronautics on the part of the Church or her clergy. We often hear, or read, of "the attitude of the Church toward science," and we are all pretty well tired of "the conflict between theology and science," and the like. But nothing of the kind is intended by this article; nor is there any need of an apologetical defence or vindication. The purpose is merely to show what part Catholic clergymen have taken in the attempts at solving the difficulties and mysteries of aerial navigation. Now-a-days one can hardly read a paper or a scientific publication without finding something about balloons, dirigibles, aeroplanes, flights, successful or otherwise. It may be surprising to hear that clergymen have taken an active interest in the development of aeronautics; and yet such is the case, as will appear from these pages. A recent article of a leading Catholic daily of Germany, the *Kölnische Volkszeitung*, April 26, 1910, contains valuable material on this subject, here supplemented from other sources.

The desire to fly into the aerial regions is by no means confined to modern times. In most ancient times, the aspiration to "rise to the ethereal fields," found expression in various fictions and myths. The most famous is that of Dædalus, the patron of the Greek artists' guilds, to whom many inventions were ascribed. The story of his flight is well known; how he made for himself and his son Icarus wings of feathers fastened together with wax; how Dædalus safely crossed the Ægean sea, but Icarus, coming too near the sun, so that the wax melted, dropped down into that part of the Ægean, which was called after him the Icarian. The first known medieval attempt at flying was suggested by this myth, and the first aeronaut of whom we have any reliable record was the monk Elmer (or Ailmer) of the Benedictine abbey of Malmesbury, England. The story is told in the "Chronicle of the Kings of England," written by the monk William of the same abbey, who lived not long after the event is said to have taken place. There is at present an additional reason to quote the story, namely, the mention of the appearance of a comet at the time, which as is believed, was no other than the one which is paying us a visit these days.

The passage in the chronicle runs as follows: "In the next seven years were three popes, Victor, Stephen and Nicholas, who diminished the vigor of the papacy by their successive deaths. Almost immediately afterwards, too, died Henry, the pious emperor of the Romans (Henry III), and had for successor Henry his son, who brought many calamities on the City of Rome by his folly and wickedness [The allusion is to the struggles of Henry IV with Gregory VII]. The same year Henry, King of France, a good and active warrior, died by poison. Soon after a comet, a star denoting, as they say, change in kingdoms, appeared trailing its extended and fiery train along the sky. Wherefore a certain monk of the monastery (of Malmesbury), by name Elmer, bowing down with terror at the sight of the brilliant star, wisely exclaimed: 'Thou art come, a matter of lamentation to many a mother thou art come; I have seen thee long since; but now I behold thee much more terrible, threatening to hurl destruction on this country.' He was a man of good learning for those times, of mature age, and in his early youth had hazarded an attempt of singular temerity. He had by some contrivance fastened wings to his hands and feet, in order that, looking upon the fable as true, he might fly like Dædalus; and collecting the air (whatever may be meant by this) on the summit of a tower, had flown for more than the distance of a furlong. But agitated by the violence of the wind and the current of air, as well as by the consciousness of his rash attempt, he fell and broke his legs, and was lame ever after. He used to relate as the cause of his failure his forgetting to provide himself a tail" (William of Malmesbury, "Chronicle;" tr. Giles; Bohn ed., p. 251-2).

It is interesting to note, that our aeronaut and the

chronicler, though both "of good learning for those times," connected the appearance of the comet with the death of monarchs, war, and other calamities—as some are inclined to do in this twentieth century. This passage shows that certain statements concerning the event are not entirely correct; as when the above-mentioned article of the Cologne paper says that "the monk Oliver of Malmesbury, while attempting to fly from a tower by means of wings, met with death, in the year 1060;" or when the "International Encyclopedia" (vol. I, p. 154, art. "Aeronautics") asserts that "Elmerus, a monk of the thirteenth or fourteenth century, is said to have flown from the top of a tower in Spain." The writer from whom we get the information, William of Malmesbury, died before the middle of the twelfth century, and the comet mentioned is the one which appeared shortly before William the Conqueror invaded England, 1066. It may be added that the chronology of William of Malmesbury is rather loose and needs correction. Pope Nicholas II died 1016; Emperor Henry III died 1056; and King Henry of France died a natural death in 1060. From this it is evident that the appearance of the comet was not as close to the events mentioned as the chronicler thought. But from these inaccuracies it cannot be inferred that the monk could not have had certain knowledge of an attempt at flying, made by a monk of his own monastery. Such an occurrence would have been fresh in the minds of men after fifty years, although time may easily have added a goodly number of yards to the length of the flight, so as to make it a round furlong.

In the next century, the twelfth, aerial flight is mentioned in a curious fashion. In the German "Alexanderlied," composed by the Rhenish priest Lamprecht, among many adventures of the hero is described a journey through the air. Sixteen tamed griffins carried an iron seat. A bait, fastened to a pole and held before the hungry vultures, induced them to fly up into the air; by holding the pole this way or that, the hero could guide his craft. A strange dirigible, indeed, as strange as the steering apparatus which the monk Elmer had forgotten! Lamprecht's notion of griffins carrying a man seems to have been derived from Oriental sources; it is quoted here not as an attempt at solving aeronautic problems, but as an illustration of the persistency, and of the variety of forms, in which the idea maintained itself.

ROBERT SWICKERATH. S.J.

Bishop Flaget and His Diocese

A hundred years ago, on November 4, 1810, Benedict Joseph Flaget was consecrated first Bishop of Bardstown, which was one of four sees erected two years before—New York, Philadelphia and Boston being the others. His diocese comprised all of Kentucky and Tennessee, and he was given temporary administration of Ohio, Indiana, Illinois, Michigan and Wisconsin. Until that

time Bishop Carroll, with his see at Baltimore, had had jurisdiction over the whole of the United States.

That the nineteenth century was one of strenuous endeavor and marvelous achievement is nowhere evidenced more conclusively than in the history of those Middle States where, exactly a century ago, a poor but ambitious people joyfully received their first bishop, a bishop without money or resources, with a small and scattered flock and almost without priests. Nor has their development been purely material, as is the reproach frequently, and with reason, flung at the progress of the past decades. Now, the seven states which were once Bishop Blaget's charge, have each a large Catholic population governed by three archbishops and fifteen bishops. Each diocese has its own seminary, convents, colleges, academies, orphanages and hospitals.

In the light of present conditions it is not easy to realize the state of the country west of the Alleghanies in the early years of the past century. When Bishop Flaget was installed in his vast see ("two or three times as large as France," as he said) it could boast of but ten chapels, seven priests and perhaps a thousand families, many of whom had been deprived of the sacraments for years. In all of Ohio there was not one resident chaplain. Bardstown, the episcopal city, had no church. The bishop's first "palace" was a whitewashed log cabin sixteen feet square. The furniture consisted of a bed, six chairs, two tables and some boards to hold books. The priests slept on mattresses thrown on the floor. Bishop Flaget was penniless; worse, he owed the three hundred and eighty dollars it had cost him and his companions to reach Bardstown.

These conditions were typical of that section of the country. If the bishop's journey from Pittsburgh was a thirteen-day trip on a flat boat which carried small cannon and was provided with a bullet-proof cover to protect it from the attacks of the Indians and lawless marauders who infested the banks of the Ohio, it was because the first steamboat was not launched on that river until the following year, because the strong arm of the law was an unknown quantity in that sparsely settled district. Then, too, the Indians were unusually restive at the moment. The great patriot and dreamer, Tecumseh, was sowing the seeds of an uprising which, he imagined, would secure to the Red Man an empire in the heart of America.

Everything, men, mail and merchandise, reached the Ohio Valley in one of two ways. They crossed the mountains to Pittsburgh on horseback or in wagons, and from there floated down the river on flat boats; or they were carried up the Mississippi from New Orleans on keel boats. The latter journey was not only dangerous but well-nigh interminable, for in the depth of a wilderness peopled chiefly by savages the cumbersome craft were slowly forced up stream with the help of sails and oars and were even towed by boatmen walking along the bank.

Though born and bred in France, Bishop Flaget was not unaccustomed to pioneer life. On his arrival in America in 1792 Bishop Carroll sent him to Fort Vincennes as chaplain to the soldiers and missionary to the neighboring Indians. On his way to his post he was detained for six months in Pittsburgh by low water. While he waited he acted as chaplain to the army of "Mad Anthony" Wayne which was quartered there. He spent two toilsome years at Fort Vincennes and was then for a while professor in Georgetown College. Later he passed several years in Havana. Everywhere he was distinguished for piety, zeal and common sense, and his success was phenomenal.

During the forty years of his episcopate he accomplished much. Month after month he journeyed on horseback through one part or another of his diocese, confirming thousands, reanimating the faith of careless or faint-hearted Catholics and encouraging his little band of devoted priests. Every possible obstacle beset his path but, undaunted, he persevered. He founded a seminary, colleges for boys and academies for girls. He built a cathedral and many other churches. Rome had such confidence in his judgment that the greater number of bishops named for this country during twenty years were chosen by his advice, Bishops Fenwick, Spalding and Kenrick among them.

The Dominicans and Trappists preceded Bishop Flaget to Kentucky; the Jesuits founded a college there in 1832. Cholera raged through the South that year and the succeeding one and the priests belonging to the college devoted themselves with untiring zeal to caring for the spiritual needs of its victims. Several of them were stricken and one died. In those trying days the bishop, too, was all charity. He wore himself out in his effort to comfort and help his people.

As time passed Bishop Flaget became old and broken in health but he worked incessantly. He still lived on horseback, riding from settlement to settlement like the youngest and strongest of his missionaries. He traveled alone, "without any distinction of rank except that of taking for himself the most difficult and laborious share of the ministry."

When well past seventy he went to Rome in the interest of his diocese, and journeyed for four years through France and Italy trying to raise funds and secure priests for the evangelization of this country. After his return he asked and obtained permission to change the seat of his diocese to Louisville, which had grown prodigiously, far outstripping Bardstown. He became and styled himself Bishop of Louisville and Bardstown.

The gentle, learned, saintly old man lived for eleven years after the change, dying holily in 1850 in the eighty-eighth year of his age and the forty-first of his episcopate. He was one of our great Catholic pioneers who has earned grateful remembrance far beyond the diocese of Louisville, where he is still held in pious veneration.

FLORENCE GILMORE.

IN MISSION FIELDS

Missioners to Foreign Lands

The brief survey of the mission field and missionary activity which has appeared in Nos. 4-8, of *The Catholic Mind*, of the current year, has been supplemented by Ramón Gil, in an article on the sources of supply of both men and means for the great work of the propagation of the faith. Based on careful investigation, his statements and statistics may be taken as the latest word on the subject. Curious contrasts appear; and strange anomalies force themselves on our attention. Although the United States occupies a rather inglorious place on this roll of honor of the Church, the facts speak well for our European brethren and may hearten Americans to undertake some share of missionary toil.

Missioners are supplied chiefly by the religious orders, which though seemingly crushed out of existence a century ago, speedily revived and developed fresh strength as soon as there was a lull in the storm of persecution. There are to-day very few Orders which do not show zeal for active work in the mission field. The Trappists, even, who, it might be thought, would never dream of mission work among the heathen, have nevertheless undertaken it enthusiastically and have seen their labors singularly blessed of God.

Whatever meaning the word may stand for, it is clearly misleading to call one a "missionary" when he labors as pastor in a long-settled Catholic community in which the heathen are wholly absent and there is no fixed plan or attempt to evangelize such non-Catholics as may dwell in his district, for in such a wide sense the chaplain of a convent of Trappistines might be called by that glorious and distinctive title. Of the Orders most numerous in the mission field the chief are the Jesuits, with 1,200 priests and 800 brothers; the Franciscans, with over 800 priests and as many brothers; the Dominicans and Capuchins, with about 400 priests each, and the Carmelites with 150 priests. A strong proof of latter-day enthusiasm for the missions is seen in the venerable Order of St. Benedict, which, in modern times, concerned itself very little with the propagation of the faith, but is now renewing its former glories, and is again establishing in the midst of unbelievers abbeys like those of earlier days, which became centres of civilization and religion. Among the Congregations which have developed more strongly the zeal for spiritual conquest in non-Catholic lands must be mentioned the Lazarists and Oblates of Mary Immaculate, with 300 priests each, and the Marist Fathers, with 200 on the mission.

A comparatively recent development in the Church is that of Congregations and seminaries devoted exclusively or chiefly to missions among unbelievers. Such are the Congregations of the Holy Ghost and of the Immaculate Heart of Mary, Cardinal Vaughan's Mill Hill Fathers

and Cardinal Lavigerie's White Fathers, and the Society of the Divine Word. This Society, founded as recently as 1875, has 115 priests in mission work and has already brought upwards of 100,000 into the fold of the Church.

The Seminary for Foreign Missions of Paris, though founded in the seventeenth century, has developed most gloriously since 1820, when it was reopened after the political upheaval in France. Its field is the Far East, where 1,400 priests are toiling. No Order, no Congregation, has given to the Church during the past century as many martyrs as this deserving Society. Similar seminaries are that of Milan, founded in 1850, and that of Lyons, founded in 1856.

The Apostolic School, begun in 1865, by the Rev. Albert de Foresta, S. J., at Avignon, France, for educating youths for the missions, has been reproduced elsewhere by the zeal and alms of the faithful, so that to-day many missioners among the heathen look back with gratitude to the Apostolic School as the means which enabled them to realize the hope of their pious adolescence and share the hardships and privations of missionary life.

Of the 6,000 European priests in the mission field, one-half are natives of France. Germany and the German element in Austria contribute freely both missioners and alms; but the Slavs and the Hungarians give insignificant alms, although the Hungarian clergy are the richest in the world, and, with the exception of some Poles, hardly a missionary. Switzerland and Holland respond nobly, but Portugal does little. In the colonial possessions of the Most Faithful King, where there are millions of pagans, there are few missioners, and these are not all Portuguese. Spain does comparatively little among the heathen, but Spanish priests are numerous in those countries which cannot properly be called mission lands and yet have not a sufficiently numerous native priesthood. In number of missioners Italy comes next to France, but it gives barely double the contribution of the Grand Duchy of Luxemburg towards supporting them.

Considering the great wealth of our country, it might be expected that the United States ought to contribute more liberal alms to the foreign missions, and we confess that though the faithful meet the frequent appeals for home interests with edifying generosity they could do better by those who are spreading the faith in distant lands; there is a strange apathy of our people with regard to vocations to the apostolic life of the missions. There are petty sects, known in no other civilized country, which maintain in pagan lands more American teachers of their religious vagaries than there are Americans engaged in those or similar lands in fulfilling the divine command, "Going therefore, teach all nations." When will the United States have its Seminary for Foreign Missions or its Apostolic School as a nursery for future missioners, even martyrs? A young and vigorous nation ought to have youth and vigor to spare for the missionary field. How long will the United States rank below Luxemburg as a mother of missionaries?

CORRESPONDENCE

Catholics and the Royal Declaration

LONDON, MAY 11, 1910.

In all our London churches on Sunday there was exposition of the Blessed Sacrament and prayers were offered for the new king, for the royal family and for the Empire. By order of the Archbishop of Westminster the Litany of the Holy Name is to be said daily in every church until the day of the king's funeral, the 20th instant. Catholics are thus showing in the most practical way their sympathy with the nation's sorrow. Some of them bore a prominent part in the solemn proclamation of the new king on Monday. It was a Catholic Earl Marshal, the Duke of Norfolk, who directed the proceedings, a Catholic officer of state who conveyed the proclamation to the City of London, and a Catholic Lord Mayor who presided at the ceremony here. From Catholic Ireland have come messages of condolence with the royal family and of regret for the death of King Edward, the most ardent Nationalists joining in these manifestations of goodwill. The Catholics of the Dominion of Canada and the Commonwealth of Australia have joined in the national mourning.

Under these circumstances there is not only among Catholics but also among all fair-minded men a feeling that before King George V is crowned a change ought to be made in the law which imposes on English sovereigns the obligation of making on their coronation an insulting declaration against the most sacred of Catholic beliefs. Mr. John Redmond has raised the question in a letter to Mr. Asquith, and the comments of the press are mostly favorable to this tardy act of justice being done. The *Times* to-day has, however, a leading article suggesting that there is in some quarters a disposition to shelve the matter. The *Times* writer grants that the form of the declaration as it stands is most objectionable, but goes on to say that it is doubtful if in the present session of Parliament time can be found for amending the law. It was on this plea of want of time that the matter was shelved at the beginning of King Edward's reign. Mr. Asquith may perhaps try in this way to evade the question, for fear of provoking an agitation among the bigots, to whose noisy outcry he was so weak as to yield on the occasion of the Eucharistic Congress.

Happily the Irish votes in the House are numerous enough to force the just claim of the Catholics on his attention, and he has already himself acknowledged that we have a grievance that calls for remedy. The royal declaration, as is well known, is in the form of an oath that denies transubstantiation and declares that "the invocation or adoration of the Virgin Mary or any other Saint and the sacrifice of the Mass as they are now used in the Church of Rome are superstitious and idolatrous."

The formula is the "Test Oath" which the Test Act passed by Parliament in the reign of Charles II, made a condition of the holding of all civil and military offices in order to exclude Catholics from the service of the state. The Bill of Rights passed under William III imposed it on the sovereign, and Queen Anne was the first English ruler who took the Test Oath on her coronation day. Until the Act of Catholic Emancipation of 1829, Members of Parliament had to take it before sitting in the House of Commons. On his first election for Clare,

Daniel O'Connell came to the Speaker's table and refused to take the oath, declaring that he knew it included statements that were falsehoods. Even after the Act of Emancipation the law not only reserved to non-Catholics the offices of Lord Lieutenant of Ireland, and the Lord Chancellorship of England and Ireland, but obliged the holders of these dignities to prove that they were not Catholics by taking the oath. As long ago as 1867 the law was amended in so far that it was provided that no "subject" of the crown should be required to take the Test Oath. But the royal declaration remained part of the Coronation ceremony.

In the House of Commons in introducing the amending Bill, Sir Colman O'Loughlan said that the oath was a "relic of barbarism." Only four members voted against the bill, and in the House of Lords, Lord Kimberley, who had been Lord Lieutenant of Ireland said:—

"He had himself been called upon to make that Declaration before the Irish Privy Council, in the presence of a large number of persons of the Roman Catholic Faith; and he must say he had never in his life made a declaration with more pain than when he was required before men holding high office and for whom he had the greatest respect, to declare the tenets of their religion to be superstitious and idolatrous."

This is the painful position in which the existing law places the king. During the latter sessions of King Edward's reign more than one effort was made to have the offensive declaration abolished, but it is notoriously difficult to pass a bill through Parliament unless it is a Government measure.

Catholics do not object to some form of words by which the king would declare himself a loyal Protestant, and they admit that in the existing state of opinion in England some such form would have to be substituted. The practical difficulty is to choose the substituted form. Catholics cannot propose this, but they leave it to the ministry to find a satisfactory solution.

Mr. Asquith has on one occasion at least gone so far as to say that personally he would be inclined to have no declaration, as the Act of Settlement provides that the king must be a Protestant, and this ought to suffice. In the debate in the House of Lords in 1903 the Archbishop of Canterbury said it would be enough for the king to declare himself a Protestant without the use of "offensive and insulting words." This is the feeling of even the most earnest Protestants outside the narrow circle of the Kensitite bigots. And there is now some hope that before the coronation the law will be altered.

A. H. A.

Christian Brothers in the Philippines

MANILA, APRIL 18, 1910.

The Christian Brothers have purchased a building and grounds for a select school and academy in Manila. It will be opened in June, 1911. The government is using the place at present as an "American School" for the children of Americans and Europeans. Permission has been given the government to continue its lease for another year.

The new school will be under the direction of Brothers from the United States. It will therefore be the first establishment of a religious house in the Philippines by Americans. The matter has been under consideration for a long time. The Holy Father urged the matter personally with the General of the Brothers.

Archbishop Harty has just purchased from the govern-

ment two parcels of former Friar-lands; the one, situated in Laguna province at Calamba, will be used as a girls' industrial school; the other, in Bulacán province at Lolomboboy, as an industrial school for boys. The latter institution will in all probability be opened in July. It is the intention to make it something like the Westchester Protectory. Nothing of the kind has thus far been established in the Islands. The work is looked on with great favor by all parties here as "filling a long-felt want." So too, for the Brothers' new school. Thank God it will be conducted in English, and we shall have at last one Catholic American school for boys.

PHILIP M. FINEGAN, S.J.

Recent General Elections in Spain

MANRESA, SPAIN, MAY 15, 1910

To-day came out what you might call a trustworthy report of the general elections. The figures are approximately the following: Liberals 230, Conservatives 106, Republicans 44, Regionalists 9, Carlists 9, Integrists 2, Socialist 1, Independents 8.

The Republicans, as it appears, are growing in strength. In Madrid itself they won six places out of eight. Canalejas is willing to attribute their success not so much to their recruiting from other political parties, as to the fact that they utilize every vote, while the other parties lose ground through inaction and division.

The Liberals and the Conservatives are, at present, the two leading parties. They rule by turns, and pledge one another support. Canalejas, the head, to all appearances, of the Liberal party, now in power, feels sure of his position, owing to the support of his friendly opposition—the Conservative party. I called Canalejas the head of his party, not without a qualification, for the simple reason that the Liberal party is not now a unit, as it was during Sagasta's time. It is made up of the followers of Canalejas, of those of Moret, and of those of Romanones, all striving, of course, to place their god on the pedestal.

The other parties of the opposition, especially the Republicans, are directing their fight principally against the Conservatives. They realize too well that this party, with its large minority and especially under the stern and watchful discipline of Maura, will practically dictate its laws to the government.

Some even go so far as to say that Maura is really the power behind the throne, and that Canalejas is but allowed to sport the grandeur of a stage king.

In this unsettled state of things the redeeming feature is the King himself, who is a Catholic not only in principle but also in practice, and knows how to step to the front whenever the cherished traditions of his Catholic realm are at stake. This may throw some light on the sudden downfall of Moret.

Distinguished Visitors to Ottawa

The Capital of Canada has been favored of late by the presence of two distinguished churchmen, both of whom have a special interest in that city, and for its inhabitants, since both were former students and professors of Ottawa University.

The first of these is the Most Rev. Augustine Dontenwill, D.D., Bishop of Germanicopolis for twenty-one months, of New Westminster for nine years, Archbishop of Vancouver for fourteen days, and now Archbishop of Ptolemais, Asia Minor. A fortnight after he had been appointed Archbishop of Vancouver he was elected Su-

prior-General of the Oblates of Mary Immaculate, an office which will necessitate his future residence in Rome. He has spent some time, however, in visiting the various houses of his Congregation in the United States and Canada, and has recently made Ottawa his headquarters for a time. Needless to say that he met there with a warm and cordial reception, especially from the faculty and students of the university, of which he was, after his college days, a much-beloved professor; and from the parishioners of St. Joseph's who remembered him as assistant pastor to Father Pallier in the old church.

At the university, a brilliant reception was tendered to the man who, while still comparatively young, had been already chosen for three such important offices by the Holy See and his religious brethren. Addresses were presented both in French and English, very happily expressive of the lustre which had been shed upon those Academic halls by the former student and professor. A special feature of the evening was the rendering of a Latin hymn, *Dominus Custodiat*, composed for the celebration by Francis W. Grey, Lt.D., and set to music by one of the leading musicians of Ottawa, M. E. Tremblay.

On the following evening a banquet, held in honor of the distinguished guest, was attended by a number of prelates, by the metropolitan clergy and many others from a distance, as also by many representative laymen, including alumni of the university. After the banquet, the English Debating Society held its annual prize debate in the presence of the guest of the evening and those who had assembled in his honor. To the Catholic citizens of Ottawa it has been a privilege to renew their acquaintance with the distinguished Oblate, and to honor in him those commanding qualities which have won such notable recognition.

The second of the illustrious visitors to the Capital was the Rt. Rev. M. F. Fallon, D.D., the newly consecrated Bishop of London, Ont., who, returning thus in the dignity of the purple, was emphatically coming home. For, although when he was born his Irish father and mother were living at Kingston, Ont., it was at Ottawa that he finished his university studies, entered the diocesan seminary, and finally the Oblate Congregation. He was sent to make his novitiate in Holland, but ill-health caused him to be transferred to Rome. In 1894 he continued his course at the Gregorian University in that city, and was raised to the priesthood. Almost immediately after he returned to Ottawa, and became Professor of Discipline and later Professor of English at the university. He was made assistant rector under Father McGuckin, and acting rector for a period of some months. As early as his college days he was one of the founders and first editors of *The Owl*, an excellent college journal, since superseded by the *Ottawa University Review*. He contributed an article to its first number. Later on, following his ordination, he made another effort in journalism by the foundation of a Catholic paper, *The Union*, to which he contributed interesting and forceful papers. The times were not, however, ripe for such a venture. He also attracted considerable and favorable attention from such journals as the *London Tablet*, for his agitation touching the Coronation Oath of the English Sovereign, which had the effect of causing a resolution to be introduced in the Canadian House of Commons by Hon. John Costigan, and the mooted of the affair in England.

In 1898 Father Fallon became pastor of St. Joseph's Church, where he won a lasting place in the affections of his people by his ready sympathy, tact and warm-hearted devotion to their interest. A brilliant pulpit ora-

tor; he also made his mark as a keen and able controversialist. He was conspicuous in the cause of education, and advanced as far as lay in his power the interests of the juvenile members of his flock. He became County Chaplain of the Ancient Order of Hibernians, and to his efforts was due the organization of their first annual parade. In 1901 he was called by his superiors to Buffalo, where he remained until his elevation to the episcopate, acting in the twofold capacity of rector of the church of the Holy Angels and superior of Holy Angels' College. With the same force and energy as during his Canadian pastorate, but with wider opportunities, he devoted himself to the work of education, and constructed what is said to be one of the finest primary schools in the United States. In the interim he was made Provincial of the Oblates for the Northern Province of the United States, an appointment which gave a still more extensive scope to his energies. He purchased a valuable property near the Catholic University in Washington as a house of studies for Oblate theological students, and established missionary houses of his Congregation in Nebraska, Wisconsin and Oregon.

He took, during his residence there, a leading part in the public life in Buffalo, so that his departure thence was viewed with regret by citizens, irrespective of creed. He was tendered a farewell banquet, which was attended by ministers of various denominations and by the leading Jewish rabbi. His own parishioners presented him with three thousand dollars in gold. London is therefore to be congratulated on having secured for its long vacant See a prelate who must adorn the "vesture of holiness" and tend to the advancement and the glory of the Church. Previous experience shows that he is certain beforehand of innumerable friends in the diocese to which he goes as a complete stranger. A. T. S.

The Hong Kong University

SHANGHAI, APRIL 18, 1910.

Education is making headway in China, and officials and people are doing their best to furnish it to every child of the Empire. In olden times, the Government had never the idea of educating its youth intellectually, morally and physically; it tested scholarship and utilized the successful candidate for government purposes. This system is now changed, and schools—especially of the elementary kind—have sprung up on all sides. In these institutions, it must not be considered that success has been attained everywhere. Competent management, solid teaching and sound discipline are generally lacking. In the Middle and Higher Grade schools little or nothing has been done, principally owing to the dearth of competent teachers, and the necessary funds required to carry on such important work. To secure higher education, China has been compelled to send her young men to Japan, but the stream has much slackened of late, as it was found that results were of a shallow and superficial character. To despatch students to other countries is held to be very expensive, and when they return it is considered they are rather denationalized. In fact, students sent abroad have not given satisfaction. Too many have imbibed materialistic and revolutionary ideas, and hence are held in suspicion and little employed by the Government. China, therefore, prefers the "home-educated man," and it is to lend her a helping hand that the Hong Kong University has been started by the British Government.

The scheme originated in 1908. From that time for-

ward, the British Minister in Peking, the Viceroy of India, the Governor of the Straits Settlements, the China Association, the Chancellor of Oxford, Lord Curzon, the Municipality of Shanghai, the British Shipping companies of the East, the Viceroys of Canton and Nanking, the gentry and Chinese merchants of the Southern provinces have all supported the work and labored strenuously for its success. The Governor of Hong Kong, Sir Frederick Lugard, has more than any other worked enthusiastically in the matter.

To make a start, it was necessary to have an endowment fund of £110,000 (\$550,000 gold), equivalent in the local currency of Hong Kong to \$1,250,000, and an annual revenue of £6,000 (\$30,000 gold). In the course of last year, a committee was formed for the purpose of collecting funds. A rich Chinaman in Saigon (French Cochinchina) contributed \$10,000 (Mexican silver) towards the endowment. Messrs. Butterfield and Swire—a large British shipping company—have promised £30,000. A sugar-refining company £5,000 and the Ocean Steamer Company another £5,000. The Chinese have subscribed altogether the sum of \$200,000 (silver, Mexican). At the close of 1910 the endowment fund reached \$1,400,000 (silver, Mexican), a sum more than was originally required. Placed at interest this will bring in a further amount of \$60,000 to \$75,000 before the University starts on its career. The above sums will be subsequently enlarged as the University grows, and no doubt every year will add to them. The Colonial Government has given the land required for the work. It is situated at the junction of Pokfolum and Bonham roads. The building will cost from \$285,000 to \$300,000 (silver, Mexican). A rich Parsee merchant, Mr. H. N. Mody, has generously offered to contribute this amount and a further sum of \$30,000 towards the endowment.

The University will be open to all nationalities and creeds, though it is principally established for the Chinese. The program will be similar to the English Universities of Leeds and Birmingham. There will be a full course in Chinese classics and history, Arts, Medicine and Engineering. The Hong Kong Medical College, founded in 1887, for Chinese, will be incorporated in the new institution. From its inception, over 20 years ago, only thirty-six of its men have graduated as licentiates, but the diplomas were not recognized by the British Government. Instruction will be given in English, now the great vehicle of instruction in China, especially in the higher and technical branches, which so far have no fixed terminology in the Chinese language. The full attendance of students will be 500, each paying annual fees \$250 to \$300 (silver), a rather heavy sum for the Chinese, whose financial resources are generally slender. In the United States, tuition alone would be hardly covered by such an amount, except in the Chicago University, where it is as low as \$120 (gold). In the others it is generally quoted at \$150 (Harvard, Columbia), but at Yale it reaches even \$155. Externs will be afterwards admitted, provided they live in approved hostels under the supervision of the staff. The English Government has promised to furnish scholarships to the value of £300 a year. Chinese who have contributed \$10,000 (silver) towards the endowment are also entitled each to one scholarship. The Institution will be under the management of a Senate of its own. The London University will conduct the examinations, and in order that the diplomas may be recognized in Great Britain and the Colonies, it is expected that a Royal Charter will be granted for this purpose.

M. KENNELLY, S.J.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JUNE 4, 1910.

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Assessment of Charitable Institutions

"If you take the assessments off the churches, who pays them? Do those who go there and live in the neighborhood pay them in the end, and do those who do not go to the church have to pay their share as well? Why should not the churches pay them?"

In these words the Mayor of New York City lately voiced his opinion that churches and private charity corporations should pay assessments for public improvements—for street work of all forms, which includes the opening of streets and avenues, regulating grading, sewerage and paving—and the usual water rates. The question of the distinguished official is not hard to answer—the same policy prevailing in Manhattan during many years more than satisfactorily explains why these corporations should not be thus burdened. Following an approved principle in social economics the authorities heretofore have looked upon all such institutions as quasi-public in character. Their work is recognized as directly helpful to the common good. Their enterprise in no way tends to private gain or to the building up of private fortune. Their unvarying purpose is to assist public authority in carrying on needed religious, moral and charitable activity absolutely essential in the well-ordered conduct of the affairs of the community.

They, finally, burden themselves with an immense expense, which did they fail to carry it with generous unselfishness, would needs be thrown back upon the community in some or other form of taxation. Doing the work of the community, and doing it without a shadow of emolument accruing to those charged with their management, these institutions have heretofore been classed as public institutions and therefore have been exempted from the burdens of taxation assessed for the upkeep of

the community. And any suggestion of change in the public policy now prevailing will be an unfortunate step backwards from the liberal attitude which holds churches and schools and charitable institutions to be a valuable asset of the State tending to promote good government and moral living. We wonder what the gentleman whose words we quote in the opening sentence, would reply to a Catholic using a like argument in the matter of school taxes. "Do those who do not use the public schools have to pay their share of the school tax as well?"

Mr. Leishman's ^ABête Noire

"Mr. Leishman, the American Ambassador in Rome, has not yet volunteered any explanation of the reasons which induced him to lead Mr. Roosevelt so painfully astray on the occasion of his visit to Rome." This we gather from *Rome*, in its issue of May 14. The same trustworthy source supplies us with the details of another occurrence in which Mr. Leishman was again officious and obnoxious where Catholic interests were concerned. Recently General Woodford was sent to Rome by the Hudson-Fulton Committee to present the King with the Gold Medal commemorating the centenary of the discovery of the Hudson. The General was also the bearer of an address acknowledging the many ties that to-day bind Italy and America, and mentioning the "spiritual relations which connect a large number of our people with their religious Head in Rome."

The address was signed by General Woodford himself, Andrew Carnegie, Joseph H. Choate, Frederick D. Grant, Seth Low, J. Pierpont Morgan, Levi P. Morton, Alton B. Parker, John E. Parsons, Horace Porter, Herman Ridder, Frederick W. Seward, Francis Lynde Stetson, Oscar S. Straus, James Grant Wilson, Isaac N. Seligman, Henry W. Sackett, Edward Hagaman Hall, "a very galaxy of celebrities, with only a single Catholic among them." Mr. Leishman was requested to arrange an audience with the King, but on reading the clause in the address referring to the Holy Father as spiritual Head of so many Americans, he insisted that the address was not to be presented. The General was forced to acquiesce. But the address was presented for all that.

On the morning appointed for General Woodford's audience with the King, Mrs. Woodford was received by the Holy Father at the Vatican. When the General was about to start for the Quirinal he found to his dismay that the medal was nowhere to be found. Mrs. Woodford had undoubtedly put it away under lock and key. Summoning his chauffeur to obtain the missing article and follow him speedily, General Woodford started out to keep his engagement. There was some delay in being admitted, but just as the General was called to the presence of his Majesty the chauffeur arrived, "and thrust into his hand the package containing the medal and the unfortunate address which Mr. Leishman had vetoed." The King admired the medal and thanked the committee that sent

it. "But I see you have something else for me," he added, noticing the document and holding out his hand for it. The King read the address and declared that it gave him great pleasure, and "the audience passed off in the happiest manner"—a clear proof that Mr. Leishman was needlessly alarmed, and another indication that the Vatican is Mr. Leishman's *bête noire*.

Catholic Records

The Bishop of Covington has been good enough to send us the Fifth Annual Report of the Catholic Record Society of England. The object of the Society is to provide for the transcribing, printing, indexing and distributing of the Catholic Records of Baptisms, Marriages and Deaths in England and Wales since the Reformation. It has published already seven handsome volumes and has three in various stages of preparation. Among its members are the chief public libraries of the kingdom and several of the United States. Of course such a society has a greater scope in England than in America; still there is valuable work to be done here, which has been left too much to individual enthusiasm and local effort. One very important lesson the managers of such societies would gladly inculcate is the advantage, not to say the necessity, of keeping our parish registers with absolute exactness. We hope the world is going to last some time yet and that, notwithstanding the prognostications of enemies, the Catholic Church in America is as yet only in its infancy. If this be so the history of the American Church is yet to be written. How grateful then will be the historians of the twenty-second century to the pastors who by their diligence shall have made their labor light!

Mr. Speer's Washington Address

A number of letters came to us during the past week requesting AMERICA to take cognizance of an address made by Robert Speer, Secretary of the Presbyterian Board of Foreign Missions, before the World Sunday School Body at Convention Hall, Washington, D. C., May 21. In the address Mr. Speer is said to have again scored the Catholic Church of South America, declaring that "the denomination in that country was not even a Christian organization." Our correspondents would have AMERICA join in the storm of protest which the address has aroused in Washington.

To all these letters we have but one answer: we will not deal further with the Secretary of the Presbyterian Board of Foreign Missions. Why should one waste powder and shot? Months ago Mr. Speer astonished the readers of a widely-circulated magazine by a series of charges that horrified Christians, because their proved truth would have been an awful indictment of a body claiming holiness of life and doctrine as a characteristic mark of its being. The proof of the charges was de-

manded, the documents quoted as establishing the facts were questioned, and Mr. Speer was called upon to make good his assertions. We carefully went through the letters addressed to the South American Bishops by Leo XIII, and no such document as Mr. Speer quotes was found therein; we have published the direct denial of the Chilean Bishops that any such letter of reproof as Mr. Speer speaks of has ever been received by them from Rome; Catholics and non-Catholics alike, clergymen and laymen of wide experience in South America, have declared his words to be false; the very editor of the magazine in which his now notorious Student Volunteer speech at Rochester was quoted has asked in vain for satisfactory proof of Mr. Speer's accusations—and in it all Mr. Speer has preserved a silence like unto death. By reiterating his vicious falsehoods the Secretary of the Presbyterian Board of Foreign Missions will probably serve the purpose of waking up a few of the Catholics who are always asserting that bigotry and prejudice have passed from among us forever.

Mr. Carnegie on War

The Peace Society of New York is unfortunate in its President. To preach peace is good: to do so, ignoring the causes of war and attributing to false ones the growing sentiment in favor of peace, is, in a President, to mislead those he should guide.

Mr. Carnegie's theory on the matter is, like all his social theories, very simple. Men were originally beasts fighting among themselves continually. With the gradual evolution of their nature, usually termed civilization, came a growing distaste for war and inclination towards peace. As evolution has no known limits, man must reach a state of civilization so comparatively perfect as to exclude war. As false and foolish as it is simple. The workings of our complex nature and the acts of the will which follow them, are not to be explained by simple theories, nor is it so evident that our peaceful dispositions flow from increasing virtue. Our sense of humanity has something to do with the decrease of war. What this sense of humanity is, is another question. Suffice it to say that it too is very complex, and its elements are by no means all pure virtues.

But there are other causes of man's peacefulness. One is his inordinate clinging to this mortal life because he has lost faith in immortality. Another is the refinement of sensuality, due to the multiplication of comforts and conveniences. Man is becoming infatuated with ease. Moreover, the nature of the modern battle which removes one in great measure from the excitement of the *melée* and requires him to remain in cold blood amidst unseen life-destroying agents, makes war far more terrific than it was in times past. Besides the king's fear war. They know that defeat would mean the shaking of their thrones if not the ruin of their dynasties. And Mr. Carnegie's own class, the capitalists and finan-

ciers, have their own private reasons for dreading war. They have their investments everywhere which war would imperil. To these "John Gilpins" the thought of "loss of pence" is heartrending.

The abolition of war, nevertheless, is only a dream. When matters come into dispute which are less important than the peril of war, nations will arbitrate. But quarrels must arise involving so deeply a nation's honor and existence that nothing is left it but to draw the sword in self-defence. This being so, it is a comfort to remember that war is far from being an unmixed evil. For those who perish it remains forever true, to die for one's country is noble and honorable; while out of war has come, and will come again, the rehabilitation of the social organization and the consolidation of authority. War is terrible, but it is not so much to be dreaded as the chronic evil of domestic lawlessness. War, too, is one of God's agents to punish men for their sins, a merciful agent, since it tends to bring back to Him those who in their prosperity have forgotten Him. The time is coming when the nations will learn war no more; but Mr. Carnegie and his friends are not its harbingers.

Number of Voters in France

Surprise was expressed by some of our readers at the magnitude of the total of voters in France as given in a recent issue. How could a population of thirty-nine millions (the latest figures available give 38,961,945 as the population of France), furnish 8,563,716 actual voters? In the first place, it ought to be borne in mind that we expressed doubts as to the correctness of those official figures (AMERICA, Vol. III, No. 6, p. 143). Secondly, the assumption on which the objection is based, viz., that one in five is the normal proportion of registered electors to the total population, though verified in certain cities, is not by any means a general rule. "The World Almanac" for 1910, p. 586, has a table headed "Number of Inhabitants, June 1, 1900, to each vote cast November 6, 1900," which applies also proportionately to electors, and in this table we find the proportion varying, through fifty-nine cities, from 2.73 at Salt Lake City, Utah, to 17.61 at Atlanta, Ga. The list is accompanied by this note: "The table shows how very wide of the mark in nearly all of these cities would be an estimate of the population made by multiplying the vote cast by any single ratio, and that this method of estimating a city's population is without foundation." Thirdly, *La Croix*, of Paris, in its issue of May 11, states explicitly that there are twelve million electors in France.

Now, eight and a half millions of actual voters, in round numbers the figure given above, represents not quite three-quarters of twelve millions, and this proportion of three-quarters is frequently surpassed in the tabulated report of the second balloting as published in *Le Temps* of May 10, which gives in each case both the number of

registered electors and the number of votes cast. For example, in the first conscription of the first arrondissement of Paris there were 12,717 registered electors, of whom 10,016, or nearly five-sixths, voted. In Gannat, Allier, out of 20,729 electors 16,243, or considerably more than three-fourths, voted. In Arcis-sur-Aube, out of 8,959 electors 7,879, or more than seven-eighths, voted. In Nyons, Drôme, nearly seven-eighths of the electors voted. Almost exactly the same proportion occurs in Beaune, Côte d'Or. It is not, therefore, unreasonable to admit that nearly three-fourths of the registered electors did actually vote in the recent French elections, especially when we remember how great were the issues at stake, and what efforts were made by all parties to secure as many votes as possible.

Worth Considering

The *Province* of Vancouver, British Columbia, remarks that some people complain of the long medieval ceremonies which accompany a king's accession. But these, it says, if compared with the ceremonies of initiation into a lodge, are almost as brief and as simple as a boarding-house grace.

An incident told in correspondence recently come to us may help to open the eyes of certain Americans to one reason which impels the Pontifical Court to use a prudent discretion in the matter of receiving visitors in special audience. A parish priest of Bavaria, who for just cause is under the displeasure of the ecclesiastical authorities of his home diocese, a few weeks since visited Rome. During his stay in the papal city the anti-Catholic press of Bavaria gleefully announced that he had been received in special audience by the Holy Father, adding the comment that the pontiff had been exceedingly gracious in his manner towards the recalcitrant priest. The *Kölnische Volkzeitung* caused special inquiries to be made at the Vatican and was speedily able to publish these facts. A trustworthy person at Munich had requested that the priest be granted the favor of an audience, omitting all reference to the fact that he was not *persona grata* with his bishop. On this recommendation the priest was admitted to a public audience together with a number of pilgrims then in Rome. It cannot, of course, be known what the Holy Father happened to say to this or that member of the body as he passed among the pilgrims, but it is surely unwarranted to construe this simple fact into an official approval of the priest's position in his dealings with his bishop. And is one surprised, in view of such incidents, that the Roman Court insists upon laying down stringent rules regarding those who seek its favors?

The Pullman Company's contract with the Mexican government will expire in November and will not be renewed. An order for sleeping cars for the national lines has already been placed for fall delivery.

QUI IN TENEBRIS . . . SEDENT.

I went the other evening to the entertainment given by the children from the Catholic Institute for the Blind in the Cathedral School Hall near Lexington avenue. The place was packed to the doors when I got there and it was only when the audience was beginning to leave that I saw the Doctor on the stage talking to Miss Coffey and some of the ladies of the Board of Trustees. I waited for him and as he came out challenged him to a walk up Fifth avenue. It is the best place in New York for walking after nightfall, the sidewalks being wide, smooth and deserted. He agreed and we climbed over the bridge, swung into the avenue and started northward at a steady three-and-a-half-miles an hour gait. He's a comfortable walker, is the Doctor, keeps his pace even and does not bump you as he goes along, nor does he stop unexpectedly. Not a word did I get from him until we were past the Cathedral. Then—

"Man, do you realize what you've seen and heard to-night? Of course you don't—you're too young and you've got no imagination."

Being of an age where it no longer hurts to be called young and having long ago discovered the absence of imagination in my make-up, this did not hurt as much as it might seem. But I was curious to know what I should have realized, and in order to find out I delivered myself of some remarks on the great importance of the work carried on by the Institute and how it did this, that and the other thing, which no one else could or would do, and so on. The withering silence that greeted my efforts was discouraging—I was evidently on the wrong track—and my sentences petered out most unimpressively.

"Tut man! I don't mean that at all. Can't you get under the skin of it? Can't you feel it as one of those children felt it? Can you sense the sounds of it, the smell of it as they did? Dear me! it's an open book to me!"

"Why, no, I can't, Doctor," I said, trying to make my voice sound a little irritable, judging that it might have a stimulating effect upon him—which it had.

"Six weeks those children have been at it, Miss Coffey tells me—six solid weeks' drilling, rehearsing, practising in that quiet little Fifteenth street house where their fingers and feet know every inch of the walls and the floors, where every noise is familiar. Six weeks of gathering excitement, getting ready for to-night. Nothing like it before in the lives of any of them, nothing in the way of past experience to go by, everything new and strange. Just think of to-day—the hustle and bustle, the changed routine; remember that routine is the essence of life with the blind, it's the only thing that gives them a sense of safety! The getting dressed and waiting for the stage to take them to the hall, the drive in the stage, the street noises different from those they know—there's a different noise for every hour in the day to those who use their ears intelligently—the getting to the hall, the new smells and sounds around them and the feel of large space.

"Think of the noises to begin with. Don't forget how acute is the hearing of the blind—the movement of many people around them, the shuffling of feet, the swish of women's dresses, the hum of voices, hundreds of strange voices all about them, the shifting of seats—all most unusual and wonderful—perhaps terrifying for all we know. Then the arrangement in place on the platform, the touch of many strange hands upon them, the sound of footfalls about them, some known, some not; the whispering voices, some recognized, some not, now approaching, now receding—and then the sudden blare of the band close by. Then the noise like wind in the trees as the audience rose to greet the archbishop and the silence as Farrelly opened the proceedings—and the roar of applause heard for the first time then by probably most of them. And then the little stunts so carefully

learned and the gradual accommodation of the little brains to the rush of new sensations. . . . Man alive! if you and I were suddenly dumped into black space five thousand light-years beyond the nebula in Orion, with the noise of all the world in our ears, we might know how some of those children felt to-night!"

We strode along for a block or so while I considered that simile a little, the Doctor muttering to himself occasionally, and I caught the words—"qui in tenebris, et in umbra mortis sedent," followed by a chuckle.

"What are you laughing at, Doctor?" I said.

"It's funny I should have thought of Stewart," he said, "but I see the connection now—in *tenebris et in umbra mortis* gave it to me. No, you didn't know him."

"Introduce me," I said.

"'Twas curious how he got his wish! If he hadn't given me his word, on my soul, I'd believe he took it instead of got it. But he wouldn't have lied to me. This is the way it was: He was a surgeon. We used to have cases together more than twenty years ago. I was with him when he performed his first appendectomy. He was two or three years older than I and a good surgeon. Just about twenty years ago—let me see, yes, 'twas in the spring of 1891—he came to me one day and said his optic nerve was going. I went with him to a specialist and he said 'twas so. Total blindness in a few months, no help for it and nothing to do but wait. We came back to my office to talk it over.

"'Twas a tough situation. He had a wife, a son at college, a daughter at Vassar and two younger girls. He had twenty thousand dollars saved and was carrying fifty thousand life insurance costing two thousand five hundred a year, and was making twelve to fifteen thousand. His policies hadn't much cash value, being mostly only two or three years' old. He had been spending about ten thousand a year and his family had had the best there was. If he lived—blind—his income wouldn't even half pay his premiums; if he died his family had a clear thirty-five hundred a year to live on. He wanted to argue that he had a right to kill himself, but being of Scotch Presbyterian blood he knew he hadn't, and I had no trouble in making him promise he wouldn't. But how that man did want to die! And he did!" The Doctor chuckled again.

"That spring we had a bad diphtheria epidemic on the lower West Side—there wasn't any anti-toxin in those days, you'll remember, and the mortality was sixty per cent. or more. Now, diphtheria, properly speaking, wasn't any of that man's business, he being a surgeon, but after he saw the specialist he wouldn't operate any more, and this happened within the month. His wife sent for me in a hurry one day—he was down with diphtheria.

"Where'd ye get it?" I asked him, and he told me he'd been helping another man on his cases. "Did ye play fair or not, Stewart?" I asked him. "Tell me the truth," I said, "for you're pretty sick."

"I did, Mac," he said, "on my word 'twas the only way to save the child's life." "All right, then," said I, "no shennanigan now! Ye've got to fight it out and do your best," and he grinned in my face.

"I'll give ye a fair show, Mac," he said, "I won't work against ye anyhow."

"Ye'll do more than that," said I, and I was mad with him 'till he swore he'd do his best. But his heart was affected badly and he commenced to go down hill.

"We're licked, Mac," he said, "thank God we're licked and I played you fair, on my word I did." He died the next day—the only one of my patients that really wanted to die and wanted it badly. 'Twas a curious sight—I guess he did play fair, too, he wouldn't have lied to me. But we don't often get our wishes as quick as that," and he again murmured the words "*Illuminare*

his qui in tenebris et in umbra mortis sedent—it's no wonder Zachary says *sedent*—there's nothing else for those in darkness to do but sit and sit and sit—God help them!"

ANDREW PROUT.

LITERATURE

Letters to His Holiness, Pope Pius X. By A MODERNIST. Chicago: The Open Court Publishing Co.

A few weeks ago the Open Court Publishing Company wrote to us that it was sending for review these letters, of which, it said, the author is a "Roman Catholic Theologian." It then proceeded to inform us that though the publication of the letters had seemed to be not without danger of increasing the antagonism between Protestants and Catholics instead of proving a help to the better understanding of true religion, nevertheless it had decided to publish them, since a careful consideration of the Modernist case had convinced it that the matter demanded investigation. The letter ended with a warning to beware of indulging our prejudices in reviewing the book, and a threat of dreadful consequences—to whom it is not very clear—should we presume to speak our mind. By "prejudices" the Open Court Publishing Company means our acceptance of the Catholic Faith on the authority of God who reveals it. And this will appear evidently when the scope of the letters is understood.

Some might term such an epistle impertinent. We cannot take upon ourselves to say that they are wrong, for not every instantaneous judgment is erroneous. However, as the question of impertinence turns upon facts, we will present the facts and leave the decision to our readers. Usurpation of authority is always impertinent. The impertinence grows with the disproportion between the low condition of the usurper and the lofty state of him over whom authority is usurped; so that it may become something deserving to be called by a much graver name. Perhaps the organizing of the Open Court Publication Company with offices in Chicago and the publication of the *Monist* once a quarter, and of the *Open Court* once a month, may, by some wonderful evolutionary process, have developed in organizers and publishers the right to summon before them the Catholic Church, to determine what is true religion and to put the Sovereign Pontiff on his defence for having violated it, and all at the suit of a nameless Modernist. If this be so we, in our lowliness, have no right to call the letter impertinent, nor to complain that, abandoning the custom of mere publishers who have attained to no such high prerogatives, they dictate the way in which we should review the prosecutor's brief; and we should be highly culpable were we to blame a letter which follows the best models of judicial proclamations.

The book came at last; and one holding the publishers' communication to be impertinent, would be staggered at its audacity. It carries its effrontery on its cover, on which, whether by author or publishers we cannot say, have been emblazoned the arms of Pius X! Who ever heard of an attacking army marching under the colors of the army to be attacked? On the title page the Pontifical arms are repeated and the frontispiece is a portrait of the Pope! All this does not give one the idea that in the Open Court Publication Company or in the Modernist author there is a very strong sense of decency.

The author says his personality is of little consequence. Of this, however, he is not the exclusive judge. One who is attacked attaches a good deal of importance to the personality of his attacker. Nobody likes to be shot at, but if he must be shot at he likes to see his enemy, to feel him to be a worthy antagonist, and dislikes very much to be fired on from behind a hedge by one who may be a nameless vagabond. Moreover, there is a special reason why this author should not conceal his name. Modernists have always shown themselves very eco-

nomical with regard to truth, and one would like to have evidence that he is really "the Roman Catholic Theologian" the Open Court Publishing Company says he is, and "the active priest for many years, devoted to his pastoral work," as a certain "P.C." who writes the introduction declares him to be. His name should have been on the title page, not the Pope's arms; his portrait should have been the frontispiece, not that of Pius X. P. C. guarantees him to be "a good Catholic in the broad sense of the term." We therefore would also like to know who P. C. is, the more so as he speaks very magisterially on religion.

The initials fit the name of the president of the Open Court Publishing Company, and this being what it is, it is very probable that is president would presume to tell us what a Catholic is. If it belongs to every sect to define the character of its members, and to the coryphæi of Monism to define a Monist, why should the defining of a Catholic be taken by P. C. and the Open Court Publishing Company out of the hands of Catholic authority, according to which a good Catholic in the broad sense is always a very bad one in the strict sense? P. C. tells us that the author has many sympathizers in the Church. Nevertheless, he became acquainted with him through a Protestant minister. One of the curious phenomena of Modernism is that though its adepts call themselves Catholics, and boast of their Catholic following, they are always ready to have recourse for practical encouragement to Protestants. Schell was a notable example of this.

Finding this trait in our author we are prepared to acknowledge him as a good Modernist. Another brings absolute conviction. Personally, he is, no doubt, a fervent lover of truth. Still a prevaricating system has betrayed him into prevarication. This is a vice of the Modernist method. External submission and internal rebellion, the profession of the Catholic Faith for the purpose of undermining it, belong to its essence. Hence the anonymity of its writers, their multiplication by the ingenious use by one of several pseudonyms, the smuggling out of writings to be published by friends of the cause and other deceits. In his second and third letters the author sets forth his purpose in writing. He says he does not hope to be heard by the Pope. Unless he has actually attained to the colossal conceit of the editor of the *Watertoast Gazette*, one of Dickens' most absurd exaggerations, he knows perfectly well that though he should send copies by the dozen through the registered mail, the Pope would never see them.

To confess this, however, would not suit his purpose; so he goes on to weave words telling how he would like to persuade the Holy Father to amend his ways, and even apostrophizes him to this effect, until the unwary reader thinks his confession of helplessness to be mere rhetorical humility, and takes him to be another Bernard addressing another Eugenius. Nay, he deceives, not an unwary reader, but P. C., one of the very elect, who, contradicting the author, tells us that these letters have been written, "in the hope that His Holiness will hear the voice crying in the wilderness." Poor General Choke! Poor Lafayette Kettle! Between two such misleading passages the author sandwiches his real object. It is to stir the American clergy to revolt. Moreover, beginning with a demand for reform he grows bolder as he proceeds and ends by attacking the fundamentals of Christianity. The very title of his book, therefore, is deceitful. It should be called, not "Letters to His Holiness, Pius X," but "Letters to the American Clergy against the Catholic Faith."

He runs up and down the usual gamut of abuse. The Inquisition, Galileo, the Jesuits and Religious Orders generally, indulgences, relics, celibacy, the Curia, Italian domination, the methods followed in appointing bishops, popular devotions, especially the devotion to the Sacred Heart, are knocked about with great gusto. He gibes at our horror of Freemasonry,

reviles the ignorance of the orthodox and extols with the swelling words that mark his kind the scholarship and science of the heterodox. He heaps abuse on great Pontiffs; and if this were all we might pause to examine some of his accusations and the solidity of the conclusions he draws from them. But this is not all. His railings, sneers and faulty conclusions are only the timbers of the scaffold on which he mounts for the grand attack. Let us suppose for a moment that overwhelmed with these diatribes the Pope should say: "If I allow you to elect your own bishops and pastors, if I throw over the Jesuits and reform the other orders, if I banish every Italian from the Curia and arrange it according to your ideas, if I get out of the Vatican, close up St. Peter's and live in lodgings, if I abolish the League of the Sacred Heart and condemn the devotion, can we have peace on these terms?" "Oh, no," the Modernist would answer, "that would be only a beginning. Read letter 17, ostensibly on celibacy, and you will see that guardian angels and persecuting devils, holy water, holy oils, the tonsure, baptismal regeneration, the perpetual virginity of Mary, fasting, mortification, incense, the churching of women, the atonement, the resurrection, transubstantiation, must all go as relics of ante-Christian superstitions; though I will allow you to retain as ceremonies baptism and the eucharist which, if rationally understood, are quite useful."

"Well, what else," the Pope would say. "Much more," would be the cheerful answer. "You must give up the old ideas concerning inspiration of scripture and accept our teaching. You must deny the visible, infallible, indefectible Church as the creature of your predecessors' ambition; above all, you must abandon your own fantastic infallibility and recognize yourself for the ignorant, peasant-priest you are." "And is that all?" "No. Read my last letter. *You must renounce Christ the God-Man.* Then we shall have peace." "My son," the Holy Father would sadly reply: "You have traveled a long way into the far country since first you allowed yourself to grow restless under the fancied grievances of your Father's House. You have followed the Prodigal in his rebellious wandering. May God give you grace to follow him in his penitential homeward journey."

But if he will not, what right has he to remain in the Church, to eat its bread, to stand at its altar to minister to its children who, if they knew him, would shrink from him in horror? Let him come out into the light, go forth with his associates and let all see their number. Who can deny that Modernism is the very quintessence of the lie?

We have ignored the mandate of the Open Court Publishing Company and despised its threat. We have written according to what it is pleased to call our prejudices, and we have said our say. We now will wait to see what will happen.

HENRY WOODS, S.J.

Mass and Vestments of the Catholic Church, Liturgical, Doctrinal, Historical and Archeological. By MONSIGNOR JOHN WALSH. Troy: Troy Times Art Press. For sale by Author, and Benziger Bros. Price, \$2 net.

Handbook of the Divine Liturgy. By CHARLES COWLEY CLARKE. St. Louis: B. Herder.

The modesty of the author of the first of these works has led him to make its main title somewhat misleading. One hearing it called: "Mass and Vestments of the Catholic Church" might think it nothing more than an ordinary hand book of the rites and ceremonies of the Holy Sacrifice. As a matter of fact it is a book of 530 pages, treating its subject as the explanatory words declare from every point of view. It discusses the rites not only of the Western Church, but also of the Eastern. In it are explained the various theological views on the nature of the sacrifice of Christ offered in the Mass, and a most useful summary is given of the decrees of the Congregation of Rites concerning the validity of wines as now made, especially of sweet

wines, as matter for the Sacrifice. For good reasons given in the preface the author has chosen the catechetical form for his book, which is a very practical compendium of all questions likely to come up in popular instructions or in controversy, and a bibliography attached to the more important chapters indicates where further information may be found. The index is fairly good, but might be improved. However it is easier to write a good book, hard though this be, than to make an index of it that will satisfy all. The author hopes to see his work taken as a text book in the advanced classes of Catholic schools. He fears, nevertheless, that in this he may be too sanguine. We hope sincerely that his fears will prove groundless.

The second book is more restricted in its scope. As the subtitle states, it is a brief study of the historical development of the Mass, and deals therefore with existing things relatively to their origins. It is able therefore to condense a great deal of information into a comparatively narrow space. The tone of the book is most devout, so that with its abundance of useful quotations it could be used for spiritual reading, something not looked for in works of the learned class, to which this, despite its brevity, really belongs. Whether it be wise to introduce among authors quoted Walter Pater and J. H. Shorthouse, may be disputed. Still, though the citing of the latter's "Golden Thoughts of Molinos" may give readers, knowing no better, occasion to suppose Molinos to have had really golden thoughts and so to procure them for the edification of their souls, a long quotation from "Marius the Epicurean" furnishes the author with the opportunity of making an excellent note on the falseness of the idea that the Church drew on Gnostic and pagan sources for the liturgy and of defining the Modernist as the Gnostic of to-day.

* * *

Arabic Prose Composition. By T. H. WEIR, B.D., M.R.A.S. New York City: G. P. Putnam's Sons. Price, \$2.00 net.

Mr. Weir is lecturer in Arabic in the University of Glasgow. He has given us a useful little Arabic prose composition book. First come twenty-five pages of preliminary exercises, to be used while the student is studying the elements of Arabic grammar. In this first part, references are to Thornton's abridgment of Wright's Arabic Grammar. Any grammar will do; the exercises are headed with titles that indicate the portion of the grammar in which the student is being drilled. The second part is some twenty pages of easy prose. We are very glad to see that Mr. Weir has translated most of these from the "Majani" of the learned Jesuit, Father Louis Cheikh, of Université de St. Joseph of Beirut, Syria. His "Majani" is an anthology of the very best of Arabic literature; its volumes cover the whole range of the literature of the language. The work has the great advantage of being set up in the Arabic type of the Orient, and not in the un-Arabic type of the Occident. The Jesuit printing house of Beirut is second to none in its typographical work. The third part of Mr. Weir's book has eleven pages of easier newspaper extracts, translated from the famous Cairo newspaper, *Al-Muaiyad*. The fourth part is forty-eight pages of advanced prose, chiefly drawn from Lord Cromer's "Modern Egypt."

The vocabulary is simple and fitted to the purpose of the author and his selections. His purpose contains one very impracticable element—"the attempt to combine in one volume the classical and the modern Arabic"—to use the words of the author's preface. As well attempt to combine the Attic of the golden period of Greek literature with the Common Greek of modern Greece, or of either Septuagint or New Testament time and place. Anyone who has tried his literary Arabic on the natives either of Syria or of Egypt will readily understand the futility of this purpose of Mr. Weir.

WALTER DRUM, S.J.

The Warfare of the Soul, by SHIRLEY C. HUGHSON. New York, London, etc.: Longmans, Green & Co.

The subtitle of this book is: "Practical Studies in the Life of Temptation." The author is an Episcopalian minister who has been compelled by the poverty of his denomination to draw his matter almost entirely from Catholic sources. As an amateur ascetical writer he had done fairly well; but, of course, such books as his are not to be recommended to Catholics. Perhaps some day when he finds himself within the pale of the Church he will prepare a revised edition.

BOOKS RECEIVED

History of the American College, Rome, Italy. By Rt. Rev. Henry A. Brann, D.D., LL.D. New York: Benziger Bros. Net \$2.00.
Oberammergau. By Josephine H. Short. Illustrated. New York: Thomas Y. Crowell & Co. Net \$1.00.
The Rural Life Problem in the United States. By Sir Horace Plunkett. New York: The Macmillan Co. Net \$1.25.
Diary of a Visit to the United States in 1883. By Charles Lord Russell. Introduction by Rev. Matthew Russell, S.J., and Appendix by Thomas Francis Meehan, A.M. Edited by Charles G. Herbermann, Ph.D. New York: The United States Catholic Historical Society.
A Heroic Priest. Memoir of Joseph Frances Brophy, D.D., Apostle of Coney Island. Compiled by Mrs. Paul Boyton. Published in Grateful affection by Geo. C. Tilyou and Paul Boyton. Coney Island, N. Y. Dr. Brophy Memorial Committee, Postoffice Building. Net \$1.00.
How Americans are Governed. By Grittenden Marriott. New York: Harner & Bros.
Lady Merton, Colonist. By Mrs. Humphry Ward. New York: Doubleday, Page & Co. Net \$1.50.
Daniel Boone and the Wilderness Road. By H. Addington Bruce. New York: The Macmillan Co. Net \$1.50.
Selections from the Spectator. Edited with Introduction and Notes by J. H. Lobban, M.A. New York: G. P. Putnam's Sons. Net 40 cents.
A Complete Catalogue of Catholic Literature. Containing all Catholic books published in the United States, together with a selection from the catalogues of the Catholic publishers of England and Ireland. Thomas J. Flynn & Co., Boston, Mass. Net 15 cents.

LITERARY NOTES

The *Etudes* for May 5 has a criticism of M. Eugène Brieux that is rather out of the beaten track. It appears that M. Brieux, who became one of the "Immortals" on May 12, is a dramatist who, in his plays, is always preaching a morality without principles or tradition. Though tiresome in his fearless iteration of moral lessons, he never gets beyond the façade of society and confines his attacks to the judges, the Church, the parliament, the family, the professions. "The great classics," writes M. Benoit Emonet, the critic, "who were also true psychologists, did not entitle their plays 'La Robe Rouge,' 'L'Engrenage,' 'L'Evasion,' or 'Les Bienfaiteurs,' but 'L'Avare,' 'Le menteur,' 'Le Misanthrope,' or 'Le Tartufe.' They attacked not entities, laws, ignorance or society, but real concrete beings, consciences and characters: that alone is alive and capable of direct improvement. The rest will follow as a consequence." Applying this test to M. Brieux' best-known work, "Trois Filles de M. Dupont," M. Benoit Emonet shows how social conditions are forced by the unflinching playwright to

bear the blame that ought really to fall on personal transgressions of the moral law, and he shows this without any preaching but with quiet, pungent satire.

"La Question du Spitzberg," in the *Correspondant* for May 10, is replete with valuable and not easily obtainable information on the past history and present condition of Spitzbergen. Compared with the long and apparently exhaustive article on this subject in the "Encyclopædia Britannica," the *Correspondant* paper breaks new ground. For instance, the latter tells us that, in the middle of the seventeenth century, Smeerenborg, in the northwest angle of the island of Amsterdam, at the northwestern extremity of the Spitzbergen archipelago, was the chief centre of the Dutch fisheries and, during the fishing season, numbered from fifteen to twenty thousand inhabitants, who were amply provided with shops, inns and warehouses and could enjoy that rare Arctic treat, bread fresh from the baker's oven every day. But all this busy life ceased with the beginning of autumn. The ships and men returned to Holland, and Smeerenborg's bustle and prosperity slept all winter. There were as yet no permanent human dwellers in Spitzbergen. The writer describes the important part played by French adventurers in the exploration and exploitation of this northern archipelago. In 1693 a French fleet commanded by M. de la Varenne, captured or destroyed thirteen Dutch vessels and put the others to flight in one of the bays of Spitzbergen. But the victory had no lasting results. A few years later, a visitor to those islands saw in one bay 121 Dutch, fifty Hamburg and fifteen Bremen ships, but not one French vessel. The coal mines, discovered in 1870 and more carefully examined since 1890, are now being worked by English, Norwegian and American capitalists, who employ Norwegian miners, some of whom have to remain all winter, thus being the first permanent inhabitants of Spitzbergen. Their presence calls for a social organization, which in turn supposes ownership by some nation. Hitherto Spitzbergen has been no nation's land. In February, 1907, the Norwegian Government proposed that the nations most interested in this archipelago should declare it *res nullius* (nobody's property) and decide in an international conference on an organization to be established by the interested powers. Germany, Great Britain, Belgium, Denmark, the United States, France, the Netherlands, Russia and Sweden have accepted the principle of the proposed conference which, it is hoped, will be held before the end of May.

Mrs. Alice Stopford Green, author of "The Making of Ireland and its Undoing,"

made a notable speech at a banquet given recently in Dublin, under the auspices of the Lord Lieutenant, to some twenty Irish ladies distinguished in letters. Her views of historical impartiality have a wide application. She had noticed that people praise most the virtues they least practise. Those who charged her with gross partiality in the writing of history would consider a strictly impartial person one who kept his mind gaping without intermission for what might fall into it. No one of character could perpetually remain in hovering uncertainty; as long as he possesses reason, he will still be reasoning, judging, deciding. The commonplace that history must be written without the slightest inclination to any side is impossible. "A historian must be scrupulous in investigating facts and neutral in seeking the truth that emerges from them, but when the work of critical judgment is over, there remains the quality of affection, that divine clue given us to penetrate the mystery of human affairs."

Mrs. Green's strictures on "impartial" histories of Ireland are equally true of a large portion of English history and literature when treating of the Catholic Church. "The words partial and impartial in Irish affairs have a recognized technical meaning. Impartial means a strong bias to imperial and English interests; partial signifies a regard for the special interests of Ireland. Should we in advancing years happen to be overtaken by the truth, from that moment our impartiality is undermined." The result was that "impartial history without bias" had concealed or discredited the noblest achievements of every race and class in Ireland, and Englishmen thus illuminated had bidden them drop their history, considering them merely raw material for an empire and devoid of the elements of nationhood.

We have had similar histories, many of them widely used as text books in schools and colleges, presenting like views of Catholicity under the titles "medievalism," "obscurantism," "superstition," etc. Mrs. Green asks: "What does an empire want of constituent peoples without national patriotism and national honor? Loyal and valiant peoples must come in the spirit of freemen and bring their language with them if they choose." We might remark that Catholics will add little of special service to their country unless they are imbued with their Church's principles and precepts and proud of her records. To them Mrs. Green's final word applies more forcibly than even to her Irish auditors: "They must carry their history with them, every jot of it, and bear it with affection and pride."

EDUCATION

The Irish Educational Review for April has an article on "Education without Religion," which ought to make interesting reading for the liberal-minded defenders of the Carnegie Foundation and similar institutions among ourselves. Quoting an article published in Paris some time ago, the writer presents a sad picture of the youth of France since the control of schools has been taken from the hands of religious teachers. "Listen," the French writer says, "to the complaints of parents, and see what happens in certain homes and in society. What a heart-rending thing it is to see so many children without faith, without a heart, without a conscience! Unnaturally precocious beings, they have no notion of respect. Neither parents nor the aged, nor persons worthy of veneration, find grace with these young criminals; impious, dissolute, intemperate thieves, they bear on their brow the mark of vice; they form an army of the worst revolutionaries; they are the shame of their families and the scourge of their country." After showing from official statistics that during the last thirty years the criminality of boys under sixteen years of age has increased in alarming proportions, the writer brings the testimony of M. Guillot, Judge of Instruction in Paris, to prove his contention that this rising tide of youthful crime is due to non-religious education: "It cannot escape the observation of any sincere man that this frightful increase of criminality among the young has coincided with the introduction of the changes in the system of public education."

It were strange indeed if the vigorous Catholic bodies of the United States were to find themselves seeking an example in the manner in which their younger brothers in the Faith, the Catholics of Australia, eliminated a burdensome condition. And yet this may occur. For a long period the Australian Catholics, like ourselves, have been obliged to build and maintain without State aid their own educational institutions; whilst at the same time they are taxed for the maintenance of State schools in which no religion is taught. Just of late books have been introduced into the State schools containing instruction openly hostile to the teachings of the Catholic Church. In a speech recently delivered, Cardinal Moran, of Sydney, does not hesitate to hold that Catholics might be justified because of this in refusing to pay any educational tax until educationally they will have been put on the same footing as all other citizens. The Cardinal does not, however, counsel such "passive resistance," but he does desire "an agitation for the righting of the

wrong which shall not content itself until that end is gained."

Score another victory for principle. In a conference of Baptist ministers held in Philadelphia last week, the question of making the changes required in the charter of Brown University in order that this institution secure place on the privileged list of the Carnegie Foundation came up anew. Certain ministers present were disposed to favor changes that would sever the official connection of Brown with the Baptist church, thus to eliminate the denominational character of the school and to render it eligible to receive a portion of the Carnegie Pension Fund. The opponents of the proposed action declared that the institution has been under Baptist domination from the earliest times; that to allow any change of such domination would be a virtual admission of the incapacity of the Baptists to control such an institution. A resolution declaring: "That any change in the charter of Brown University in so far as affects the present relationship with the Baptist church be not consummated," was carried by a vote of 33 to 16. So far from desiring to share money which one member of the conference called "agnostic money," the ministers present spoke of making a general appeal to the Baptists of the land to establish their own pension fund.

Two or three paragraphs of a speech delivered by Governor Marshall on occasion of the dedication of St. Joseph's College Chapel at Rensselaer, Indiana, May 21, deserve to be treasured in the memory of Catholics. It is not often that the "prudent" policy of statesmen permits plain, straightforward speech, and the courage that throws such prudence to the winds is worthy of our esteem:

"I like many things about the Catholic Church and I'm not coward enough to conceal them in the State of Indiana. I believe no man is educated for the high and responsible duties of American citizenship unless trained to understand that he supports them because of an omnipotent God; unless trained to understand that God reigns and Jesus is the ruler over mankind. If I had any fault to find, it is not my business to find fault with the people who have been kind to me; if I had any fault to find with secular education it is that there are too many men losing their moorings; that they are turned out upon the sea of life without realization of the eternal. And why should I not be proud to be present upon an occasion such as this, at an institution such as this, where these young men are trained in a liberal education, an education which teaches them their duties to the family, an education which teaches them their duties to their State; an education

which teaches them their duties to the God of their fathers.

"This constitution of ours guarantees to every man in the State of Indiana the right to worship God according to the dictates of his own conscience, but some men think that this gives them a license to worship or not to worship God, as they choose. I object to that. I submit that, although the constitution allows every one to worship God according to his conscience, I believe that every man must worship God somewhere, somehow, some place. And so I welcome this institution, building young men up in the most Holy Faith of the Mother Church; building them up in knowledge and wisdom better than those; in that wisdom which teaches them the rule of life of the Founder of Christianity.

"Whence comes then this friendship of mine to this your church? It comes because the Catholic boys and Catholic girls are taught that they are under authority. We live in a land of freedom, it is true; we live in a land where men worship God it is true, but they are forgetting that nevertheless they are living in a land of authority, and that it is the business of all to cleave fast to the ideals of democracy, law and authority in the community. And the worst thing that can happen to a people is to have them forget that God reigns; the worst thing a people can do is to have them imagine that they can find out in fifteen minutes all about the plan of life, death, and salvation; the worst thing that can come to a people is to have them believe that liberty means license, that liberty means 'do as you please.'

"I will tell you another thing—why I'm friendly to this Church of yours. It stands to-day, by reason of its belief, it stands as the one bulwark against atheism and socialism in this country."

Commenting editorially on the opening of the Catholic University of Argentina, *El Pueblo*, of Buenos Aires says that the sacrifices cheerfully undergone by Catholic parents in educating their sons in Catholic schools and colleges were so often brought to naught by the disasters which befell the young men while attending the lectures at a non-Catholic university that the successful exertions of clergy and people towards establishing a truly Catholic university are the surest pledge of the future religious and moral well-being of the republic. "Thus will there arise an effective reaction against the crooked tendencies of our young democracy, and against the prevailing abuses, corruption, frauds and favoritism, which are the juiceless fruit of a school which extinguishes generous enthusiasm, kills lofty ideals, and expels all holy convictions for the sake of glorifying gross materialism."

SOCIOLOGY

The Elmira Star-Gazette publishes a very severe indictment of social reform methods from the pen of that veteran worker, Col. Vincent M. Masten, of the Elmira State Reformatory. During the past twenty-five years, homicidal crime has increased 450%, and the annual cost of crime is now \$1,373,000,000, or one-third more than the national debt. A whole volume could not prove more eloquently than these figures that our reformatory methods are such only in name, for they fail in their purpose. A disquieting feature of our system is that our penitentiaries show a heavy percentage of convicts who have passed through juvenile correctional institutions and reformatories for youths, and have duly qualified themselves for the state's prison.

Col. Masten lays a heavy finger on five ulcers which, in his opinion, disfigure the whole reformatory system and gnaw at the very vitals of the State. These are, first, the abuse of probation. Wisely intended as a means by which the offender not yet hardened in wickedness may regain his position as a useful member of society, it has been used by the sly and cunning to escape wholesome restraint and to ply their criminal trade. Sentimental sociologists whose hearts run away with their heads are chiefly responsible for this perversion of a praiseworthy means of good.

When the Rev. Henry A. Buchtel was Governor of Colorado, he was notoriously free in using his pardoning power. He made it known that as often as he visited the penitentiary at Canon City, a convict should be pardoned. And he made frequent visits. Such a practice must easily pave the way to feigned reformation and hypocritical protestations of amendment. This is the second ulcer.

Failure to impress effectively the need of self-control on the delinquent and failure to enforce due discipline in reformatories are two more gaping wounds. Too many social workers spend all their time and use all the resources of their ingenuity in coaxing young delinquents to be "good"—a system which, if applied in the family, would be enough to pervert a youthful saint. The "immigration evil" is the ulcer which is the most dangerous, thinks Col. Masten. As long as our laws are such that the criminal, the indolent, the anarchistic agitator and the dehumanized pervert are welcomed to our hospitable shores, so long will our sink of iniquity grow more vile and noisome. He closes with an eloquent plea for a "national conscience," which shall impress upon all that true prosperity is not measured in dollars but in virtue, and that compromise with evil constantly lessens resistance to evil.

SCIENCE

We have received from a subscriber, "R. J. M.," the following query:

"In your issue of May 7th, there appeared an article headed, 'That Dreadful Tail,' which stated that the mass of the comet, through whose tail we are expected to pass to-day, is one-millionth that of the earth's. In a cabled report from London in last Sunday's issue of the *New York Times*, from Norman Lockyer, the distinguished English astronomer, the statement is made that the diameter of the head of Halley's Comet is about nine thousand miles—or approximately that of the earth on which we dwell. What is the explanation of this amazing discrepancy between two scientific teachers in relation to so important a question?"

"R. J. M." is confusing mass with volume. Mass means quantity of matter, and volume the space it occupies. Thus, a cubic inch of water has nearly the same mass as a cubic foot of steam, but the volume of the second is 1728 times that of the first. The number of miles in the diameter and other dimensions of a comet can be obtained by measuring their apparent angular magnitudes as seen from the earth, and combining these with the distance. This is comparatively easy. The mass can be found only by the perturbations produced upon the comet itself and upon the bodies in whose neighborhood it comes. These perturbations betray themselves by a change in the orbits, such change being inversely proportional to the masses. Now as comets have at times come very close to planets and their satellites whose masses we know, and as the perturbations of the latter were too minute to be noticed, while those of the comet were great enough to change its orbit essentially, we can safely assign one millionth of the earth as the highest possible value of the mass of a comet.

WILLIAM F. RIGGE, S.J.

The earth, it seems, did not go through the comet's tail. The comet's head passed the sun, no doubt, between May 18 and 19, according to calculations. But the tail lagged behind and for one or two days was visible in the morning sky while the head had passed over into the evening sky. This seems to mean that the tail, which had appeared straight, took a decided curve, and that the earth was, as it were, coasting along the part it had been expected to penetrate. The explanation has been suggested that the earth and the comet are electrified in the same sense, and that as they approached each other the earth literally pushed away that part of the tail which crossed its path into a position more

or less parallel to the same. This would explain, too, the apparently rapid shortening of the tail as the moment of the locked-for transit approached. Whether this theory be tenable the astronomers will tell us by their mathematics.

ECONOMICS

The exports to Panama for the fiscal year ending the 30th of June will exceed in value twenty million dollars, exclusive of canal supplies shipped in Government vessels. The chief items are iron and steel manufactures, over five million dollars; coal, about one and one-fourth million; cement, cotton goods, explosives, about a million each; meat and dairy products, about one and one-half million, and bread-stuffs about \$800,000.

The exports to Canada for ten months ended April 30, amounted to 174 million dollars, forty-five million more than during the corresponding period ended in 1909. The chief increases seem to be connected with the great advance in Canadian agriculture. Thus the value of agricultural implements exported has increased by \$840,000; that of automobiles, by nearly \$1,900,000; wire, by over thirty million pounds; pipes and fittings, by nearly twenty-eight million pounds; cotton seed oil, by nearly four and one-half million pounds.

The through passenger service of the Western Pacific Railway from Salt Lake to San Francisco is about to begin. Locomotives and cars of the best types are arriving at Salt Lake daily. The freight service has been in operation for some time. The road virtually parallels the Central Pacific, crossing the Sierras to the north of it by the canyon of the Middle Fork of the Feather River, coming into the Sacramento Valley at Oroville. It traverses some of the most famous of the old mining countries.

The Cunard Co. has building for the Atlantic trade the *Franconia*, 18,000 tons and 20 knots, and has just contracted for a sister ship. These it calls intermediate ships, in contradistinction to the *Mauretania* and *Lusitania*, styled express ships. At the general meeting held lately it was hinted that negotiations are being carried on with a view to building another of this class.

According to Comptroller Williams, the State of New York spends more than one-seventh of its revenue in the care of the insane. During a period of ten years, from Oct. 1, 1899, the receipts of the State were \$342,025,805: the expenditure on insane asylums was \$54,018,261.

ECCLESIASTICAL ITEMS

Advanced sheets of the Bureau of the Census, Washington, D. C., give interesting details of the growth of religion throughout the country, which the Bureau says is faster than population in the principal cities, owing chiefly to the greater strength of the Catholic Church.

The report follows:

Much greater than the rate of increase in the population of the principal cities between 1900 and 1906 was their gain in the number of religious organizations and communicants or members, according to part I of the special U. S. Census report on the Census of Religious Bodies for 1906, now in press. It is stated that, for the area outside these cities, the rate of increase in the number of organizations was approximately the same as the rate of increase in population, and in the number of communicants or members it was considerably greater.

In the general tables and the textual discussion in the report the 160 principal cities, those having 25,000 inhabitants or more in 1900, were divided into four classes, according to population; 11 cities of the first class, having over 300,000 population; 27 cities of the second class, having from 100,000 to 300,000 inhabitants; 40 cities of the third class, from 50,000 to 100,000 population; and 82 cities of the fourth class, having from 25,000 to 50,000 inhabitants.

The report declares that, among the different classes of cities, the first class showed the most notable increase, more than doubling the number of organizations and communicants; the third and fourth classes followed closely; while the second had a much lower rate. Outside the principal cities the rate of increase was even less.

The number of communicants or members in each 1,000 of population in 1906 was, for the principal cities, 469; for the whole country, 391, and for the sections outside of the principal cities, 363. The ratio of communicants to population was considerably greater for the principal cities than for the country as a whole. Comparing the different classes of cities it appears that the ratios for cities of the first and second classes were considerably smaller than for the other two classes. As compared with 1890 the report shows a gain of 90 communicants in each 1,000 of population for the principal cities, and of 51 outside of them. Among the different classes of cities, the largest gain, 106 communicants per 1,000 population, was found in the cities of the third class. The smallest gain was in those of the first class, and the next smallest in the second class.

It is affirmed by the report that the high ratios of communicants or members to

population shown for the principal cities, as compared with the area outside those cities, are due chiefly to the greater strength of the Roman Catholic Church in the cities; and the greater proportionate increase in communicants or members between 1890 and 1906 shown for these cities is said also to be largely due to the same cause. The report observes that the fact that in 1906 the number of principal cities was larger by 36 than in 1890, and that in addition, during the sixteen-year interval, a considerable territory had been annexed to various cities, augments to a noticeable extent the rates of increase for the principal cities and diminishes the rates of increase for the area outside these cities. It is said that the latter fact does not materially affect the changes between 1890 and 1906 in the ratios of communicants or members to population.

There were 4,082,039, or 32 per cent. more female than male members or communicants in continental United States in 1906, while in the principal cities the excess of female members was proportionately less, being 960,526, or 23.5 per cent. Comparing the different classes of cities, it appears that in those of the first class the excess of female over male members was only 18 per cent.; in the second class, 28.9 per cent.; in the third class, 25.8 per cent.; in the fourth class, 31.1 per cent.; and outside of these cities, 35.9 per cent. It is stated that the greater proportion of males in the principal cities is largely due to the greater proportionate strength of the Roman Catholic Church in these cities.

Cardinal Vincenzo Vannutelli, Bishop of Palestrina, Papal Legate to the Montreal Eucharistic Congress, intends leaving Ostend on August 25 and spending the night in London. The next day he will go to Liverpool in the company of the Most Rev. Francis Bourne, Archbishop of Westminster, and the Duke of Norfolk, where the three will embark on the Empress of Ireland, in which their cabins are already reserved. On this steamship there will be ten portable altars, on which Masses may be said from 5 to 8 every morning of the voyage. On Sunday there will be pontifical high Mass at 8 o'clock on the third-class deck. His Eminence will be received incognito at Rimouski by the General Manager of the Canadian Pacific Railway, who has invited him and a party of invited guests to visit Niagara Falls on September 1. Thence the Cardinal and his companions will go to Toronto, leaving that city by steamboat on September 4 and arriving in Montreal on the evening of September 5.

The Right Rev. John B. MacGinley, recently consecrated Bishop of Neuva Ca-

ceres, P. I., received \$7,000 from the clergy of the Archdiocese of Philadelphia in token of their esteem, and \$2,770 from the parishioners of St. Charles Borromeo's Church, whom he served for twenty years.

PERSONAL

A public reception was given on May 19 to the Rt. Rev. J. J. Rice, the newly-consecrated bishop of the Diocese of Burlington, Vt. The mayor of the city presided and among those present were prominent officials of the State and leading citizens of Burlington. Judging from the cordiality of the reception, in which Catholics and Protestants were united, we may hope that a new era of prosperity has begun for the Church in the Green Mountain State. The *Burlington Free Press* records the event and pays its respects in the following editorial to the new bishop:

"The reception tendered to Rt. Rev. Joseph J. Rice, the newly consecrated bishop of the Burlington diocese, was a handsome tribute, representing all classes of people in Burlington and other Vermont cities regardless of religious faith, as well as the city, State and National Government. Bishop Rice had already made a pleasing impression on the people of Vermont whom he has met, and the splendid spirit manifested in the course of his remarks last evening further endeared him to his hearers. Bishop Rice's ability to get into close touch with the people is evident, and we believe he will be popular with our people in general as well as a most zealous and effective administrator for the great Church which he represents. If Bishop Rice is captivated by the beautiful scenery he has found within our gates, and the warmth of this community's spirit of hospitality, certainly our people are rejoiced to welcome him as a citizen as well as a religious worker whose congenial presence must add materially to his effectiveness in every field of labor."

Mrs. R. J. Page, second daughter of John Mitchell, the Irish patriot leader of the '48 movement, who died at Lebanon, Pa., recently, was born in Dublin sixty-four years ago, and after her father's escape, in 1853, from Australian exile, lived with him in both this country and France. She was the widow of Roger J. Page, of Richmond, Va.

Two of Mitchell's daughters, it will be remembered, became Catholics in Paris, at the Convent of the Sacred Heart, and the eldest entered the community. The family of his son, the late Captain James Mitchell, in this city, are all Catholics. Mitchell's father was the Unitarian pastor of the old church near the "little green" at Newry.

PULPIT, PRESS AND PLATFORM

The New York *Evening Post* of May 14 has a letter on the situation in France from a correspondent who expresses himself in clear and vigorous English:

"Happily no law in France is applicable till the 'règlement d'administration' regulating its application has appeared in the *Officiel*. There are on the statute books laws duly voted, that are in a state of suspended animation for twenty years or more. Thus the government can take its time and break it gently to the working classes. The Judeo-Masonic coterie (or Third Republic) itself needs a rest. Like M. Combes, in his famous speech at Auxerre (recorded by me in these columns in October, 1904), the 'bloc' is breathless from a surfeit of victories. Twenty thousand Catholic schools closed, their teachers despoiled and dispersed—the church reduced to the condition of the man who went down from Jerusalem to Jericho—every bishopric robbed not only of its revenues but of its episcopal residences and seminaries with all their treasures of art, manuscripts, and invaluable archives and libraries. Is it surprising that M. Briand should sigh for peace, for union and concord? Anti-patriotism, anti-militarism, alcoholism, and the propaganda of vice and obscenity have really gone too far. Those who have profited by it wish to kick away the ladder and turn virtuous. The sheep must be allowed to grow new wool. Mr. Roosevelt's sojourn in Paris finds the government in this righteous mood. His lecture at the Sorbonne quite expresses the present attitude of the Third Republic. Mr. Roosevelt is still supposed, for some unknown reason, to represent the American people, and his cordial intimacy with the men who have accomplished the program of iniquity of the last ten years can only be interpreted as approval and sympathy with the 'ideals' of tyranny, oppression, and spoliation realized by the 'bloc.' That the Rough Rider who took so active a part in the most unjustifiable of wars should to-day be discoursing with M. De Constant and Léon Bourgeois on the necessity of appealing to the Hague Court of Arbitration, is amazing! The first of these Peace Conferences was followed by two of the most unjustifiable of wars. At the second, M. Léon Bourgeois was discoursing on the iniquity of bombarding unfortified towns, a barbarism which he said would never again take place. And at that very hour the French fleet was bombarding Casablanca, killing thousands of women and children. This same Second Peace Conference was appealed to in vain by a delegation of the Koreans, who were being butchered en masse by the Japanese. To-day, Mr. Roosevelt is appealed to to bring about a third

conference at The Hague. The Young Turk party or Judeo-Masonic régime, founded in Constantinople by Emmanuel Caruso, the grand master of Spanish Freemasons, with headquarters at Salonica, stands in slippery places. Albanians are on the warpath and must be stopped. International Freemasonry must strengthen the hands of the Young Turks.

"J. N. Brodhead.

"Paris, April 24."

Speaking before the Young Men's Institute in San Francisco lately, a well-known attorney, Mr. Stanislaus Riley, said:

"Somewhere there must be a remedy for our social distress and a remedy that will cure these ills and eradicate the causes. That remedy is what George Washington offered as a preventive a century ago, when he urged his countrymen to hold fast to their religion. He warned them that national morality cannot prevail except upon a basis of religion. His words have come to pass. We have banished God from our schools, we have excluded consideration of Him from the most sacred of human relations—the family—and we are rapidly increasing in the number of those who never enter the portals of a house of worship. In our public and private relations we lay down no standard of action save the treacherous and uncertain rule of natural virtue.

"And yet how easy would be the solution of all our problems were we to cling to the principles that Washington laid down and that must naturally commend themselves to us not alone upon the ground that all others have failed but upon the loftier ground of the manifest merits of the principles themselves. Were capital and labor to meet upon the common ground that by the moral law each has rights and each has duties; that the employer is entitled to an honest day's work and that the employee is entitled to a living wage, and what constituted an honest day's work and what constituted a fair and living wage were to be solved by the contracting parties in the light of the moral principle that each in conscience should render to the other what was the other's due; if the public officer were to regard his office as a public trust and his stewardship a matter for which he must render an exact account to the Master of Masters, who knoweth all things; if we should realize that those fateful words 'for better, for worse, until death do us part,' are a solemn vow recorded in high heaven itself and not a rhetorical platitude to be uttered with the lips and dismissed lightly from the mind, what a world of crime, of oppression, of corruption, of sin, and of misery would melt away before the face of true Christian moral principle, even as the shades of night fade before the blazing disc of the rising sun."

LETTERS TO THE EDITOR

An esteemed subscriber in Chicago sends us the following very practical note:

"After reading in No. 58 of your glorious weekly, the article on 'Masons and Methodists in Rome,' it struck me that contributions towards the struggling Catholic language schools organized to offset the infernal Methodist propaganda in the Eternal City, might be very acceptable. Would you be in position, and at the same time kind enough, to forward the enclosed mite to Father De Mandato, or headquarters of the schools?"

AMERICA accepts the commission with much pleasure, will forward the contribution to Father De Mandato, and hopes that its columns, always open to such excellent service, will, in the near future, be able to record many similar manifestations of practical effort to help the schools in Rome.

CATHOLIC PROGRESS IN ARKANSAS.

To the Editor of AMERICA:

It may be a matter of general interest to Catholics to know that a convention of Catholic Laymen of the State of Arkansas was held in this city on May 10 and 11. In addition to the regular program, the Convention passed resolutions recommending that the laymen of this diocese assist the clergy in the work of spreading the Faith and managing the affairs of the Church where practicable; aid and assist our worthy bishop in the publication of a Catholic weekly; perfect some plan for the support of the new diocesan orphanage, and organize for the purpose of building chapels in the rural districts of this State. The Convention organized under the title of the "Catholic Laymen's Association of Arkansas," adopting by-laws and a constitution and electing proper officers. Each parish in the State nominated four delegates to the Convention, and two hundred were in attendance.

The paper of the diocese, for the publication of which a corporation is being formed, and for which \$2,400 in stock has been subscribed, will be known as *The Arkansas Catholic Record*, and Monsignor J. M. Lucey, of Pine Bluffs, Arkansas, will be the editor.

The action of our bishop in calling this convention is in keeping with the progress he has made in all affairs of the Church since coming into our midst, and will no doubt result in an organization of Catholics such as no other State has had, the benefits of which will be far-reaching and of a permanent and most desirable nature.

Arkansas, at this time, is experiencing a steady advance and era of prosperity in all things material, and it is not the intention of the Catholics of the State to permit our Faith to be neglected or forgotten in the State-wide uplift. Asa C. Gracie.

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CHRONICLE

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CHRONICLE

Western Railroads Enjoined.—In response to a statement from shipping interests that certain railroads were about to be make an increase in freight rates amounting to something like \$500,000,000 a year, President Taft instructed Attorney-General Wickersham to bring an injunction against twenty-five of these railroads in the Middle West. The writ restraining them from making the proposed advances was issued by Judge Dyer, of the United States Circuit Court for the Eastern Circuit of Missouri. The petition filed by the Government charges that the contemplated advance in rates was agreed on by the defendants without competition, and in violation of the Sherman Anti-Trust Law. It is believed that the litigation thus begun is likely to make an important chapter in the history of the great conflict between the people and the corporations. The concerted action of the western roads has been followed by a similar movement in the East, where several roads have announced rate increases ranging from 3 to 31 per cent. President Taft gave a hearing on Monday to a large delegation of railroad presidents who felt aggrieved over the injunction suit. The result of the conference was that the Western railroad presidents agreed to suspend all increases of rates until the pending interstate commerce bill goes into effect; the President, in return, promised to discontinue the suit against the Western Traffic Association at that date.

Railroad Bill is Passed.—The Administration Railroad Bill was passed in the Senate by a vote of 50 to 12.

Every Republican present and six Democrats voted for its passage. The bill was before the Senate for twelve weeks, preventing during that long period the consideration of other important measures before Congress. The House greatly changed the original form of the bill before passing it, and the Senate has perhaps gone even further than the House. One of the salient features of the measure as it passed the Senate is the creation of a new "Court of Commerce," which will deal exclusively with appeals from orders of the interstate commerce commission. The court is to consist of five judges, to sit regularly in Washington, whose powers are to be coordinate with the judges of the Federal circuit court. They are to be appointed in the first instance by the President for terms respectively of one, two, three, four and five years, each judge as he retires to take up the work of a circuit bench, these and other vacancies to be filled by appointment by the Chief Justice of the Supreme Court. The Government rather than the Interstate Commerce Commission is made the defendant in all cases coming before the court; but the commission is permitted to intervene, as are other interested parties. The defense is placed under the direction of the Attorney-General, but the commission and interested parties are permitted to have counsel and to carry on the suit in case of the failure of the Attorney-General to do so. Appeal may be taken to the Supreme Court. As the House has already acted on a similar measure, the bill will not go to conference. It is rumored in Washington that the bill will never pass the conference stage at this session, but will be put off until next winter. Color is given to the presumption because the bill contains many provisions of

the utmost importance to the carriers and the country, which have not been properly debated and digested.

Policemen Honor Dead.—The annual memorial service for the members of the police force of New York City was held at St. Patrick's Cathedral in the afternoon of June 5. Three thousand uniformed patrolmen attended the exercises, at which His Grace Archbishop Farley presided in the sanctuary and the Rt. Rev. Mgr. Lavelle made the address of welcome. The Rev. Francis J. Sullivan, chaplain of the Police Department, delivered the sermon, in which he urged the men to cultivate a moral courage equal to their physical bravery. The Benediction of the Most Blessed Sacrament followed, Archbishop Farley officiating.

When prayer had been offered for their departed comrades the policemen joined in singing the hymn "Holy God, We Praise Thy Name," accompanied by their own band. The trumpeters then advanced to the altar railing and sounded "taps," and the service was over. The men were in charge of Chief Inspector Schmittberger and Commissioner Baker and nearly all the inspectors and captains were present.

Nicaraguan Situation.—In view of the reports circulated in the American newspapers that there has been a week of bloody fighting at Bluefields, and that the Government forces have been defeated and put to flight, the official denial of these reports by President Madriz is informing, and shows that there are still influences at work to force if possible the United States Government to step in and assume control in Nicaragua. In his statement President Madriz says: "The report of General Chavarria's defeat is absolutely false. For purely military reasons his column, which was operating against Rama, was ordered to fall back on Muelle de los Bueyes, where it arrived to-day in perfect order, with all military stores. Owing to the difficulty of transporting provisions to the troops operating at Bluefields, because of the heavy rains, the columns of General Lara and Godoy were ordered to retire on El Almendro. Our military position is entirely advantageous, as results will very shortly show. If Bluefields were defended only by the revolutionists, we should have captured it long ago." The last sentence seems to intimate that Americans are the cause of the failure.

Canadian Items.—There has recently been an exchange of views between Canada and Great Britain as to the control of steamship rates. The Canadian desire to control lake and ocean freights springs largely from the fact that water traffic originates, after a short rail haul, as far west as Fort William, Ont., the head of Canadian navigation at the northwestern extremity of Lake Superior, a thousand miles from Montreal. Thence wheat is borne to Liverpool, and the railway commission has no control over water, lake and ocean traffic. Moreover, the Canadian Pacific Railway owns and operates the

largest line of transatlantic steamships running from Canadian ports, and the Canadian Northern Railway has gone into the ocean-carrying business on a big scale. While these companies must submit to having their rail rates regulated by the government, they can, nevertheless, adjust their ocean freights in such a way as to offset the effect of such regulation. Judge Mabey, chairman of the railway commission, thinks that control of ocean rates through international agreement is feasible. It was authoritatively stated at Ottawa on June 2 that the plan thus far contemplated relies upon the established jurisdiction of the Dominion Railway Commissioners and the Interstate Commerce Commission, whose chairman is Mr. Martin Knapp.—The Hon. A. C. Rutherford, Premier, Minister of Education and Provincial Treasurer of Alberta, resigned as a result of the Great Waterways scandal. Lieutenant-Governor Bulyea immediately called upon the Hon. A. L. Sifton, Chief Justice of the Alberta Supreme Court, to form a new cabinet. He was sworn in as Prime Minister the same day. He accepts office on the understanding that his cabinet and supporters will cancel the Great Waterways contract.—In order to facilitate the organization of the new Canadian navy the British Admiralty has lent Engineer-Lieutenant P. Howe, of the Admiralty Dockyard Branch, to Canada for service on the Ottawa Headquarters Staff.

Industrial Training in Canada.—Realizing that the future industrial efficiency of Canada depends upon skilled artisans, the Ottawa Government, on June 2, appointed a royal commission to investigate in Europe and the United States methods of industrial training and technical education. It will consist of James W. Robertson, of Montreal, formerly principal of Macdonald College; John N. Armstrong, of North Sydney, N. S.; Dr. George Bryce, of Winnipeg, president of the Royal Society of Canada and founder of Manitoba College; Gaspard Deserres, president of the Technical Institute of Montreal; David Forsythe, principal of the Berlin, Ont., Collegiate and Technical Institute; Gilbert M. Murray, secretary of the Canadian Manufacturers' Association; and James Simpson, of Toronto, who was recommended by the Dominion Trades and Labor Congress. Mr. Thomas Bengough, of Toronto, has been appointed secretary. The Minister of Labor, Mr. W. L. Mackenzie King, through whose efforts legislation for the establishment of the Commission was enacted, states that the first step will be a tour of Canada from coast to coast.

Roman News.—The Biblical Commission has issued the following decision with the Holy Father's approval:

1.—The appellations, Psalms of David, etc., used in the Councils of the Church and the opinion of many Fathers and Doctors ascribing all the psalms to David alone have not such force as to oblige one to hold him to be the sole author of the one hundred and fifty psalms.

2.—From the concordance of the Hebrew text with the

Alexandrine Greek and with other versions one may rightly conclude that the titles prefixed to the Hebrew text are older than the Septuagint version, and have been derived, if not from the authors themselves of the psalms, at least from ancient Jewish tradition.

3.—These titles as witnesses of Jewish tradition may not prudently be called in question when there is no grave argument against their genuineness.

4.—The not unfrequent testimony of the Sacred Scriptures concerning the natural skill of David, illumined by the Holy Ghost, in the composition of religious canticles, the institutions laid down by him for their chant, the attribution of psalms to him by both the Old and the New Testaments, the inscriptions of the psalms and the agreement of the Jews and the Fathers and Doctors of the Church make it imprudent to deny him to be the principal author of the psalms, and forbid one to affirm him to be the author of only a few.

5.—The Davidical origin cannot be denied of those psalms which both in the Old and New Testaments are cited expressly under David's name.

6.—It is possible to admit the opinion that some psalms, either of David or of other authors, which for liturgical or musical reasons, the carelessness of amanuenses or other causes, have been divided or united; and that other psalms have been slightly revised or modified by the omission or addition of a versicle or two, saving however the inspiration of the whole sacred text, in order to adapt them the better to the historical circumstances or solemnities of the Jewish people.

7.—The opinion of some more recent writers drawn from merely internal indications or from inaccurate interpretation of the sacred text, that not a few of the psalms were composed after the time of Esdras and Nehemias, or even after that of the Macchabees, cannot be maintained as probable.

8.—From the manifold testimonies of the New Testament, the unanimous agreement of the Fathers and the admission of Jewish writers, several prophetic and Messianic psalms are to be recognized and are not to be twisted into mere predictions concerning the future lot of the Chosen People.

Great Britain.—In receiving the freedom of the city, Mr. Roosevelt assumed the rôle of admonitor recommending to the Government greater vigor in Egypt. His remarks have generally been received favorably or unfavorably according to the politics of those commenting on them. Mr. Balfour, who was in the audience, is said to have applauded.—Capital, political and otherwise, is being made out of the late king's death. Unionists countenance the opinion that it was hastened by the Government's pledging itself to insist on his creating peers to carry their reforms through the Lords. Liberals, on the other hand, attribute it to his displeasure at the rejection of the Budget by the Peers. Certain Anti-Vaccinationists and anti-vivisectionists say it was

due to a vaccine treatment he received to prevent influenza and pneumonia. The Royal Family are hardly able to interfere in the very unbecoming dispute between the political parties, but Queen Alexandra has given an unqualified denial to the last assertion.—Mr. Roosevelt delivered the Romanes lecture at Oxford on the 7th inst., when he also received the honorary D.C.L. degree.—The Scott Antarctic expedition has sailed. Captain Scott will join it in New Zealand. He hopes to reach the south pole next January.—The dispute concerning wages that threatened to end in a strike in the Lancashire cotton mills has been put off for three months. The mill owners undertake to maintain the existing schedule for that period, holding that such differences should be suspended during the present national mourning.—The Hon. C. S. Rolls crossed to France in an aeroplane and returned in a virtually continuous trip. His feat has caused great enthusiasm in England, though it is hardly to be compared with the flight of Curtiss from Albany to New York.—King George's clemency to prisoners is not so extraordinary as it was reported to be. He has merely granted a slight reduction of sentence from a week in those that have a month to run, to three months in those that are yet five years or more from their term.

Ireland.—The complete accounts of the rival meetings held in Cork City on the same day by Mr. O'Brien on the one hand and Mr. Redmond and the Irish party on the other, show that there was no foundation for the press stories of riots and disorder. The *Dublin Leader* says: "At the height of a party contest in England we doubt if two rival meetings such as these at Cork on Sunday, could have been held in the one town without a riot." It also appears that Mr. Redmond got a better reception in Cork and produced a better impression than Mr. O'Brien. The cabled reports of "murderous rioting" a few days later were founded on a brawl at a village fair in which one man, a non-combatant, was accidentally shot by a policeman.—The Treasury estimates of the increase of Irish taxation due to the Lloyd-George Budget are now raised from \$2,100,000 to \$3,100,000. As the tax was so constructed as to be gradually expansive, it is held that in a year or two the original increase will be more than doubled. Meanwhile Mr. T. W. Russell, Vice-President of the Department of Agriculture and Industry, complains that he finds it difficult to extract from the treasury any money for necessary improvements.

Egypt.—The sentence of death passed on the murderer of Boutros Pasha was, according to Egyptian law, submitted to the Mufti. He refused to approve it, the *Daily Telegraph* says, for three reasons, viz.: because the Koran says nothing about revolvers as instruments of murder; because the victim was a Christian; and because his family did not appear among the prosecutors. It considers this to imply an active sympathy of the head of the Moham-

medan religion with the revolutionists. The *Times*, on the other hand, makes light of the matter, saying that the reference of a capital sentence to the Mufti is a mere matter of form, and that this sentence will be confirmed by the Court of Appeal.

Rioting in Hunan Province, China.—Our Correspondent in Shanghai sends AMERICA the following account of the recent Chongsha rioting: "All foreign property, missionary and other, has been totally wrecked. No lives lost. The outburst, though finally due to scarcity of rice, seems to have been planned and carried out with great thoroughness. The rioting lasted four days and nights, during which officials were in hiding, the army sided with the populace and the new model police kept within barracks. Foreign gunboats were the first to reach the scene of disaster, the Chinese came only later on. Order is now restored. The Governor of the province has been dismissed. The foreign gunboats, though requested to leave, refuse to do so. The Powers are trying to reach the guilty disturbers, gentry, literati and patriotic students. Unrest still persists in other places of the province and fear is entertained it will spread along the Yangtse valley."

French Parliament.—The newly elected French Chamber of Deputies held its first sitting on June 1. Before the opening of the session a lively scene took place between Abbé Lemire and M. de Baudry d'Asson. The former, a Catholic priest whose political stand is not approved by ecclesiastical authorities, changed his seat from the Right of the house to the Left, where he received an ovation in consequence. The latter, who is familiarly known as "*le vieux chouan*" on account of his royalist zeal, rushed towards the Abbé in a threatening way and called him a renegade. Some deputies helped to preserve the peace and the incident had no further consequences. This first meeting, which was opened as usual under the presidency of the oldest member, M. Louis Passy, was devoted to the election of the provisional committee. M. Brisson was elected provisional president by 332 out of 478 votes. In order to affirm their independence of other parties the unified Socialists, who now number seventy-five and who sit on the extreme left of the chamber, refused to vote for M. Brisson and cast blank ballots. June 3 was spent in examining the validity of each election, and 505 elections were declared valid. On June 4 the special committees were sifting the voluminous evidence in 93 contested elections. The majorities of M. de Gontaut-Biron, Liberal, of M. Duplessy, Bonapartist, of M. Paté, Radical, and of M. Devèze, Independent Socialist, have been attacked as due to corrupt practices. It is alleged that each of these deputies has promised to distribute among those who voted for them six thousand out of the fifteen thousand francs yearly indemnity for deputies.

Two Teachers' Conventions in Germany.—Extended accounts are given in *Germania* of two conventions of Teachers' Associations recently held in Germany. No doubt to emphasize its attitude towards Bishop Fritzen of Strasburg, who some months ago, as AMERICA noted at the time, sharply criticized its tendencies, the General Association of State Teachers held its meeting in Bishop Fritzen's Episcopal city. Readers of AMERICA's educational notes in this issue will recognize the serious grounds which impelled the Bishop to speak as he did in his criticisms early this year. The *Germania* account notes with regret the evident strength Socialistic principles seem to have attained among the State teachers. The second convention, that of the Catholic School Teachers' body, was held on the same dates as that of the State Teachers' Association,—the men teachers convening in Bochum and the women in Koblenz. The feature of this second gathering was the vigorous protest made against coeducation and a strong endorsement of the resolution asking that "no married women should be permitted to continue to teach." Bishop Korum, of Treves, was present during the Koblenz meeting and delivered a splendid address on the teaching vocation.

Kaiser William's Allowance.—Last week the Government informed the different party leaders of the Prussian Landtag of its purpose to introduce a resolution increasing the "civil list" of Kaiser William as King of Prussia to about \$5,000,000. The present allowance granted the King amounts to \$3,925,000, no increase having been granted since 1889, when \$875,000 was added to the sum then received by him. The reason of the proposed increase is the high cost of imperial living now that the Emperor's son and daughters are no longer children, the generous support he allows the opera and the court theatres of Berlin and Wiesbaden, and the expensive maintenance of his many town and country residences. All parties except the Social Democrats appear willing to accede to the Government's wishes. These latter, probably because their opinion had not been asked in the matter, announce that they will enter strong protest against the measure.

Election Results in Hungary.—As forecasted last week the Government has won a majority in the next Diet. Contrary to expectation, however, the victory of Graf Khuen-Hedevary and his party is a mighty one. The policy governing in Hungary's elections, as explained in the Chronicle last week, no doubt gives decisive advantage to the party in control, but it seemed scarcely possible that the defeat of the parties headed by Kossuth and Justh would prove to be as overwhelming as reports make it. Probably the deplorable attack made upon the Premier and his associates in the cabinet at the close of the last parliament has influenced the Hungarian electors. Advices from Budapest at the time declared that such would prove to be the case.

QUESTIONS OF THE DAY

Tercentenary of the Visitation

The three hundredth anniversary of the Visitation Order, which occurred on the 6th inst., will remind those who have read the Lives of St. Francis de Sales and St. Jane Frances de Chantal how all the circumstances surrounding the foundation of that great Order were stamped with the seal of a special Providence. When God wishes to save a nation or to reform His Church, he sends an extraordinary outpouring of grace. This was apparent during the sixteenth century which witnessed the birth, marriage and widowhood of Jane Frances. Italy had its Pius V, Charles Borromeo, Philip Neri; Spain produced Ignatius of Loyola, Teresa of Avila, Peter of Alcantara, John of the Cross; the British Isles had their legions of martyrs and heroic confessors of the Faith; and France was soon to witness the sublime charity of St. Vincent de Paul, the apostolic life of St. John Francis Regis, the sanctity of St. Peter Fourier and Blessed John Eudes.

Thus the time was ripe for a new and great saint, who was to be trained by another wonderful saint. The meeting of these two chosen souls was prepared by a vision which each had of the other several years before they met face to face and instantly recognized each other. Jane Frances was ardent and impetuous; Francis de Sales wise, gentle, patient. She longed to break with the world and enter some austere cloistered order; but he quietly kept her waiting two entire years until he had thoroughly matured his plans and could feel that they were approved by the Holy Ghost, and even after he unfolded to her his project of a new religious order, he waited three years longer before he finally, and conjointly with her, founded it.

Providential, too, was her own remote preparation for this great work of her life. God bestowed on her a remarkable strength of character, that "admirable force of spirit" for which the Church praises her in the collect for her feast. He also dowered her with a compelling beauty, somewhat severe in its fortitude and holy ardor, but so tempered with sweetness and humility that she won all hearts and overcame all obstacles. Her mother died when Jane was only eighteen months old. This early loss is often a serious handicap in a child's development; but in the case of one who was destined to so arduous a labor as the foundation of a religious order, this withdrawal of a mother's fond caresses enabled her father to give her a thoroughly virile education. Bénigne Frémyot, one of the staunchest Catholics of his day, an inflexible but just judge, initiated his daughter into that life of faith, generosity and self-sacrifice of which she was to be in the seventeenth century so shining an example. To this invaluable paternal training was afterwards added the spiritual paternity of St. Francis

de Sales, who completed her father's work, moderating by his meekness the zeal and energy she had inherited from M. Frémyot.

Moreover, as the Order of the Visitation was destined for maidens and widows, God led her in the paths of holiness as maid, wife, mother and widow, so that she might have the widest possible experience. And because the religious state is a life of interior trials and crucifixion, she was prepared for it by great crosses. As wife, she loses her husband quite young; as mother, she sees almost all her children and grandchildren die; as a nun, she suffers from strange diseases and horrible temptations; as foundress, she is confronted with almost insurmountable difficulties, harassed by vile slander, but she never loses heart. Being called upon to give up everything for God, she had received from Him a noble lineage, illustrious friends, beauty, great wealth, parents whom she loved, and four charming children of her own; all of which she leaves for the lowliness of the cloister, thus proving to the world that its most lawful joys cannot compare with the happiness of loving God and living for Him alone.

Meanwhile the Lord Himself was preparing the first companions of St. Jane Frances de Chantal: Marie Jacqueline Favre, daughter of the president of the parliament of Savoy; Charlotte de Bréhard, of a wealthy Burgundian family; Marie Péronne de Chatel, whose mother became a novice of the Visitation at the age of eighty with her own daughter as superior; Marie Aimée de Blonay, whom St. Francis de Sales had known from her cradle and whom he had trained for the Order, one of whose chief glories she was to be. These four cornerstones of the Visitation were like the foundress, women of noble origin. It seemed fitting that the nobility, which had well nigh ruined France in the corruptions of the courts of Francis I, Henry II, Henry III and Charles IX, should now inaugurate and foster the Catholic revival of the seventeenth century. And in point of fact the Order of the Visitation, with more than a hundred monasteries scattered all over France before the end of that great age of faith and fervor, was one of the principal factors in that renewal of piety which bore its fairest fruitage in Paray-le-Monial, where Christ Himself revealed to a Visitation nun the devotion to His Sacred Heart.

Jane Frances with Marie Jacqueline Favre and Charlotte de Bréhard—the two others were to follow later—took possession of their humble abode, "*la maison de la galerie*" at Annecy, in the evening of June 6, 1610, which that year was Trinity Sunday, and received from St. Francis de Sales a first draught of their constitutions. The Order of the Visitation was intended for pious women who wished to practice self-denial and to lead a life of retirement and prayer, but whose bodily strength was not sufficient for such austere orders as were common at that time. In creating this new type of religious congregation St. Francis de Sales and St. Chantal evidently met one of the most urgent needs of their time and

may be said to have taken "*le grand siècle*" by storm. Even the saintly Bishop of Geneva was almost frightened at the growing popularity of his Order nine short years after its foundation. The type would have been a still newer one, it would have been an uncloistered congregation of women, then an unheard of novelty, had he and the foundress been allowed to have their own way. But when first the new community was introduced from its cradle at Annecy, Savoy, into France, the Archbishop of Lyons, Cardinal de Marquemont, insisted upon the enclosure and would not allow the nuns to visit the sick and poor as they, forestalling the foundation of St. Vincent de Paul's Sisters of Charity, had already begun to do. In the whole life of St. Francis de Sales nothing is more edifying than his yielding on these points to the man whom he recognized as the greatest bishop in France, although his own respectful remonstrances, supported by no less an authority than Cardinal Bellarmine, are much more convincing than the groundless fears of the Archbishop of Lyons. However, the subsequent history of the Visitation shows that Francis was right in yielding and that the sweetly contemplative character of the Order is ensured by the enclosure. The Holy Father, Pius X, in a brief, dated December 13, 1909, addressed to the Monastery of the Visitation of Annecy and to all the religious of the Order, insists on the contemplative character of the Institute: "You," he says, "who have chosen the better part, keep it; and do not allow yourselves to turn away from your holy resolution under pretext of procuring the salvation of your neighbor, in the false notion that the stormy period we are passing through requires not a life dedicated to contemplation, but a life of action."

Before the recent persecutions in France there were more than two hundred Visitation convents in the world. There are still about one hundred and eighty-seven, twenty-one of which are in the United States. Very commonly in Europe and here boarding schools for girls are directed by the Visitation Nuns. There are, however, in this country two monasteries without academies, one at Wilmington, Del., and the other at Riverdale-on-Hudson, New York. May this third centenary of their foundation intensify, as the Holy Father says, their fidelity to "the rule fixed for them by the Holy Bishop of Geneva and his blessed disciple; so long as the authority of this legislation will remain in force among them, their Institute can subsist in its integrity."

LEWIS DRUMMOND, S.J.

Creeds and Screeds

A creed should express one's belief, a screed may express what one does not believe. The distinction was suggested by reading the report of the sixteenth quadrennial session of the General Conference of the Methodist Episcopal Church South, which was held at Asheville, N. C., and came to a close on the eve of Trinity

Sunday. The meetings of the Conference were appropriately held during Pentecost week, and the closing exercises were conducted by the senior bishop, who expressed the belief that safe, sane and conservative measures had been adopted, and that the church would in the next quadrennium "go forward with leaps and bounds."

The last day of the conference, say the press reports, brought more confusion than any other session. Late in the afternoon the question of revising the "Apostles Creed" came up. In common with most Protestant professions of faith, that of the Methodist Episcopal Church South still preserves the wording of the ninth article of the Roman creed: the "Holy Catholic Church." The question of substituting the words "Church of God" for "Holy Catholic Church" precipitated an animated discussion, and led to a parliamentary tangle that was not settled till the whole matter was declared out of order. The proposition to make the change was reported unfavorably. Then were heard the first rumblings of a mighty storm. Those who were in favor of the change moved to reject the report and adopt the proposal. "Counter motions, points of order and parliamentary maneuvers followed each other in such rapid succession that for a time the conference did not know just what it was doing." Some advanced as a reason for the change that the words "Holy Catholic Church" in the Creed were confusing, especially to "young people who interpret them to mean the Roman Catholic Church," unwittingly bearing witness to the truth of what St. Augustine said long ago: "Although all heretics wish to be styled Catholic, yet if any one ask where is the Catholic place of worship none of them would venture to point out his own conventicle."

The older folks naturally knew better than to be misled, for when they say "Holy Catholic," whatever else they may mean, they are sure not to exclude holy Protestant. But it was of supreme moment that the unsophisticated should be safeguarded from error. At length the vote was taken on the proposition to make the change and it was carried by 77 to 72. It was here that the "*deus ex machina*"—we cannot believe it was the Holy Spirit—intervened to save the situation. The point was made that the whole proposition was out of order, as the proposed alteration did not specify the article by number as required by the basic law of the church.

To an outsider an appeal to the Bible would seem the proper procedure at this juncture. Bible Christians were at sea regarding a tenet of their belief and for Bible Christians the Bible we thought was the sole rule of faith. Instead of that the appeal was made to the basic law of the church, to something higher therefore than creed and other than Bible. Not one of the seventy-seven who favored the substitution thought of amending the motion by adding the number of the article. The existing state of confusion may explain the oversight. But the presiding bishop had his wits about him. He promptly passed the steam-roller over the insurgents by

upholding the contention and throwing the whole question out. So the words "Holy Catholic Church," though not expressing the sentiments of the majority at the Asheville General Conference will remain as before, and for the next four years, if not longer, the members of the Methodist Episcopal Church South will profess, with due mental reservation, that they believe in the "Holy Catholic Church."

It may be noted here that this decision nowise binds the Methodist Episcopal Church (North), the African Methodist Episcopal Church, the Colored Methodists of the Reformed Zion Union Apostolic Church, the Union American Methodist Episcopal Church, the African Methodist Episcopal Church, the African Union Methodist Protestant Church, the African Methodist Episcopal Zion Church, the Methodist Protestant Church, the Wesleyan Methodist Connection of America, the Congregational Methodist Church, the New Congregational Methodist Church, the Colored Methodist Episcopal Church, the Primitive Methodist Church in the United States of America, the Free Methodist Church of North America or the Reformed Methodist Union Episcopal Church.

The convention of these latter-day apostles offers a striking contrast to that gathering of the faithful who at the first Pentecostal season "were persevering with one mind, in prayer with the women, and Mary, the Mother of Jesus, and his brethren." The Apostles there assembled were of one mind as to their mission and the means of accomplishing it. Only a week before they had received their commission from Christ himself. His words were ringing in their ears: "Going therefore, teach ye all nations . . . teach them to observe all things whatsoever I have commanded you." Had the Apostles been called upon to decide what name would most fittingly describe the character of the organization or church which they were commanded to spread throughout the world, there would have been no division of opinion, for they were of one mind. They were of one mind because they believed the same revealed truths. "Church of God" or "Holy Church" or "Holy Catholic Church" were synonymous to them, for there was no rival organization to claim allegiance. But were those primitive Christians to express their belief in a formula to-day they would unhesitatingly stand for belief in the Holy Catholic Church exactly as Catholics understand that article of the Creed. The mission with which they were entrusted was Catholic—not Catholic in the sense that the Church is an institution invested by Christ with unlimited power to add to its number but with no power to expel, nor Catholic in the meaning that the Church should ban nothing which a rational creature wishes to believe, nor again Catholic in various loose interpretations expressed by modern sectaries, but Catholic in the meaning conveyed by the Lord's original command to His Apostles to teach all nations, to teach "them to observe all that I have commanded you," wherein is implied catholicity or universality of doctrine as well as actual diffusion of

the Church throughout the world. Therein He laid down a definite standard of belief according to which men were to be baptized and according to which "he that believeth not shall be condemned." These conceptions are far from exhausting the comprehensiveness of the word Catholic, for Catholic also embraces all peoples and implies perpetuity in time. To "teach all nations," to "preach the Gospel to every creature" is to exclude no race or condition of men; a work which was taken up by the Catholic Church on the First Pentecost Sunday, has been carried on without interruption to the present and will continue until the sands no longer run in the hour-glass of time. It was therefore on that great day which the Methodist brethren were commemorating by subjecting to examination their claim to the title of Catholic that the Apostolic Church received substantially from the lips of Christ Himself the title of Catholic, which has been her glory and her sole prerogative from that day to this.

Right reason demands that any religious organization should first know or determine what it stands for, and then adopt a term that will truly represent its nature or its mission. If it is not Catholic in the obvious and general acceptance of the word and is sailing under false colors, it should be honest enough to haul down its flag.

The Congregationalists in New Haven, at the same time as their Methodist friends in Asheville, were debating a like proposition, namely a change in their declaration of faith. They, with sterner logic, voted to drop their creed altogether, and to substitute a covenant by the confession of which members would be admitted in future without the subscription to any creed or the admission of any belief in the divinity of Jesus Christ. They knew they bore no commission from Christ and they frankly confessed it. Far away in Honolulu other Congregationalists, nominally Christians, have also been tinkering with their standard of teaching, finally adopting a new basis of membership which Hawaiians may accept without any radical modification in their primitive beliefs. The Congregationalists of Honolulu are not of one mind with the Apostles, but they are of one mind with the wealthy Congregationalists of New Haven. They have done away with a creed as they have done away with Christ. The aspirant to church membership has only to say: "I do now covenant and agree to associate myself together with you for greater effectiveness in serving men and for the progress of God's Kingdom throughout the world. To this end I promise to seek the peace of this Church, to promote its welfare and efficiency and faithfully to help in maintaining its worship, enlarging its activities and increasing its gifts."

We have no fault to find with anyone merely because he comes out in his true colors. We simply deplore the fact that these men are fast receding from the Sun of Justice, whose rays have enlightened them with the modicum of Christian revelation they possess, to be plunged again like their pagan ancestors into the world of exterior darkness. So too with our Methodist friends. Surely if the

Methodist Episcopal Church South believes in the Catholic Church it is eminently proper for them to have it so stated in their formula of belief, that is, if the formula stands for a creed. If it does not believe in the Catholic Church and yet declares that it does, their so-called creed is merely a screed. EDWARD SPILLANE, S.J.

A Difficulty for George V

When Japan banished all Catholics from its shores it granted the Dutch a privilege of very restricted trade; and, lest any Catholic should share in this, the Shogun required every trader, so histories tell us, to trample on the Crucifix. Dutchmen and Englishmen too, having just finished half a century or so of Crucifix-trampling in Europe, found no difficulty in doing the same in the East; for Englishmen occasionally managed to buy at the appointed price a little bit of the Japan trade. Nevertheless, the ceremony, as a preliminary to huckstering, is so revolting to any decent mind that modern Englishmen and Dutchmen call the fact in question, doing their utmost to show it to be a fiction of malignant Spaniards and Portuguese.

The Shoguns thought lightly of salt-encrusted, sea-battered mariners who would deny their God for a little gain; and one can conceive them exacting the ceremony and despising its performers. Could they, on their side, have understood a Christian nation requiring a similar ceremony from its kings? Yet the Declaration against Transubstantiation imposed upon its sovereigns by the British Parliament, is an analogue of the Crucifix-trampling demanded from the traders by the Shoguns. These said to the merchants: "As some of you may be secretly Christians,"—to these perspicacious princes Christian and Catholic were one and the same—"Prove you are not by insulting what Christians most revere." Parliament, as Mr. Gairdner the historian, observes, says to the king: "You may be a secret Catholic. Prove you are not by outraging what Catholics hold most sacred, the Blessed Virgin Mary and the Saints, transubstantiation and the Holy Sacrifice of the Mass. Be good enough to say plumply that with regard to all these Catholics are idolaters." The traders obeyed the Shoguns and the kings obeyed Parliament. And traders and kings found, no doubt, a common justification; they were simply making their own the teaching and practice of Protestantism. This holds the Crucifix to be an idol no less than the Host, or the Blessed Virgin as venerated in the Catholic Church; and the trader manifested by his act that abhorrence of idolatry the king expressed in words. They, then, who are forced by a sense of decency to take from the memory of dead traders the stain of Crucifix-trampling, should be compelled by the same sense of decency to free a living king from the obligation of reviling Catholic faith and worship.

Parliament goes farther than the Shoguns did, and requires the king to declare that he has no dispensation

from the Pope to lie. The Japanese intellect is acute. Had this ingenious device to secure absolute candor been suggested to a Shogun, he would possibly have answered: "To admit the possibility of such a dispensation would be to nullify the test. If the Pope can permit his servants first to lie and then to violate their religion that men may believe the lie, he can also give them permission to lie about such a dispensation and to deny its existence. I decline to stultify myself. Either the test alone or no test at all." Should one have insisted that the English demand such an assurance from their king, the answer would have been to the point: "Only barbarians could accept one capable of lying as their king: only a barbarian could wear a crown after such humiliation: only fools could believe a suspected liar assuring them that he does not lie."

The shameful test and still more shameful guarantee originated in the reign of Charles II. He was secretly a Catholic: his brother and heir, the Duke of York, was such openly. The Protestantism of the country took alarm. The Test Act passed in 1673 required from every public officer the oath of royal supremacy and a declaration against transubstantiation, as pledges of his renunciation of the Catholic religion and of its visible Head. The Duke had to resign his office of Lord High Admiral. His enemies were able to procure his temporary banishment. But they could not touch the royal dignity. Strong as they were, Parliament and the country would allow them neither to exclude the Duke from the succession, nor to impose the test upon the crown with a view to his taking it on succeeding to the throne.

Two years later the first outrageous story of Popish plots, De Luzancy's, fell to the ground. But in 1678 Titus Oates appeared, and, supported by Shaftesbury, kept the people for three years on the verge of insanity with his absurd perjuries of plots, murders and Papal dispensations. To this vile wretch's calumnies is due the offensive wording of the royal declaration, which, when the Revolution had degraded the majesty of the Crown, was introduced into the Bill of Rights and incorporated in the Act of Settlement of 1701; and has since been uttered by every English sovereign.

Catholic Relief Bills have abolished the oath and declaration for subjects generally, and the situation to-day is the exact reverse of what it was at the accession of James II. Then every subject in office had to take the Test: the sovereign was exempt. Now virtually every subject is exempt: only the king and one or two officers of the crown intimately connected with his official person have to take it.

Why does it survive? This is not an easy question to answer. We have shown that, if the theory it involves be true, it is absolutely worthless. On the other hand, the Act of Settlement which requires the king to be a Protestant, and forbids him and his heirs to embrace the Catholic Faith or to marry a Catholic, under penalty of deposition in one case, of exclusion in the other, amply

guarantees the Protestant succession. Its language, offensive and absolutely unwarranted as every reasonable person knows, is a scandal to the Catholics of the Empire. It is an insult to the king, making him a liar by putting into his mouth words that are not true; for whatever Catholic worship may be it is not idolatrous, as Dr. Johnson sanely observed more than a hundred years ago. It is a further insult to the king inasmuch as it compels him to declare solemnly that he is not a liar, and to stultify himself by offering his word as the only guarantee of his truth. There are a few madmen who still think it a bulwark against Rome. But its Protestant supporters generally, English, Scots and Irish, objecting not only to its abrogation but also to any change in its terms, do so, we believe, through their inherited dislike of Catholicism. They have a vague notion that, though many Catholics of their acquaintance are good fellows, the religion as such is getting to be too bumptious. It ought to recognize its inferiority to Protestantism; but instead of this it asserts its superiority. They would not make conditions more onerous for us; but when there is question of relief on its own merits, that notion produces the adverse vote. And so all efforts made during the last reign for a moderating of the language of the declaration were fruitless. When Mr. Redmond's Bill was withdrawn last year because the narrow majority of ten by which it was referred to Committee could not be depended on to carry it through, the minority contained men of the best families of the three kingdoms, Liberal as well as Conservative, who, if asked why they had voted against the Bill, would have found it hard to give a reasonable answer.

There is some talk of a change before George V meets Parliament. They say he desires it. Certainly Catholics demand it. Lawyers find constitutional difficulties. A change requires an Act of Parliament. An Act is effective only when it has received royal assent. The king cannot give the assent before he has made the declaration. This, however, has to be proved, and we think it will not be hard to find examples since the Revolution, of sovereigns exercising analogous constitutional functions before making the declaration. Anyhow, it is not impossible to solve a constitutional difficulty. The Revolution and Pitt's Regency Bill are examples. Parliament is about to reassemble. Will anything be done? We can answer only in words which have become classical: "Wait and see."

HENRY WOODS, S.J.

A Model Catholic Congress

Some weeks ago a letter written to AMERICA gave interesting details regarding the annual Katholikentag to be held next August in Augsburg, Bavaria. The thoroughness marking every feature of the preliminary preparation for this yearly outpouring of German Catholics suggested useful hints to those charged with the economy of similar gatherings in the United States.

Last week AMERICA received a report of the proceedings of a Dutch Catholic Day held in Venlo, a city of the Diocese of Roermond in the province of Limburg. The statement will have its own interest and convey similar useful lessons to the committee now actively at work preparing for the annual convention of the Federation of Catholic Societies in our own country during the coming summer.

The idea of a general annual assembly made up of Catholics representing the entire kingdom has not yet been accepted in Holland. Nevertheless the fact that a well-attended convention forms each year a feature of Catholic activity in three of the country's dioceses assures us that the Dutch people recognize the help to be found in such gatherings in the development of united action for the promotion of Catholic interests.

Particularly in Roermond is this true. In this diocese the Catholic Day idea has found very fruitful ground. The active directors in the organization of the work here have long since learned the lesson that the purpose of such a congress is not a mere external show of strength but rather a mapping out of practical work which shall make for genuine progress in Catholic religious and social life.

Years back the Roermond meeting was wont to fritter away its strength in manner akin to that which still holds sway in Catholic meetings nearer home. There was then evident every year in the Dutch assembly, on the part of those in control of important Catholic works and movement, a marked desire to have the Congress recommend their interests to the public. Hence the consequence that an astonishing number and variety of things were submitted to the assembly's committee on Resolutions. The very multiplicity of commendations resulting from the subsequent report of the Committee made practical and effective work in the carrying out of measures approved by the assembled Catholic delegates almost an impossibility.

With the meeting held in 1908 there came a complete change of tactics. Probably the practical workmanship shown in the annual congresses of their neighbors, the Catholics of Germany, had made wholesome impression on the shrewd common sense of their coreligionists in Holland. Whatever be the reason, in the assembly of that and of succeeding years the impossible multiplicity of projects has ceased to be put to the fore and the united strength of the Roermond delegates has been fixed on the study of some one measure deemed especially needful to the Catholic cause, and ways and means have each year been sought to secure such action on the part of the organization as will effect results.

The Dutch Catholic Congress which met in Venlo during the Pentecostal days in May last was not unmindful of the superior advantages of such a program. The general topic chosen for the addresses made during its sessions was Catholic Charity, and the particular themes developed and insisted upon were the care of the sick and

the means to be used to bring about improvement in the hygienic conditions of the people. To express the sense of the assembly the resolutions drawn up at the close of the meeting were few and embodied suggestions for a simple and effective propaganda to be pursued by the Catholic organizations of the province of Limburg during the coming year. To this end the work of a well-known charitable association of the Netherlands, the Green Cross, was warmly commended and active co-operation in its purposes was urged upon all. This association, as our readers may know, is a strong and well-organized body in Holland whose efficiency runs to a threefold object: first, it aims to establish alike in cities and country districts a nursing system and to spread the knowledge of its convenience and of the competency of its trained nurses; secondly, through a small tax of from one-half to two gulden paid yearly by its members it is enabled to distribute medical supplies and required sick-room necessities to the needy poor (a gulden equals about 35 cents); thirdly, through the spread of hygienic literature and by means of free public addresses and popular instruction it does valiant service in the betterment of health conditions everywhere in Holland.

Of course the presence of Church and lay dignitaries, the usual solemn Church services, a civic parade and similar outpourings of the people were not lacking in Venlo to arouse the passing enthusiasm that marks every Catholic Day. The feature, however, that ought to impress us in the United States was the unvarying attention bestowed upon the one practical object insisted upon in every session of the Congress. In fact, if one excepts an earnest talk on popular retreats by a Jesuit present, Catholic charity in the special phase already indicated was the sole and exclusive topic discussed during the Congress.

May one venture the suggestion that it might be well for the Federation of Catholic Societies in the United States to learn from the experience of kindred associations which have established in other lands a reputation for practical results? Germany's Katholikentag with its remarkable influence upon Catholic life—social, political and religious, has built its strength upon this precise policy. Year after year it elects to take up some one definite idea and to hammer this home. We all know the solidarity that rules among German Catholics in consequence. As was said editorially in *AMERICA* in the issue following last year's gathering of the Federation of Catholic Societies in Pittsburgh: "Evidently there must be a limit to the resolutions drawn up at these conventions. It is already a question if the very multiplicity of the resolutions does not defeat, in great measure, the purpose for which they are made." Agreeing upon a few very definite and practical points the whole machinery of a mighty organization could then be turned upon their accomplishment. Were this the agreed policy a succeeding convention could then be called upon to

show results in the spirit of the resolutions reported in each year's assembly. M. J. O'CONNOR, S.J.

Aeronautics and the Catholic Clergy

II—IN MODERN TIMES.

Roger Bacon, the famous Franciscan (1214-1294), who was interested in many questions of the physical world, speaks also of a flying machine. In his work "*De Secretis Artis et Naturæ Operibus*," he writes that a machine could be constructed in which a man, sitting in the center, might, by means of a crank, move wings, and thus, in the manner of birds, fly through the air. He endeavored to construct such a machine, but discouraged by failures, gave up the attempt. Three centuries later, a certain Father Mohr (1575-1625), of the Premonstratensian monastery of Schusselried, in Württemberg, became known as the "flying monk of Schusselried," on account of his experiments in which he used wings made of goose-feathers. Meerwein asserts that Father Mohr flew from his monastery to his parish, two leagues distant; but this is evidently an embellishment and improvement on the story of Mohr's repeated attempts at flying.

The first successful flight known is attributed to Faustus Veranzio, a bishop in the Hungarian Comitatus of Csanat. In 1617 he let himself down from a tower by means of a sort of a parachute. It may seem strange that a bishop should be engaged in such experiments, but, in the case of Veranzio, it is not improbable. For he was a rather odd character, became entangled in difficulties with the Hungarian court, on account of some appointments to ecclesiastical benefices, traveled extensively, wrote a "*Dictionary in Five Languages*," a "*New Logic*," and a book entitled "*New Machines, with Explanations in Latin, Italian, French, Spanish and German*." His "*Logic*" was severely criticized, and deservedly so ("*Biographie Universelle*," vol. XLIII). A manuscript history of his native country, Dalmatia, was, according to a clause of his will, laid in his coffin. It is not at all unlikely that such a man, though a bishop, should make the venture mentioned above. Another cleric who is credited with a fairly successful flight, is the Abbé Desforges, who experimented at Estampes, in France (1772), with a machine which he called "*Orthoptère*" (Straightwing). In all the experiments, mentioned hitherto, the wings of birds furnished the model; but mechanical flight was destined to become successful only in very recent times, by means of aerocurves and aeroplanes.

Aerial navigation was not placed on a practical basis until the discovery of the balloon. The story of the Montgolfier brothers need not be told here, but without minimizing their great work, we have to call attention to the fact that several Catholic clergymen, long before, came very close to the idea which, after the discovery of

hydrogen gas, was to meet with success. As early as the fourteenth century the monk Albert of Saxony suggested that "a ship of light wood" might be constructed, which, filled with "elementary fire," would rise into the air. In spite of the old erroneous opinion concerning "elementary fire," the plan contains the correct notion that a vessel filled with something lighter than air, would rise. This idea appears more clearly in a work of Lauretus Lauro, S. J., (1610-1658), where a machine is described made of bags fastened together and filled with gas lighter than air. Two other Jesuits, Gaspar Schott (1608-1666) and the celebrated Athanasius Kircher (1602-1680), speak of rarified air as means of raising machines. All these were surpassed by Father Lana, S. J. (1631-1687), who in his "Prodromo," published 1670, gives a detailed plan for building an airship. The American aeronaut Wise, in his "System of Aeronautics," says of Father Lana: "This judicious writer deduced from the new discoveries the real nature and pressure of the atmosphere, and is the first who established a theory verified by mathematical accuracy, and clearness of perception, which placed him far in advance of his predecessors in the science of aerial navigation. He very truly inferred that a vessel exhausted of air would weigh less than when full of that fluid." Lana proposed that a light boat, furnished with sail and rudder, should be attached to four hollow globes, each twenty feet in diameter, made of thin copper. Of course, the scheme was impracticable. The copper globes, to be light enough to carry the "boat," or car, and a passenger, would have to be made so thin that, when empty, they would not have withstood the pressure of the atmosphere. Yet the idea of vacuum balloons, has repeatedly been tried, even in recent times. The importance of Lana's work consists chiefly in having inspired others to make experiments along the line of aerial navigation. That part of the "Prodromo" which deals with this subject, was later reprinted, in 1784, and a German translation of it appeared the same year, by Lohmeier, professor at the Academy of Hesse-Schaumburg.

One of those who tried to profit by the suggestions of Lana, was Lawrence de Gusmao, born in Brazil, 1685. Various errors concerning him are found in books; some call him a "friar" (Wise); others a "Jesuit Father" (Herder's "Konversations-Lexikon," vol V, col. 1,032, II). But as Father Wilhelm, S. J., of Feldkirch, Austria, has shown, he was a Jesuit novice, who left the noviciate in 1701 and then went to Portugal. He had great confidence in the machine which he invented, and in 1709 addressed a petition to King John V, in which he requests the privilege of being the sole possessor of his machine, "which is capable of carrying passengers and navigating through the air very swiftly." Wise quotes the king's answer, as contained in a letter published by a Parisian scientific paper: "Agreeably to the advice of my council, I order the penalty of death against the aggressor"—certainly a sufficient protection for a

"patent." "And in order to encourage the suppliant to apply himself with zeal towards improving the machine which is capable of producing the effects mentioned by him, I also grant unto him the first professorship of mathematics in my University of Coimbra, with the annual pension of 600,000 reis" (about \$650; of course the money value then was much greater than now).

The description of his proposed air-craft contains some details which are fantastic, but the machine which he actually used for demonstrations, and with which he also made some modest descents from elevated points, was of a different construction. There is no reason to call him, as Wise does, "a pretender without ingenuity," although in his application for the king's favor he promised a great deal more than he could accomplish. In 1722 Gusmao became chaplain to the Portuguese court. A story was circulated afterwards that he was persecuted by the Inquisition which had forbidden him to continue his aeronautic experiments. This is probably an invention, or at least a perversion of the fact that "information was laid against him before the Inquisition, but on quite another charge" (Wilhelm, in "Cath. Enc." VII, 90). It would have been disappointing to some, if in the long series of Catholic clergymen, making attempts at solving such a problem, there had been missing a case of a poor victim of the Inquisition!

In 1755 a booklet was published anonymously at Avignon, and two years after republished under the title: "L'art de naviguer dans les airs, amusement physique et géométrique;" the second edition bore the author's name, that of Joseph Galien, a Dominican Father, and professor in the University at Avignon. No doubt, many strange views were proposed, for which reason writers on aeronautics deal very severely with the author. They seem, however, to overlook that the author, as he indicates in the title, did not mean his work so very seriously. Still, it contains some ideas which have led others to judge far more favorably; thus Wise says: "Had Galien been acquainted with hydrogen gas, the honor of the discovery of aerostatic machinery would no doubt have fallen to him." As Father Wilhelm points out, Galien's "chief claim to importance lies in the fact that the Montgolfier brothers were acquainted with him, or at least with his booklet; his birthplace was very near theirs . . . the elder of the brothers made a first ascension at Avignon in 1782." This is the year in which, according to one account, Father Galien died at Avignon. The history of aeronautics then entered upon a new phase; in fact, most writers begin the history of aerial navigation with Joseph and Étienne Montgolfier. What has been said in these lines deserves to be known, as proof that, long before this time, interest was not lacking, nor earnest endeavor, although it was not crowned with success.

This sketch of the part Catholic clergymen have taken in the early experiments does not reveal any startling discoveries. We do not want to exaggerate the im-

portance of their achievements. Sometimes claims are made which cannot be substantiated; thus, at the time when a Frenchman succeeded in crossing the English Channel in a flying machine, a Catholic paper asserted, and several repeated the statement afterwards, that a Jesuit long ago had accomplished the same feat. The statement is probably incorrect. Unfair as is an undervaluation of what Catholics have done along scholarly and scientific lines, the opposite tendency of seeing everything through a magnifying glass, is equally to be avoided: In the present case, although the final solution of the problem of aerial navigation was not due to Catholic clergymen, it is at least worthy of notice, that secular priests, Benedictines, Premonstratensians, Dominicans, Franciscans and Jesuits have taken a lively interest in the pursuit of this difficult and fascinating problem.

ROBERT SWICKERATH, S.J.

A Literary Curiosity

A rambling search through the library of St. Andrew-on-Hudson recently brought to light a dusty little tome, vellum-bound, that would rejoice the heart of the bibliophile, especially were he scientifically inclined. The modest inscription on the title page speaks for itself: "Bernardi Zamagnae, S. J., Navis Aeria . . . Excudebat Romae . . . Anno MDCCLXVIII." Oh for twentieth century advancement! A *Latin poem* on the *airship* written one hundred and fifty years ago!

Your classical student would linger with delight over its 1500 hexameter verses, which flow with as smooth and rich a melody as Virgil's own. Indeed, in point of allusion to mythological lore, of classic diction, and of the flavor of antiquity which pervades the whole, one might easily imagine the "Navis Aeria" a relic of the Augustan age of Rome.

Delving beneath the placid surface of poetic eloquence the lover of the antique is rewarded with a rich treasure of interesting finds. He is struck with astonishment upon beholding a poet treating, as freely and confidently as you please, questions about which modern science, in not a few instances, has not yet said the last word; among other points of a similar character, he touches upon the law of gravitation, the depth of the earth's atmosphere, the presence or absence of air about the moon, deviations of the magnetic needle. These topics occur incidentally in the course of the first half of the poem, which is devoted to the exposition of the theory of aerial navigation that Mr. Zamagna poetically exploits.

It is not a pure creation of the fancy, he informs his reader, but the invention of Father Francis Lana, S. J., of Brescia, a noted scientist of his day. A brief investigation reveals the fact that this Father Lana (1631-1687) was the author of a number of works on physical and mathematical science. A volume published in 1670, "Short Tracts on Some New Inventions," contains his

treatise on the airship, which he declares to be the fruit of long research. About the same time claim was laid to the invention by one Professor Lohmyer, but it has been clearly proved that the publication of Lana's book antedated that of Lohmyer's by at least nine years.

In view of present interest in aerostation and of the success achieved by modern experts, Father Lana's theory is worthy of note, marking, as it does, the first real advance in the development of an art which has tempted the cupidity and exercised the ingenuity of man through long ages. Briefly it is as follows: the power of ascension is gained by exhausting the air from four large copper globes, beneath which is suspended a light car. The dimensions of the balls and their lifting power are very carefully calculated. Nor has the inventor overlooked the danger of collapse after a vacuum had been created, consequent upon making the globes so large and at the same time so extremely thin as the exigencies of the case demanded; his expectation was that the immense pressure of the outside air would bear equally upon every point of the surface, thus rather strengthening than crushing the frail shells. For the rest, an ordinary sail serves as propeller. In the engraving which accompanies the poem all these details are faithfully adhered to; nay, the poet makes it more realistically an *air-ship*. His car is a boat, and a skillful worthy in the stern manipulates a long oar or rudder. Ropes and ladders hang about in approved fashion; even types of passengers appear one enjoys his pipe in perfect serenity; another, utterly woe-begone, is apparently suffering from an acute attack of "*mal d'air*."

The evident crudities of the scheme render it, of course, quite impracticable, especially the fatal error of expecting to secure perfect sphericity in the huge globes, the collapse of which must have been inevitable. But the faults in no wise detract from the general value of the invention as a contribution to physical science, for, according to the "Encyclopædia Britannica," it was the first theory ever advanced that was founded on correct scientific principles. From the days of Daedalus on men of every age and clime had made futile efforts to extend their dominion over the airy wastes; and although many, notably an Augustinian monk and two other Jesuits of the seventeenth century, Francis Mendoza and Caspar Schott, made some little progress, it remained for this now forgotten religious to elaborate the principle that is substantially embodied in the modern airship, as distinguished from the aeroplane or flying-machine.

L. E. B.

President Taft says that Socialism is a national problem. Victor L. Berger, the Milwaukee Socialist, says that the final conflict of Socialism will be with the Catholic Church. Both are right. Socialism contradicts Christianity, which is the foundation of existing society. Christianity has but one real defender, the Catholic Church.

CORRESPONDENCE

Vandalism Voted Down

STOCKHOLM, APRIL 30, 1910.

In the golden book of the Saints, before whom pale the most glorious names of profane history, there shines forth a Scandinavian name, one of the most illustrious, that of St. Bridget. Not only in Sweden is it known but it has been venerated everywhere for the past five hundred years and its splendor has contributed, perhaps more than anything else, to make Sweden known to the rest of the world.

In general history St. Bridget of Sweden figures as one of the most eminent persons in the Middle Ages, fruitful though these were in great characters. In literature her works, and especially her "Revelations," now translated into all European languages, ensure her an important place among the writers of her time. Finally, in Church history she ranks with St. Catherine of Siena, for both were called by Providence, in those days of schism, to raise aloft the standard of union and obedience, to revive in Christendom love of the Church and submission to the successor of St. Peter.

The work begun by St. Bridget was carried on by the order she founded, the Order of St. Saviour, commonly called Brigittines, approved by Urban V in 1370 and by Urban VI in 1378. In the period of its greatest prosperity the order counted about seventy houses in Sweden, Denmark, Norway, Poland, Germany, England, Holland, Italy and Spain. Vadstena in Sweden, the most celebrated of these monasteries, the mother-house, was founded about 1346. Like the other houses of the order, Vadstena comprised a convent of sixty nuns under an abbess and a completely separate monastery of seventeen monks under a confessor-general.

According to their rule the members of the order, besides their spiritual exercises, had to engage in manual labor, in gardening, in translating and copying books, etc. And the fact that the monastery of Vadstena became the chief nursery of culture and civilization in the north of Europe is a sufficient proof that the sons and daughters of St. Bridget worked with zeal and energy.

At Vadstena, as in the other monasteries, the monks and nuns fostered the development of gardening and agriculture. Even in our own day the traditions of the work done and taught by the nuns survive in the bobbin-lace industry peculiar to the women of Vadstena and its neighborhood.

But above all, intellectual and spiritual culture found its chief centre in the monastery of Vadstena. Before the invention of printing it was the indefatigable pens of the monks and nuns that perpetuated valuable books, while the more learned Brothers and Sisters composed original works. The treatises, translations and transcriptions of these religious constitute the most important part of medieval Scandinavian literature, just as the annals composed in this monastery from 1344 to 1545 concerning the most notable contemporary events, annals published under the title of "Diarium Vatstenense," form our principal source of information for the history of the Middle Ages in Sweden.

This nursery of Swedish civilization was suppressed by the Reformation. The monks were scattered far and wide. The nuns, continuing to occupy the building, remained faithful unto death, in spite of the efforts of Lutheran preachers. All the property of the monastery

was confiscated and the buildings were, later on, used as a house of correction and a lunatic asylum. It is under this latter aspect that we now view the venerable remains of what was once one of the most glorious creations of our Middle Age. Evidently such ancient buildings are not precisely hygienic or comfortable. Methods of heating and lighting which sufficed for those who wished to be crucified with Jesus Christ do not answer the exigencies of modern medical authorities. So this year the Swedish Government presented to the Riksdag (Parliament) a request for an allowance of 250,000 crowns (about \$66,600) to equip the old monastery with up-to-date heating and electric-lighting apparatus, pending the construction of a new lunatic asylum. The reason why the estimated cost was so high is that the insertion of pipes and wires would entail the piercing and partial demolition of vaults and walls sometimes almost ten feet thick.

Happily Sweden in our day has experienced an awakening of respect for the monuments of its ancient civilization. Men of learning and renown have studied our medieval culture, and official institutions such as the Academy of History and Letters watch over the protection of our ancient monuments. These institutions and in particular one of their chief representatives, the Royal Antiquary, protested strongly against the Government project, which would seriously damage the old buildings.

The press also intervened. Many of the most influential journals, among others the *Svenska Dagbladet*, showed that if that allowance were voted its only effect would be to prolong for a short time an arrangement already recognized as insufficient, since the construction of a new asylum was imperative. The *Stockholms Dagblad*, conservative and supporter of the present government, said in part: "One of our best informed historians of the Middle Ages has told us that during that period the monks formed almost the sole link between the civilization of Scandinavia and that of southern Europe. The intercourse between our monasteries and those of southern countries was, so to speak, the artery that poured into our country the life of a higher civilization. The literary treasures amassed in our Swedish convents and especially at Vadstena were not mere ornaments. Who-soever peruses the works of our medieval authors cannot help marvelling at the profound research shown in the very numerous quotations.

"Nor is it only the name of St. Bridget that is connected with the monastery of Vadstena; we must also recall that of the wife of King Magnus, Queen Blanche of Namur, who was the donor of the land of Vadstena, that of Queen Philippa, and many other great names. In a country like the United States of North America, where the memories of the past are most lovingly cherished, people would make any sacrifice to protect and maintain in decent repair a convent dating from the fourteenth century, if only they had one. As for us, we should at least be careful not deliberately to destroy what remains to us."

All this agitation bore its fruit. The Government proposal met with strenuous opposition in the chambers. Among its opponents in the Lower House was the Chancellor of the Swedish Universities, Count Frederic Wachtmeister. On the other hand, among the partisans of the Government project was a high dignitary of the Lutheran state Church. But their advocacy failed, and the proposal was rejected by 73 against 42 votes. In the Upper House the debate was still more lively. Notable

amid the opposition speakers were Dr. Thyren, a very famous Professor of Penal Law in the University of Lund, and Dr. Fridtjov Berg, former Minister of Public Instruction and Worship, known as a radical. The latter reminded his hearers that those ancient buildings were our best preserved convent ruins, and closed with these loudly applauded words: "No one has a right to require filial piety from his sons if he himself has none for his fathers. No people can have confidence in its future, if it cares not for its past." The Government proposal was rejected without a formal vote.

This parliamentary decision, which saves an ancient monument from vandalism, was welcomed with satisfaction in all enlightened circles, and drew from one of the most celebrated journalists in Sweden, Mr. G. Stridsberg, an article that appeared in the *Svenska Dagbladet* and is the more remarkable because he is not a Catholic. By way of conclusion a passage therefrom is here quoted: "In Spain, Holland and England the Order of Bridget still subsists. There the vesper bell calls to pious exercises according to the ritual elaborated by the wife of the 'lagman' (seneschal), Ulf Gudmarsson, two centuries before the Reformation. There a Swede can still feel that he is in presence of Bridget! When, in the Swedish Parliament, members show how important it is that Swedes and strangers be not excluded from our most notable monument, it is a bishop of Sweden's State Church who says that Vadstena must be modernized as an asylum instead of being only 'an old house that people visit.' This has been said.

"For us a Vadstena saved is not merely that. For us, it is a witness of that faith which could move mountains. For us, it is a joy to think that the day may dawn when Swedes and strangers, with very different creeds and very diverse ways of viewing life, will be glad to set their feet on Bridget's soil, and to consider with respect, despite the heavy hand of time and men, how many of the teachings of the gospel of charity have become realities within these walls, how much learning, in an epoch of obscurity, has been gathered and garnered with care in the scriptorium of Vadstena."

BARON G. ARMFELT.

The Race Problem in Cuba

CIENFUEGOS, MAY 24, 1910.

A hitherto neglected question in Cuba threatened to develop in the last few weeks into a very perplexing problem. It is, of course, easy to explain the growth in importance of the Race problem. The bureaucratic system has wide influence in the island,—hence the well-known ambition of Cubans to win place in some or other of the official departments controlled by the government. The Liberal party, to-day in power, has been unable to favor all who presented claims and quite a number of discontented hangers-on have been voicing their complaints in consequence. Among these is a certain Evaristo Estenoz, a negro and a man of some education, who gathered about him other dissatisfied politicians of his race to form an independent party of colored men.

In the meetings leading up to the organization of the new party much wild and revolutionary talk was indulged in and rabid threats against the whites were made. Here about Cienfuegos it appeared quite likely that the negroes would take to the field in an armed foray. The Secretary of Justice took prompt measures to meet the situation. He sent an official notice to the Head of the Supreme

Court denouncing the growing activity of the party as criminal. He characterized the movement as an organization of colored men, which though pretending to be associated for merely political aims was conspiring to use unlawful means against the welfare of the white population. The Secretary in closing his communication enumerated a long series of unlawful acts perpetrated by the organizers of the Colored Men's party. The Supreme Tribunal, appreciating the gravity of the situation at once designated a special Judge to take cognizance of the case thus brought to its notice. Many of the chief actors in the movement were thrown into prison, among them Señor Estenoz.

Is it at all certain that the movement portended a new revolution in Cuba? If one may believe the declaration of some of those who were active in its development, the new party had no such purpose in view. In fact these men were quite frank in their condemnation of the subversive speeches of Estenoz and his immediate following. Whatever be the judgment regarding their assurances the condition of things just now is this: the principal heads of the movement are in jail and the disturbances which threatened to renew the anarchy which long destroyed the island's peace have been entirely quelled.

A matter of some consequence may be noted, however. Socialistic ideas once altogether unknown among us in Cuba appear to be filtering in among the workmen. The destruction by fire of an immense sugar factory a short time since is reputed due to the new notions taking possession of the natives. On the whole the recent racial trouble is not a happy sign, even though it be certain that any division on color lines is frowned upon just now by the better class, at least by the more instructed class of negroes in Cuba.

S. B. S.

Notre Dame du Puy

In spite of religious persecutions France remains the theatre of grandiose manifestations of faith which prove the indomitable vitality of true Catholics. Le Puy, chief town of the department of Haute-Loire, possesses a shrine of the Blessed Virgin that was, during many centuries, the most celebrated in France. Lourdes has, in the past fifty years, eclipsed it. As early as the tenth century, according to many historians, the Holy See granted to Notre Dame du Puy a solemn jubilee every time Good Friday, falling on March 25, coincided with the Annunciation, patronal feast of the shrine. The year 1910 brought back this jubilee, and, as in the days of yore, great throngs foregathered at Our Lady's feet.

They came not only from all the parishes of the diocese, but also from many departments, especially from the Cantal, Puy-de-Dôme, Loire, Rhône, Ardèche, La Creuse, Allier. There were more than one hundred thousand pilgrims. Love of the Blessed Virgin inspired, as formerly, acts of heroic self-denial. Bands of peasants made long journeys over the mountains, fasting and on foot. Hundreds of the inhabitants of Langogne walked twenty kilometers (between twelve and thirteen miles) through deep snow. The fervent dwellers in Bouchet-Saint-Nicolas started at half past two on a bitterly cold morning, and after wading through the snow for several hours, reached Le Puy half frozen, but glad to do homage to the Blessed Mother.

Begun on March 25, the Jubilee closed on April 10 with a solemn benediction in the open air by six bishops.

The monumental staircase of the cathedral with its 140 steps, the Rue des Tables which leads up a steep incline to those stone steps, and the neighboring streets were literally packed with fifteen to twenty thousand people. It was a magnificent sight.

The next morning, April 11, on one of the three pinnacles of volcanic rock that made Le Puy one of the most picturesque towns of France was inaugurated a colossal statue of St. Joseph. It corresponds to St. Michael's Chapel, built in the year 1000 on the rock of that name, and to the gigantic statue of Notre Dame de France on Mount Corneille. Standing erect, St. Joseph with his right hand points to heaven, while his left encircles the Infant Jesus resting on a carpenter's workbench. Designed and constructed by a Jesuit lay-brother named Besquet, a prize-winner of Rome and Paris, the statue is fourteen meters seventy centimeters high and five meters sixteen centimeters wide, while the Infant Jesus measures five meters seventy centimeters. With the pedestal, the statue is twenty-two meters twenty centimeters (72 feet 9¾ inches) high.

This statue of St. Joseph is in reinforced cement, while the statue of Notre Dame de France was cast from cannons taken at Sebastopol in the Crimean war. This statue of Our Lady is taller still; seventeen meters in height, it rests on a pedestal of six meters seventy centimeters. We do not think that any other town in the world can, from a religious point of view, boast of two such groups of statuary. CHAREL.

Morals in the New Hong Kong University

SHANGHAI, MAY 1, 1910.

In organizing the new Hong Kong University, it is much to be regretted, from a Catholic standpoint, that the moral teaching imparted to the young men will be entrusted to Protestant missions. If the Catholic Church were represented in Hong Kong by English or American priests, they would insist on a share of the work and would get it. Too much cannot be said to rouse the English-speaking countries to take up mission work in China, especially in the large Open Ports where their nationals are found and desire their ministry, and where the numerous Protestant societies monopolize the field for themselves. What New China wants is a higher standard of life and above all the true religion, but she will not get it through tainted sources. When will the Catholic Church in China establish a Catholic University for the Chinese?

As to the moral welfare of the students, the Governor, in his speech at the laying of the foundation stone, said: "that the training of character and the providing of general ethical instruction, will be placed in the forefront. Safeguards are provided by insisting that the students will reside in the University itself or in hostels, controlled as the externs, by members of the staff. Some of the masters will also reside among the students, visit the play-fields and take part in public sports. By this means, and by the selection of the very best men for the staff, together with the collateral assistance of the Chinese gentry and of various Associations and Missions (Protestant undoubtedly), it is hoped to ensure that the best possible tone and feeling shall exist among the undergraduates, and that the University shall never be open to the reproach that it provides a secular and materialistic education to the neglect of what is infinitely more important, character, integrity and a high standard of life."

Having sketched the work through the various phases of its development, and stated its aim, program, resources and administration, we have now to describe briefly the laying of the foundation stone. This ceremony took place on March 16, and was performed by the Governor of the Colony in the presence of a large and representative gathering of foreigners, including also representatives of the Viceroy of Canton and Nanking, the two most powerful satraps of Southern and Central China, whose rule extends over a population of 110,000,000.

At the opening of the ceremony, the Governor gracefully thanked the contributors and paid a special tribute to the generosity of the Chinese. From the speech then delivered the following extract deserves recording. "We are forging," said he, "a link in a chain which will bind us in friendship and good-will with the Great Empire on whose confines this Colony is situated. We are endeavoring not only to afford the highest educational facilities to the citizens of Hong Kong, but to hold out the hand of fellowship and assist China to educate her sons without exposing them to long exile and the risk of denationalization by sending them to Europe and America. Shall we by so doing create skilled rivals to compete against ourselves? I refuse to believe that men of the British race have come to be afraid of fair and honest competition, or that we are so shortsighted as to think that our own interests may be prejudiced by leading the way in the development which is to take place in China." In the course of further remarks, the Governor added: "Peace has its conquests no less than war, and if this Colony becomes the centre of educational progress in South China, we shall achieve a nobler extension of principles far superior to any territorial expansion."

At the issue of the Governor's speech, the representative of the Viceroy of Nanking said that he had been commissioned to deliver a message of cordial good-will and sincere sympathy in the Colony's great undertaking. "The University," he added, "will be a near-by tree of knowledge from which the leaves of learning may easily be plucked and passed from hand to hand among the people of South China. It will afford the grateful shade of erudition to the young men of China who may not be able to go further afield for it, and it will by its benefits quickly convince the still unconvinced among the Chinese that education is a mighty factor in promoting national greatness, and the only fulcrum that can be used with any chance of success to raise the people as a whole to the plane of enlightened and progressive life, which is the great aim of China's rulers. For these reasons, the University in Hong Kong is appreciated and supported by the thinking section of the Chinese, and the Viceroy joins with that section of their countrymen in wishing lasting prosperity to the great work now started."

These two speeches amply show that Great Britain and China are going hand-in-hand in the new educational move. A feature which appeals specially to China is, as said previously, that many students will find technical education near home, a benefit highly appreciated by a people hitherto little accustomed to travel abroad. National customs will be also better respected. Foreign dress will not be assumed, rice-gruel, chopsticks, fragrant pickled eggs, the rice-fed pig and soy sauce will be abundantly supplied to the undergraduates, and the ornamental pig-tail will be sported in the halls and play-fields of the institution. Doubtless, the University will have a beneficial effect on the political as well as on the commercial relations of the Colony with China.

M. KENNELLY, S.J.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JUNE 11, 1910.

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Tuberculosis and Enlightenment

A speaker at a national conference last month in Washington made certain statements which, in our opinion, merit careful attention. He referred to a crusade carried on in his State during the previous year by the health authorities. An official lecturer, giving magic lantern exhibitions that depicted the horrors of the white plague before farmers' institutes and gatherings of teachers and school children, was turned loose upon the people at their own expense for the purpose of spreading enlightenment concerning the condition of their interiors. "People left these exhibitions greatly depressed," said the speaker. Of course, they did. There are tuberculosis exhibits in New York that we cross the street in order to avoid. But a free exhibit, no matter how grisly it may be, seems to have the fascination of the flame for the moth; for we have observed considerable success on the part of the hideous placards outside the exhibiting booths to attract a wide-eyed crowd of all ages and kinds. But let the speaker we have introduced continue his story: "With many this depression was turned into terror from perusal of the weekly scare bulletins which the State tuberculosis lecturer furnished the newspapers. The result was that many people, predisposed to consumption, readily fell victims to it." And he adds the startling announcement that the dread disease in question increased more than 120 per cent. since the campaign of enlightenment was started.

Making every allowance for exaggeration and overstatement we have no difficulty in accepting the main idea contained in these observations. Self-diagnosis, even on the part of a skilled physician, has always been recognized as the very worst menace to health. No man is a good judge of his own symptoms. The imagination can

play most unexpected tricks. The faithful reading of patent-medicine advertisements can undermine the hardest constitution. It is one of the mysteries of pathology that the most fertile seed of disease is a faint suspicion that the disease may exist.

Are we, therefore, violent reactionaries and scrupulous cultivators of ignorance? We have no wish to be. Let the doctors study germs and bacilli until they learn their very last characteristic. But let the layman keep his hands off. He pays the doctor to engage in the dangerous work, and the doctor approaches his task panoplied in the most elaborate precautions. And sometimes even thus equipped a sensitive physician has been known to succumb to the terrors which beset the imagination in the quest and treatment of disease. The layman need only know a few cautions which could be printed on a visiting card. To introduce him, especially in his youth, to the naked and crude horrors of disease in a hundred repulsive details is a crime that calls for prohibitive legislation.

The Carnegie Foundation

What is the ultimate purpose of the fund for the advancement of education which is beginning to exert influence apparently widely removed from the benevolent aspect it first assumed? Originally it was heralded as a mere grant in aid of teachers who had outgrown their usefulness in the educational field and who were through its beneficence to be pensioned, so that in honorable comfort they might make way for younger and more capable men. Is this praiseworthy benevolence all its purposes, or has it anything to do with a proposition that has before cropped out in school politics? Is there underlying its open aims a secret attempt under the pretense of educational unification to create a trust whose powers shall be absolute and universal in directing all the schools of the country, both public and private? The Springfield (Mass.) *Republican* notes in a recent issue that a certain high school teacher in the East asked a college president whether his three-year training course would cover college admission requirements. The president replied he would have to consult the Carnegie Foundation before giving definite answer. Whereupon the *Republican* remarks: "A curious situation is it not? If such powers were assumed by the government through a 'Minister of Culture' there would be a great outcry over the usurpation of authority. But great is the power of the purse! A Foundation invested with power to inflict what amounts to a heavy pecuniary fine, may exert autocratic powers in fields which neither state legislatures nor Congress would venture to invade. Such incidents, not important in themselves, give a striking lesson as to the dangers that may arise from great philanthropic foundations in perpetuity." Meantime, in direct opposition to a fundamental element in the Carnegie plan, general assemblies of Church bodies throughout the country con-

tinue to condemn in no uncertain tone large universities as having vicious surroundings and Godless teachings, whilst they commend the smaller colleges as giving more Christian training.

Slandering Latin America

Signs multiply that the habit of slandering Latin America in print is no longer comfortable or profitable. It is hardly necessary to refer again to the malodorous details of the recent Speer incident. In this connection, however, it will be somewhat of a surprise to find the staff of the New York *Evening Post* offending. That paper is usually fair to Catholics, but, as the following letter from one of our Chicago subscribers indicates, its weekly literary annex, *The Nation*, has not exercised even ordinary careful editorial supervision:

JUNE 1, 1910.

To the Editor of AMERICA:

In your issue of May 28th you call attention to an omission of *The Nation* in its comment on "honesty and efficiency of the German cities," in failing to mention Vienna, a Catholic city, splendidly governed, and the comment brought to my mind a note which appeared in the same publication of April 21st in a review of several recent books on Mexico. It said of one of the books: "It is not so delightful as Charles Macomb Flandrau's 'Viva Mexico,' the best appreciation of Mexican character that has appeared in English." The writer of the article must have given the book only a casual review, for otherwise he could not have made such a mistake as he did in his statement.

An author who undertakes to write something of interest or value about a Catholic people would hardly begin in this way: "In 1519 Spain and the Roman Catholic Church affixed themselves to Mexico's throat, and were with extreme difficulty detached from it only after three hundred years." (Page 59). This is only one of many examples that might be given to show the spirit in which the writer approached his subject.

The book may have been written to amuse, although it seems to have been taken seriously by the reviewer, and there is, perhaps, not much to be said to one who finds material for his fun and ridicule in grossly misrepresenting religious practices and places of worship, and in holding up for laughter a simple, friendly people, many of whose habits could be studied to advantage and adopted by travelers of the stamp of the writer of the poorest book about Mexico and her people that I have read.

It is surprising to me that a publishing house of standing (D. Appleton & Co.) should have printed a book that is such an insult to Catholics generally.

If there had been any desire to be truthful in the mind of the writer, and to understand the character of the people and the position of the Catholic Church to-day in Mexico, he would have been fortunate if he had met Mr. Guernsey (a non-Catholic), editor of the *Mexican Herald*, who has lived in the country many years. It has given me much pleasure to read his letters from Mexico to the Boston *Pilot*, extending over several years. Mr. Guernsey's letters contain the ideas of a thoughtful man who sees things as they are, above and below the surface, not as Flandrau and many people from the United States see them, because they visit the country

full of prejudices, and will not open their eyes and minds to see fairly one of the most attractive countries in the world in climate, customs, architecture and scenery; a country of striking contrasts and one to awaken our broadest sympathies if there is anything like a human heart left in us; a country that is showing great development along normal lines and a people who have a great many things to recommend them.

It was my good fortune to visit many of the cities and towns of Mexico five years ago, and my experience during those pleasant days will always be among the happiest memories of my life. I went with a great deal of curiosity, because of the many strange tales I had heard of the people and their ways, and I came away satisfied that most of them were false, and that we should be more fortunate if we had less of our boasted material prosperity and more of their simplicity and faith. My own experience leaves me with little patience for the past and present misrepresentation of our neighbor and the patronizing attitude of some people who have money enough to enable them to visit Mexico, but not enough education or refinement to appreciate her.

Yours very truly,

THOMAS F. DELANEY.

4719 Kenwood Ave., Chicago, Ill.

We trust our Chicago subscriber sent this, or a similar protest, to the editor of *The Nation*, and got all his friends to do likewise. This is the only practical way to bring offending editors to a realizing sense of their transgressions.

A Lesson Out of the Past

It is more than a hundred and fifty years since an unwise policy brutally destroyed the flourishing Jesuit Reductions of Paraguay. The fame of their peaceful founding as well as of their civilizing influence upon the savages has in our day impelled the rulers of Argentina to imitate the system. In 1900 the government of that country made over to the Franciscans 200,000 acres of uncultivated land, on condition that they settle upon it 250 Indian families and educate them in Christian and civilized ways. Each family was to receive from the beginning 250 acres in full right of ownership and the remainder of the grant was to be divided among the colonists after they had been trained into habits of civilized life. To defray the initial expenses of the project the Argentinian Government voted an allowance of \$20,000. Opening with ten families the Reduction now numbers one hundred and fifty-six families within its limits. White laborers and traders are rigidly excluded and the sale of alcoholic liquors is forbidden. Until they shall have mastered the elementary notions of land-tillage and of barter and sale of products the Indians are employed by the missionaries and carefully instructed by them. In 1909 one hundred and twenty-eight families are reported settled on their own farms and tilling their own lands with satisfactory results. Agricultural implements are furnished by the Mission. The Mission, as a

rule, buys the grain that is harvested, maintains a little steamer on the river to keep up communication with the near-by city, superintends the building of commodious roads and bridges and provides workshops and mills driven by steam. The skilled labor required in all these enterprises is drawn exclusively from the Indian community. In two schools the children receive a good elementary education, the girls being specially trained in domestic branches and housekeeping. During the rainy season there is a night school for the adults. Religious instruction is imparted every day to the men, women and children in separate classes. Beyond this no special influence is used to win over the adults who are still pagans, but all the children are baptized and brought up Christians, and there is every reason to hope that the entire Reduction will speedily be Christianized. This interesting experiment may well be termed a lesson out of the past. Situated near Formosa, a city on the Paraguay River in northern Argentina, the San Francisco del Laishi Reduction is a proof that one modern state at least has fullest confidence in the civilizing powers of the old Church. And the gratifying results that have already followed the experiment offer evidence that the religious orders have not lost their importance or usefulness in our day.

A Glorious Testimony

A Royal Commission is considering in England the advisability of granting the County Courts jurisdiction in divorce cases. His Honor, Arthur O'Connor, Judge of the Durham County Court, was examined and answered as follows:

THE CHAIRMAN. What is your view in regard to the proposal for jurisdiction in some local form?

JUDGE O'CONNOR. I do not believe there is such a thing as divorce. I am a Catholic.

To Judge Tindal Atkinson Judge O'Connor replied: "If an Act of Parliament was passed conferring on me jurisdiction to declare dissolved a marriage once validly contracted, I should regard it as I would an Act purporting to repeal the ten commandments.

JUDGE ATKINSON. You do not recognize the right of all classes to get the benefit of the Act of 1857?

JUDGE O'CONNOR. I do not recognize either the right of anybody to get divorce or of any Parliament to enable a tribunal to decree it.

THE CHAIRMAN. I should like to know the foundation of your view of the indissolubility of marriage.

JUDGE O'CONNOR. The foundation of my view is, that marriage was instituted from the beginning to be indissoluble—before man fell.

THE CHAIRMAN. Whence do you derive that view?

JUDGE O'CONNOR. That is like asking me where I learned my A. B. C.

THE CHAIRMAN. It is important for us to know a layman's view as to whence that idea is derived.

JUDGE O'CONNOR. I should prefer to leave the theological point to a theologian. The view rests on the primary institution of matrimony in the Garden of Eden.

A testimony, glorious in Judge O'Connor, enlightening to the Commission,—for the Anglican Archbishop of York, who persists in sitting on the Commission, was it a reproach or merely a piece of sound instruction?

Orange Credulity

At the annual meeting of the Grand Orange Lodge of British North America, Dr. T. S. Sproule, the Grand Master, spoke of the proposal to modify the Declaration against Transubstantiation, in the following terms:

"Until the Pope cancels the oaths taken by the Jesuits, he has no right to ask for a change in the oath of the sovereign of Great Britain. The Jesuit bishops are made to swear that they believe the Pope has the right to depose kings and governments."

It is disheartening to hear of a man, presumably sensible and well informed, talking nonsense in contempt of facts, logic, repeated categorical denials of the supposed oath, and the official exposition of the oath bishops really take. Nevertheless the Grand Orange Lodge of British North America, found Dr. Sproule worthy of its confidence. He was reelected Grand Master. Orangemen have very decided opinions on the credulity of Catholics who will not think for themselves, but accept blindly the words of their priests. If this be true, Catholics are blameworthy. Blind credulity is a vice. But who would have thought of finding it in an Orange Grand Lodge?

We are informed on excellent authority that the author of "Letters to Pope Pius X," renounced his faith and his priesthood some time ago.

"On Friday I went to a moving picture show and saw in one of the pictures how a man broke into a store and robbed it and then got away from the police. It looked easy and I thought I would try it myself." Such is the naïve explanation given to the police by a lad, thirteen years of age, when arrested a day or two since in New York after doing, as his captors affirmed "a job that would have been a credit to a veteran cracksman." Prevention is better than a cure and we suggest, in view of incidents like this which are not at all uncommon, that the gentlemen who form the Moral Education Board in Baltimore take up the question of the suppression of moving picture shows which lure school children into evil association and criminal conduct by the slides they carry. Were the Board members to use the funds at their disposal thus to safeguard the little ones of the country, they might help the cause of moral training of children in a measure never attainable by the lantern slide lectures on morals now favored by their organization.

A PATTERN AND A PILGRIMAGE.

There are, in Ireland, two shrines, places of pilgrimage which are without parallel in northern latitudes, and one of which is unique the world over. The twenty-fifth of July is the feast of Saint Finbarr, and it is on this day that the pattern of Gougane Barra takes place. The pilgrimage of Saint Patrick's Purgatory may be made at any time between the beginning of June to the feast of the Assumption, but for it, too, July is the favorite month.

The Shrine of Saint Finbarr is not unlike some such places in foreign countries, but there is nothing to compare with Saint Patrick's Purgatory, which is a pure piece of Medievalism, handed down to us intact, and practically unchanged from the fifth to the twentieth century. On the high road from Glengariffe to Cork, when that splendid bit of mountain scenery, the Pass of Keighmaneigh, has been traversed, there is a rough, narrow roadway leading into the very heart of the mountains. Following this for nearly a mile, the traveler comes suddenly to a semi-circular arena of high hills, with no wider path on their bare sides than a goat track here and there, and at their feet nestles a tiny lake with a single islet dotting its still waters.

The scene is grand and wonderfully wild; not a tree is in sight excepting those that grow around the shrine of Saint Finbarr, not a building except the tiny chapel on the island. A stone causeway connects this with the mainland and before crossing over the pilgrim visits the holy well that supplied the hermit with water, and that is said to be the source of the river Lee, on which the City of Cork is built, and the mouth of which forms the Harbor of Queenstown.

It was along this river that Saint Finbarr traveled when he was called from his solitude to be the first Bishop of Cork, but before leaving Gougane Barra, he erected a church and a monastery on the island for the disciples who had gathered round him there. Of the church, a circular piece of wall is still standing, and in it are eight recesses that are called the cells or beds of eight saints, who either visited the spot or lived there at some period. The Stations of the Cross have lately been erected there and after visiting the little modern oratory that has been built on the site of the saint's own hermitage, the pilgrims make the round of the stations, repeating five Paters and Aves and one Credo at each of the cells and the same at the foot of the stone cross that stands in the middle of the circle.

Hundreds of people perform these devotions at Gougane Barra and it is most edifying to see the numbers of men and women who kneel and pray at this ancient shrine, not alone on the patron day, but on every summer Sunday afternoon, such as was the day on which we knelt amongst them and prayed for faith like theirs. The brilliant sunshine, the gay holiday attire, the mountains parched under the almost tropical rays of a late July sun made Gougane Barra appear to us almost like a southern shrine of France or Italy.

Very different was the June day on which we visited Saint Patrick's Purgatory. Here, too, are mountains but none of great height. A lake larger a dozen times than that of Saint Finbarr and an island, too, but over them all were scuds of driving rain that made the six-mile drive from Pettigo a truly penitential exercise.

Saint Patrick's Purgatory has been recognized and indulged by many of the Popes, and many millions of pilgrims have availed themselves of these graces, for it is now fifteen hundred years since the devotion was started, and that by Saint Patrick himself. To this little lonely island the apostle retired for solitary prayer and tradition relates that he was here shown a vision of Purgatory which so awed

him that he begged his disciples to redouble their prayers and penances in this world, so as to atone for sin and escape such punishments as he had seen foreshadowed. The Christians of the fifth century and their descendants for hundreds of years came in great numbers to carry out Saint Patrick's injunctions on the very spot where the vision had been shown to him.

For six, and sometimes for nine days they remained on the island, eating nothing but oatcake, moistened with water from the lake, and this but once a day. The daylight hours they spent in prayer, barefooted and bareheaded, and the nights were passed in vigil in the cave where the saint himself had knelt. The passing of centuries has changed nothing of this routine, except that the time of penance has been shortened to three days' prayer and one night's vigil in the chapel, for the cave was pronounced unsafe and was filled in during the last century.

There are two churches on the island, Saint Patrick's, where Mass is said at five each morning and where the Blessed Sacrament is kept, and Saint Mary's, which is the chapel where confessions are heard. Here from the first of June to the fifteenth of August two or three thousand people kneel on the bare mud floor and wait their turn at the confessional, and in Saint Patrick's this same number, more than half of whom are men, receive Holy Communion on the last day of their stay.

For three days they have been praying, bareheaded and barefooted, walking from one cross that stands on the rocky ground to another, reciting at each one fifteen Paters and Aves and three Credos. There are six of these crosses each named after some saint who has performed the pilgrimage, and besides the prayers said kneeling before these, the Rosary is recited walking round the church and prayers are said at the foot of the altar for the Pope's intention. Many find walking barefoot on the rough, stony ground their greatest penance, others dread the long night hours spent in vigil in the church, but to us the fast was the hardest to endure, and the morning hours were very long until, at one o'clock, the single meal of the day was served, consisting solely of oatmeal mixed with water and baked in sheets in the hot embers of the cottages around.

A hospice on the same plan as that at Paray-le-Monial has now been erected, for the cottages were not able to accommodate all those who wished to perform the pilgrimage. When we were there only about fifty others were on the island, but the day we left a band of a hundred and forty were expected to arrive. Since 1860 an exact record of the number of pilgrims has been kept and they have been found to vary between 2,000 and 3,000 annually, and in the last few years, many names inscribed on the register are followed by addresses in the United States, for those who return to visit their friends in the north of Ireland like to go again to such a centre of faith, and to take part in the devotions that are a relic of medievalism, a link with the early days of fervent Christianity, such as, travel where they may, they will find in no other place.

In olden days there were monks upon the island and upon another larger one that lies in the same lake, but nowadays the pilgrimage is attended by secular priests belonging to the Diocese of Clogher, the Bishop appointing a Prior and as many assistants as required. Masses begin at five o'clock and are said every half hour according to the number of priests on the island, and during the day public prayers are said three times, and two sermons or instructions are preached. There is a wonderful feeling of remoteness on this island, of nearness to another existence that is felt nowhere else in the same degree. The pilgrims are so absolutely engrossed in their devotions for the three days of their stay

that the world is just this little island, their own souls, and God.

The pattern of Gougane Barra has come to be a holiday for the body, although many good prayers are said at the station itself, but the pilgrimage of Saint Patrick's Purgatory is, if one may so call it, a holiday for the soul. In spite of the penances these three days come to most of the pilgrims as a rest, to some it is the turning point which is needed to break off bad habits and to begin with new ones that are good, and looking at the peaceful faces not of the women alone, but perhaps even more of the men, one realizes that they have gained fresh strength to struggle on and upwards through the trials and temptations of the coming year.

A. DEASE.

LITERATURE

History of the Catholic Church in the Nineteenth Century (1789-1908). By REV. JAMES MACCAFFREY, Lic-Theol., Ph.D., Professor of Ecclesiastical History, St. Patrick's College, Maynooth. 2 Vols. Dublin: Gill & Son, Ltd. Price 12s. 6d. **The Canonisation of Saints.** By REV. THOMAS F. MACKEN. Dublin: Gill & Son, Ltd. Price 5s. **The Ulster Land War of 1770.** By FRANCIS JOSEPH BIGGER, M.R.I.A. Dublin: Sealy, Byers and Walker. Price 3s 6d.

English-speaking students all over the world will be indebted to Rev. Dr. MacCaffrey for his admirable "History of the Catholic Church in the Nineteenth Century." Its success has been instantaneous, so much so that a second edition was at once called for. In his two volumes Dr. MacCaffrey has presented a critical and orderly conspectus of the leading events not alone in European countries, but also in America and Australia during the last century. Even to compile the documents necessary for such a work must spell unwearied industry, but to marshal the facts and to give in limpid English a scholarly narrative of the multitudinous events that fall within the period is an achievement on which the learned Professor of Ecclesiastical History in Maynooth College is to be genuinely congratulated. Naturally, American readers will be most interested in the chapters dealing with the development of the Catholic Church in America, as also with the concluding chapters on Socialism and the Catholic Labor Movement. There is a full index, a boon which will be much appreciated. The work can be had through Herder, of St. Louis, Mo.

Canon Macken, Administrator of Tuam, has given a long-looked-for book, namely, a popular work in the English language on the "Canonization of Saints." It is an able theological treatise in which the whole subject of beatification and canonization is lucidly set forth, according to the most recent sources. Not infrequently do we find educated lay Catholics who are quite unacquainted with the steps taken in connection with the "making of a saint," and therefore the need of the present work is obvious. In a prefatory letter, Cardinal Logue, Archbishop of Armagh, aptly styles Canon Macken's book "very learned, accurate and interesting," and with such commendation the work is certain of a large audience.

Mr. F. J. Bigger, M.R.I.A., is well known as the editor of the *Ulster Journal of Archeology*, and he is perhaps one of the ablest living authorities on aught concerning the province of Ulster. The history of the movement known as the "Hearts of Steel" has never been told in adequate fashion, but that desideratum is now supplied. Mr. Bigger has spared no pains in piecing together ancient records and extracts from old documents so as to make his narrative authentic, and he has welded his material in a delightfully written, though forceful, narrative. The book makes a special appeal to American readers, because it tells of the Ulster exodus to the United States, commencing with the year 1727, and of the deeds of valor to the credit of Ulstermen in the

War of the Revolution. We read: "When Washington's army was starving at Valley Forge, McClenaghan subscribed £10,000; Sharp Delaney, from Monaghan, put up £5,000; John Murray, of Belfast, added £6,000; John Donaldson, of Dungannon, gave £2,000, as did James Caldwell; George Campbell, of Stewartstown, added £2,000, and another Caldwell, Samuel, added £1,000; John Nesbitt subscribed £5,000. Nor does this end the list." Again we read: "Andrew Jackson, twice President of the United States, was the son of Ulster evicted parents, who had been forced to leave their country, sailing away in the great exodus of the year 1765 from Belfast Lough." Mr. Bigger's book is one of exceptional interest, based as it is on first-hand materials, and it is bound to command a reading public abroad as well as at home.

W. H. GRATTAN FLOOD.

Under the Maltese Cross: Antietam to Appomattox. Campaigns of the 155th Regiment, Pennsylvania Volunteers, narrated by RANK AND FILE. (7x10 in.; 817-xiii pp.) Pittsburg, Pa.: The 155th Regimental Association.

Their ranks are sadly thinning as the years roll by. "Fall in" must be followed by "Close up" as the aged and enfeebled survivors of Father Abraham's boys in blue set out on their Decoration Day march. This annual commemoration is not what it once was. The second generation since the call to battle sounded has reached man's estate. What do they know of fond ties severed, of young lives sacrificed in blood and agony, of all that is summed up in the one word, war? Youthful, thoughtless, they see in this yearly memorial observance only a day of sport and revelry. To the veteran it means fond remembrances of heroes who are no more.

That the bowed survivors may recall and that patriotic youth may learn at how great a cost the Union was preserved, one chapter in the mighty struggle is set before them in "The Campaigns of the 155th Pennsylvania Regiment." Day by day its course is traced with grateful tenderness for those who blithely marched forth and bravely fell in the cause to which they had given their lives. Recollections by those whom the fortune of battle favored make up a goodly portion of the book. War-time photographs and latter-day groups at happy reunions are scattered with a prodigal hand throughout the volume; but to us the picture that appeals most strongly is that of William Montgomery, a mere child of fifteen, yet very soldierlike in his bright zouave uniform, who fell at Appomattox when the flag of truce was already advancing.

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The Right Honourable Cecil John Rhodes, by Sir THOMAS E. FULLER, K.C.M.G. Longmans, Green & Co., London, New York, etc.

This monograph confines itself to Cecil Rhodes' public life in South Africa, or, we might say, to the psychological aspect of his imperialism and the building up of Rhodesia. Though devoted to the memory of this famous man, the author is not blind to his many shortcomings. He gives us, therefore, a very fair idea of his character; and from this point of view the work is valuable. One would have been glad, nevertheless, to have had more of a record of his political life. The account of the plan Rhodes had of a South African University, whither English and Dutch would resort from all parts of South Africa to return to their homes indoctrinated with the imperial mission of the English-speaking people and bound together by the love of their common *alma mater*, is peculiarly interesting, since, though it was never realized, it was the foundation of the Rhodes scholarships established in Oxford for the same purpose and apparently doomed to fail in procuring it. Another useful lesson to be drawn from this book is that one who does not seek first the Kingdom of God and His justice dies after having frittered away his life. The author does not intend to inculcate this lesson, but it is there all the same.

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Philo-Judaeus of Alexandria. By NORMAN BENTWICH. Philadelphia: The Jewish Publication Society of America.

Philo, the chief light of Hellenistic Judaism, by a strange fate was rejected and forgotten by his own people, while he was taken up by the Christians and almost adopted as one of their own. This difference of attitude towards him on the part of Jews and Christians is easily explained. Philo was alien in spirit to the narrow rabbinical Judaism which became universal among the Jews in the second century after Christ, and hence was suspected as unorthodox and put under the ban. On the other hand, his philosophy and exegetical method appealed to the early Fathers, especially those of the Alexandrian school, and even much of his religious teaching was more in sympathy with Christian than with later Jewish thought. In modern times, however, Jewish sentiment towards this illustrious coreligionist has undergone considerable change. In the volume before us Mr. Norman Bentwich has undertaken to make him better known among his own people, and to remove any prejudice that might still exist against him by showing that, after all, he was a true Jew. Though the work is written for Jews, and, as the author frankly tells us, from a Jewish standpoint, by reason of its subject it is likely to attract also some Gentile readers. The chapters that will be of more immediate interest to these latter are those on "The Life and Times of Philo," "Philo's Works and Method," "Philo's Theology," and "Philo as a Philosopher." The two last named chapters, which treat of the topics the most important in the eyes of a scholar, will prove disappointing, and will furnish little enlightenment to the reader who has the patience to peruse them. This, no doubt, is to some extent due to the difficulty of the subject. Philo never gathered his ideas into an ordered system; they are scattered over a number of works. He followed no one system of philosophy exclusively, and habitually expressed himself in highly figurative language. Hence it is not always easy to grasp his true meaning. But after due allowance has been made, a good part of the want of lucidity must be attributed to the author's somewhat wandering thought, and a diction that at times calls for an interpreter. As we read our mind is haunted by Boileau's dictum, "*Ce qui se conçoit bien s'énonce clairement.*" Judged by his book, Mr. Bentwich is neither a clear nor a close thinker.

In spite of obscurities, it is apparent that the author, who is an admirer of Spinoza, intends to represent Philo as an idealistic pantheist. It is true he repeatedly makes use of expressions which seem to imply that Philo held the real distinction between God and the universe; but these are meaningless when viewed in the light of other statements. Thus he tells us (p. 176) that Philo impugns the (pantheistic) Stoic view of the universe "because it confuses the Creator with His creation," and Aristotle's theory of eternal matter "because it denies the creative power of God," and yet in the same paragraph he attributes to him a view, which, if words have any meaning, is plainly pantheistic. If any doubt were left that the author means to present Philo as another Spinoza, it would be settled by what he says on pp. 238-39, where he compares the two. We need hardly say that Mr. Bentwich does not give us Philo's views, but his own.

It is hardly possible to speak of Philo's influence, as our author does in the concluding chapter, without touching his influence on the early Christian Fathers. What he says on the subject is much exaggerated, and betrays little knowledge with great dislike of Christianity. Christian dogmas are the result of a perversion of Philo's teaching (pp. 218, 248 seq.). Christianity is a system of dogmas without any relation to conduct (pp. 250-251). It rejects monotheism by its dogma of the Trinity; this latter "not only meant a departure from Judaism, it meant a departure from philosophy. The supreme unity of the pure reason was sacrificed no less than the unity of the soaring religious imagination," whatever this may mean. "The one transcendental God became again . . . an inscrutable impersonal power, who was un-

known to man and ruled over the universe by His begotten son, the Logos" (pp. 252-53). Hence Christianity is not only inferior to Judaism, but to the higher form of Greek paganism. "Nor should it be forgotten that the Christian theology and the Christian conception of religion are a falling away also from the highest Hellenic ideas; for to Plato as well God was a purely spiritual unity, and religion a system of morality based upon a law of conduct and touched with emotion. . . . Christianity was a descent to a commoner Hellenism—or one should rather call it a commoner syncretism" (p. 254). And more of the same sort. But enough. What has been said is sufficient to show that the book is not one that commends itself to a Christian. But even conservative Jews have reason to distrust it; for the monotheism which it advocates is not the traditional monotheism of Israel, but monism or pantheism. In conclusion we may remark that if Mr. Bentwich's explanation of the name Philo, "the beloved one," is a sample of his knowledge of Greek, this is exceedingly limited. A strange deficiency in one who attempts to explain the teaching of an author who wrote in Greek.

F. BECHTEL, S.J.

Missa pro Defunctis, according to Vatican edition, transcribed into modern notation, with accompaniment. By EDUARDO MARZO. Boston: Oliver Ditson Co.

As excellent arrangements of the official requiem service are already at hand, the present issue cannot be said to fill a long-felt want; yet as, besides the Mass, it contains in an unusually convenient form everything needed for the services which follow the Mass, it will doubtless find a ready sale. The accompaniments are carefully written, simple and restrained, and, in accordance with sanest usage, leave all needed freedom to the melodic phrase. It is a hopeful sign to find our own choir-masters giving scholarly attention to the interpretation and accompaniment of Plain Chant. Such work as Mr. Marzo's, implying, as it does, a painstaking study of the Chant itself and of its ablest exponents, not only deepens the personal knowledge of the editor, and thus tends to increase the all too-limited number of qualified choir-masters, but exerts a stimulating and far-reaching influence for good in the formation of public taste.

Mass in B Flat. J. G. ZANGL. Op. 90. Boston: Oliver Ditson Co.

A serviceable little Mass, simply and correctly written, easy to sing. It contains no surprises, the parts move in ancient grooves; there is not a trace of distinctively modern harmony in it, not a progression that was not current coin in the days of Mozart and Haydn. It is an eminently respectable little Mass: reminiscent and obvious in every phrase, yet from that very fact tranquilizing and devotional. It will be effective as a festal Mass for little choirs, and as a rainy day Mass for large ones. We heartily commend it as unpretentious, correct, singable and soothing.

Mass in A. JOSEF RHEINBERGER. Op. 126. Boston: Oliver Ditson Co.

The Kyrie of this Mass is charmingly written in a smoothly flowing style, with rich and skilfully employed harmonies. It is decidedly the most attractive number in the Mass. The Gloria and Credo move with a forceful swing which can scarcely fail to prove effective. The Sanctus is a rather harsh bit of writing. Neither Benedictus nor Agnus Dei is pleasing in theme; the development, however, is musicianly, and with tasteful interpretation the numbers will not be noticeably unattractive. The Mass is of medium difficulty, and, in the present dearth of attractive permissible Masses, may be safely added to choir repertoires. All of these Masses have received the approval of the Music Commission of the Archdiocese of Boston.

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Blessed Joan of Arc. By E. A. FORD. New York: Christian Press Association Publishing Company. \$1.00 net.

The reopening of the cause of canonization of Blessed Jeanne d'Arc gives timeliness to this new story of her life. It is a handsome book of 314 pages, with numerous illustrations, well selected and artistically executed. Though the subtitle calls it the "complete story of her wonderful life, her tragic death, her rehabilitation, her beatification," the preface says it is not much more than an outline, and this better defines its scope, except in regard to the trial, which occupies half the book. The religious and patriotic character of the Maid is well brought out, but in certain conjectural developments and dramatic effects the writer seems too much under the influence of Mark Twain's "Personal Recollections," which, being presumptively fictional, permitted unhistorical adornments. The story of the alleged recantation is not clear. The writer makes Blessed Jeanne recant the apparitions and revelations in a set form of words. There is no such form extant, the six lines that she agreed to sign having been immediately burned, and a study of Canon Dunand's works would have convinced the author that the burned document was not a recantation. We would also take exception to "Joan." It was the name given her by her enemies; it has since fallen out of English usage; Andrew Lang, Miss Anthony, and most of her recent biographers call her "Jeanne," and she has made it sufficiently distinctive to be allowed to retain it. But in spite of occasional shortcomings, this is the best life of the Maid from the Catholic view-point that we have seen in English, and we trust that a demand for a second edition will enable the author to perfect it. M. K.

Psychology of Politics and History, by REV. J. A. DEWE, M.A., etc. New York: London, Bombay and Calcutta: Longmans, Green & Co.

We are anxious to speak well of the books of Catholic authors, especially when they treat of science, because we sympathize with both the author and the publisher. The former ought to be encouraged if possible; the latter, if he be not a Catholic, takes a risk rather blindly. The first thing he must learn is that the formula *nihil obstat* in the permission to print, is of purely negative value. It means only that the book is free from errors against faith or morals, and is no positive testimony to its worth. The work we have to notice is, we are sorry to say, an unsatisfactory one. The author promises much but gives little, and this little incomplete in itself. His

views on social origins and the relations between religion and society are inadequate, and his generalizations from particular cases are not always justifiable. We should like to add the formula: "We recommend the work as a text-book to Catholic Colleges," but we cannot.

The Purpose of the Papacy, by the RIGHT REVEREND JOHN S. VAUGHAN, Bishop of Sebastopolis. London: Sands & Co.; St. Louis: B. Herder. 45 cents.

This is a brightly-written piece of popular controversy. The first part deals with the Roman Pontiff as the centre of unity, his infallibility and authority. The second part discusses the Anglican theory of continuity by way of contrast between the actual facts of the Church in England before the Reformation and of the Established Church after that event. It is exceedingly useful to help Episcopalians looking for the truth.

Our Faith is a Reasonable Faith. Translated from the German of E. HUCH, by M. BACHUR. Techny, Ill.: Society of the Divine Word. 50 cents.

Good reading for the people is absolutely necessary; and in these days our people, hearing every day attacks upon their Faith, should be provided with means, suited to their capacity, to overcome such. This book, as the introduction tells us, is for ordinary people. Any criticism, therefore, that it does not touch the very latest developments of the attack, may be met with the answer that the popular attackers are themselves hardly acquainted with them. Thus, though Evolution is not the Monkey-Theory, it is commonly presented to the popular mind under this name. Of course things are met here and there in this book which it would have been safer to omit, assertions that should have been qualified, but on the whole it seems to us useful for those for whom it has been written, and as such we recommend it.

BOOKS RECEIVED

Simon the Jester. By William J. Locke. Profusely illustrated by James Montgomery Flagg. New York: The John Lane Co. Net \$1.50.

Père Jean and Other Stories. By Aileen Hingston. London: Burns & Oates. New York: Benziger Bros. Net 70 cents.

Service Abroad. Lectures delivered in the Divinity School of the University of Cambridge. By the Rt. Rev. H. H. Montgomery. New York: Longmans, Green & Co. Net 40 cents.

Essays in Pentateuchal Criticism. By Harold M. Wiener, M.A., LL.B. Oberlin, Ohio: Bibliotheca Sacra Company. Net \$1.50.

Spanish Publication.

La Iglesia y El Obrero. Por el P. Ernesto Guittart, S.J. Barcelona, Spain: Gustavo Gili.

Italian Publication.

La Difesa Del Cristianesimo per L'Unione Delle Chiese. By Nicola Franco. Rome, Italy: M. Bretschneider, Via del Tritone 60. Net L.2.50.

LITERARY NOTES

It is too bad that the better sense of the public does not wake up to the harmfulness, not to say the Teutonic gloom, of Ibsen. His vogue would have died out long ago, if indeed it would ever have been born at all, without the artificial nursing of influential coteries. Ibsen was a testy old man with a life-long private grievance. His forbidding character and unsociable temper drove him to solitary playing with his sombre and atrabilious fancies. He acquired much skill in the lonely play, and it was this skill—merely an accident, after all—which kept him out of the madhouse or, at least, shielded him from ridicule. We wish more of our critics were as honest as Mr. Winter. "A tiresome incident of the season," he writes in one of the Harper publications, "is the spasmodic regurgitation of Ibsenism. Several doses of the Ibsen drama have been administered, and a considerable audience has swallowed them. The influence of that pontifical expositor of misery, as exercised through the medium of his 'sociological dramas,' is distinctly pernicious, for the reason, in general terms, that those dramas are, with little exception, morbid, tainted, unhealthful, and distressingly diffuse of dulness, doubt and gloom."

* * *

The announcement of a new novel by Henryk Sienkiewicz is made. Its name is "Whirlpools" and it deals with modern themes. A short time ago a friend sent us an extract from *La Quinzaine*, in which the Polish novelist made some interesting confessions about his literary habits. The most striking of these was that in which he declared his interest in the Latin classics. "I used," he says, "for many years to read the Latin Historians before I fell asleep. I did this as much out of a liking for the history itself, which interested me exceedingly, as for the sake of the Latin which I did not wish to forget. This custom of mine brought me to read not only the prose writers, but the poets, too, with more and more facility, and it stirred in me a constantly increasing love of the ancient world. Among the historians I liked Tacitus best."

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The May number of the *Fordham Monthly* contains a literary curiosity in the reproduction of a Latin poem by Edmund Halley, better known in connection with a certain comet than with gems of poetry. The Latin hexameters appear at the beginning of Newton's "Principia" and are eulogistic of that work. Mr. E. P. Tivnan, S.J., gives a spirited translation of the verses and prefaces them with some brief and interesting observations concerning Halley and Newton.

EDUCATION

An interesting point is being discussed in Philadelphia. The University of Pennsylvania finds itself in need of additional land for expansion. Between its present holdings and the Schuylkill river there lies a strip of land now owned by the city corporation. The University authorities petitioned the Philadelphia City Councils to cede seventy-five acres of this strip to them as a gift and for educational purposes. In consideration of the gift the University pledges itself to grant seventy-five free scholarships. The bill prepared for and actually being discussed by the City Councils provides that the Mayor of the city shall distribute the scholarships awarded in return for this grant of land, either to public, private or sectarian schools. No restriction binds him to consider public schools alone; he will be free to recognize deserving students in any school of Philadelphia.

* * *

It may be that the matter will be settled in Councils shortly, but the situation at the present writing is as noted above. The great interest manifested in the bill as outlined ought to attract more than local attention. Underlying the bitter opposition which it has aroused in Philadelphia because the scholarships are not restricted to the public schools, there is an insistent claim which should not be overlooked by those who for conscience' sake do not choose to avail themselves of the benefits of the public school system. The claim, as will be recognized, adds a new injustice to that already existing in the obligation these latter are under to pay their share of the public instruction tax.

* * *

Probably the best exposition of the claim referred to is that which one reads in an editorial of the *Public Ledger* of June 2. At least the writer is perfectly frank in stating his contention. "The land to be ceded to the University," he says, "is the property of the city and the public schools are the legal agency of the city—as the delegated representative of the State—for training the youth of the community for citizenship. It in no way alters their status in this respect that a certain portion of the community prefers to utilize other than the public schools for the education of their children. The scholarships will be purchased by the cession of the city's property, and however kindly disposed the municipal authorities may be to private and other schools, it would be clearly a diversion of public property to allow scholarships thus treated to be taken away from the pupils of the public schools."

One rarely finds a more candid statement of a "stand and deliver" policy. We offer

you school privileges, so it says; use them if you will; but if conscientious scruples, ordinarily recognized in every other relation in this free land, forbid you to accept them, then you must perforce submit to the penalty that follows your unwillingness. You will bear the burden of a double tax in order to maintain your freedom of choice regarding schools, and you will, moreover, be excluded from a share in these special privileges which in the very nature of the case ought to belong to the whole people.

* * *

The Mayor of the city, whilst avowing an absence of all personal interest in the decision which the Councils may hand down, is equally frank in stating his position, certainly a broader and fairer one than that of the *Ledger*.

"As I regard the matter, these scholarships are for the whole people. In my opinion there are other interests that have as much right as the children in the public schools to share in the distribution of the scholarships. This is a situation which we must face boldly. There are 60,000 boys and girls being educated in the parochial schools by the Catholic churches. The parents of these children pay their taxes and aid in the maintenance of the municipality and its educational system. Why should they be deprived of the benefits that will come to the city through the transfer of this city land?

"We give to sectarian hospitals and other institutions. Why should we not give to sectarian educational institutions? The question does not confine itself to Catholic children, but applies itself as well to the graduates of Girard College, which is practically a municipal institution. Under the present method of distributing scholarships the graduates of Girard College would not participate, no matter how well the boys in that institution fit themselves. There are other institutions, both of a sectarian and non-sectarian character, that are entitled to a share of free scholarships given to the city."

Whatever be the outcome of the controversy, it should be recognized as one of a long series of reasons calculated to bring Catholics to a closer study of the burden they are unfairly asked to carry by the present school-tax laws of the land.

In a London, England, interview generally quoted by the American press, Miss Cleighorn, vice-president of the British National Union of Teachers, gives her views on mixed schools. She sharply arraigns coeducation on educational lines, on moral grounds and physical and professional grounds. On educational lines Miss Cleighorn rightly urges: "Difference of sex demands difference of preparation for different work in a distinctive sphere." On

moral grounds her objections to mixed classes is thus stated: "Girls are self-conscious, fond of idealizing, apt to err, very apt to go wrong through want of a timely word of warning.

"That is what I specially mean when I talk of the moral side. People point to the home, where boys and girls are brought up together. There the girl comes into contact with her own brothers and not other people's." As for the physical side of the question, Miss Cleighorn's judgment is summed up in these words: "Teaching boys and girls together is liable to take away some of the latter's softness and make the former too soft."

The complete control of the State in educational matters is advocated in no uncertain way by the General Association of State School Teachers in Germany. The organization held its annual meeting two weeks ago in Strasburg, and some of the resolutions adopted in its sessions will make conservative thinkers gasp. "School inspection is the sole and exclusive right of the State." "The school is to be freed entirely from the guardianship of the Church." Even parental influence is to be minimized, if not eliminated, if the suggestion of a leading spirit in the body be heeded. As *Germania* reports, this worshipper of State control affirmed parental influence to be "a heterogeneous element in school training, since we all know by whom parents are inspired." A mere reference to a speech delivered by a member of the Reichstag shortly before, in which the "natural and supernatural rights of the Church in educational matters" had been dwelt upon, aroused, *Germania* tells us, a storm of indignation. One would suppose that the wretched experience through which France is passing ought to serve as a salutary object lesson to the school teachers of the Empire. Fortunately a rival organization, made up of the Catholic Teachers of Germany, which met during the same days, is able to cope with the situation.

The Japanese are thinking of giving up their syllabic alphabet, based on Chinese ideographs, for a less complicated system of writing. Several learned men of Tokio have agreed on an alphabet, containing the twenty-four Latin letters, together with forty-seven simple signs and twenty-five diacritical marks. The Japanese sounds not expressed by these letters, signs and marks, will be expressed by thirty-four combinations of characters. So far this is only a private venture, but the founders and directors of the "New Japanese School," a review started for the diffusion of the new alphabet, are actively striving to obtain official approval. Scientific as well as commercial circles in Japan are favorable to this interesting venture.

PULPIT, PRESS AND PLATFORM

THE EUCHARISTIC CONGRESS—LETTER OF
CARDINAL GIBBONS.

His Eminence Cardinal Gibbons has issued the following circular letter on the Eucharistic Congress:

At their annual meeting at the Catholic University of April sixth, the Archbishops of the United States expressed their heartfelt interest in the Eucharistic Congress which is to be held in the City of Montreal during the second week of next September. Realizing also the great importance of this event for Catholicism at large and especially for the Church in America, they requested me, in their name and in my own, to invite the attention of the Hierarchy and laity of our country to the scope of the Congress and to its characteristic features as a public manifestation of our Catholic belief.

It is indeed a matter of rejoicing that the central purpose of this gathering is to offer our homage and thanksgiving to the Author and Finisher of our Faith, our Saviour Jesus Christ. For thereby we proclaim in the hearing of all men that He is the same divine reality for us as He was for those to whom He declared: "Behold I am with you all days even to the consummation of the world." This abiding presence, which each Catholic realizes at the foot of the Altar, is likewise the chief source of our spiritual life, the bond of our unity, the unseen yet unfailing cause of the countless activities whereby religion is spread, through sacrifice and organized effort, to the uttermost ends of the earth.

It is therefore not surprising that each announcement of a Eucharistic Congress should meet with an enthusiastic response, and that this means of honoring our Lord should have spread so quickly from country to country, in the New World as well as in the Old. If the last three decades have been marked by trial and struggle for the Church of God, they have also been singularly fruitful in consolation and encouragement; and it is surely significant that our own age, so noteworthy for scientific advance and material progress, should have witnessed so general an increase in devotion to one of the profoundest mysteries of our holy religion.

The impulse of faith which has hitherto found its center in Europe, directs the great Catholic movement of this year to Canada. The Congress will be held upon ground that is rich in memories of the early days when Christianity and civilization came together to these shores. To the work of the Catholic pioneer, the heroism of the mission-

ary and the sturdy faith of the people who erected the altar wherever they went, the entire continent of America is forever indebted. It is not merely as discoverers and explorers or as the builders of new nations that their names are written in our history; but above all as the heralds of the Kingdom of God and as bearers of the Cross of Christ. It is fitting therefore that we should hold their memory sacred, and there is no worthier tribute we can pay them than that of our loyalty to the Faith for which they lived and for which so many of them died.

This is our common heritage, and we may well be thankful that in Canada and in the United States it has not only been preserved but has increased a hundred-fold. Through it unnumbered blessings have been brought to our homes, our social relations and our public life. Of these benefits each of us in his private thought and his personal experience is conscious and appreciative. But to estimate them at their full value it is needful that we should feel from time to time how thorough is the community of our religious interests and how strong the ties which bind the Catholic people.

I accordingly regard the approaching Congress as a most favorable occasion both of quickening our own zeal for the service of Christ and of giving new evidence of the vitality which the Church unceasingly draws from the Eucharistic Source of all grace. Together with the Archbishops of the United States, I earnestly commend to our clergy and faithful this reunion so Catholic in purpose and so replete with advantage for our spiritual welfare. It is most desirable that we should further its aims by every means in our power and especially by taking part in its proceedings. I am confident that the object of the Congress appeals to every Catholic heart, and I sincerely trust that as a result the Church of our country will be fully represented at Montreal by laity and clergy alike.

Our presence and cooperation will be a source of joy to the Catholics of Canada, to the Hierarchy and in particular to the Most Reverend Archbishop of Montreal who has spared no effort in the arduous task of organizing the Congress. In sympathy with his endeavors and in response to the cordial invitation which he has extended to our people, I would regard it as most gratifying and as truly characteristic of our common Catholicism if the Eucharistic Congress should count among its members the faithful adorers of Jesus Christ in every diocese of our country.

J. CARD. GIBBONS,

Archbishop of Baltimore.

ECCLESIASTICAL ITEMS

Thirty thousand persons were present at the open-air military Mass which was celebrated on the Sunday before Memorial Day in the grounds of the barracks of the U. S. Marine Corps, Brooklyn Borough. Nearly one-half of the attendance were members of uniformed organizations, among them the Gloucester Camp of the United Spanish War Veterans, various camps of the Grand Army of the Republic, the Knights of Columbus, the Sixty-ninth, Forty-seventh and Fourteenth Regiments of the National Guard of New York, and associations connected with the Police and Fire Departments of the city. The Rev. Matthew C. Gleason, U.S.N., Chaplain of the U. S. battleship Connecticut, the flagship of the Atlantic fleet, was the celebrant of the Mass, and his assistants were the Rev. Thomas F. McGronen, Rector of St. Ambrose's Church, Brooklyn, and the Rev. Francis J. Sullivan, of St. Ann's Church, Manhattan. The Very Rev. John R. Chidwick, D.D., President of the Diocesan Seminary at Dunwoodie, preached the sermon.

Right Rev. Dr. O'Dea blessed the foundation of a new diocesan college in Galway, Ireland, May 26. Dr. Clancy, Bishop of Elphin, said that such a college was required to bridge over the period for which Maynooth did not provide, and also as a balancing influence for the future priests against the secular tendencies of the new universities in their courses of arts and sciences. Dr. O'Dea announced that the building of a new cathedral would be commenced in the near future on the site of the government barracks. Many jails have been closed recently in Ireland and turned over by the County Councils to religious purposes. It seems that barracks are beginning to be devoted to similar uses.

Two representatives of the Irish Christian Brothers in Australia, Brothers Joseph Barrett of Brisbane and Bonaventure Duggan of Kalgoorlie, were received in private audience by His Holiness the Pope, May 27. The pontiff expressed his satisfaction at the rapid development of the Brothers' schools and colleges in Australia. On the arrival of Brother Barrett, in 1871, they had only two institutions; they have now forty-five. Brothers Barrett and Duggan are on their way to Ireland to attend the General Chapter of the Christian Brothers in Dublin in July.

On the Feast of Pentecost, May 15, occurred the fiftieth anniversary of the ordination of the Rev. Hugh Gillis, a retired priest of the diocese of Antigonish, Nova Scotia. He was born in South River, N. S.,

December 6, 1836, studied in St. Francis Xavier's College, Antigonish, and was ordained priest in 1860. From 1863 to 1896 he had charge of the parish in Antigonish, where, at the cost of great labor and privations, he collected the funds for the erection of the present cathedral. In 1896 he became Pastor of Port Hawkesbury and remained there until his retirement in 1907. Throughout his long ministry he was known as a great apostle of temperance and an eloquent preacher in both English and Gaelic.

SOCIOLOGY

"The Constitutional Factory" is the title of a notice in *Centralblatt and Social Justice*. Thirty-five years ago, it states, Henry Freese, owner of a large factory near Berlin, Germany, granted a "constitution" to his employees. He instituted a "Parliament," which had to decide all questions regarding working hours, fines, etc. Any member of his working force may appear before it and give expression to his complaints regarding ventilation, heating or lighting, faulty machinery, treatment by the officials. The owner reserves only a few rights to himself. Yet he is more than satisfied with the system, since it brings him into close contact with his men, enables him to redress grievances before they grow into incurable sores, to notice and offset harmful influences from without. Mr. Freese thinks it would be very difficult to say who is more benefited, he or his laborers. There has been no strike in the factory in the past thirty-five years. The pecuniary sacrifices made for the system have not by far been so great as those suffered by other factories during the same time on account of strikes and lockouts, and they have been made for peaceful purposes, not for war measures.

In 1887 there were 483,069 marriages in the United States and 27,919 divorces, the ratio of the latter to the former being 5.8 per cent. In 1897 the marriages were 622,350; the divorces, 44,699, and the ratio had increased 7.2 per cent. In 1906 there were 853,290 marriages and 72,062 divorces, the ratio having grown to 8.4 per cent.

The Supreme Court of Wisconsin has affirmed the validity of legacies for Masses for the souls of the testator and others. One Kavanaugh having thus bequeathed his property, his relatives tried to break the will on the ground that it established a private trust with no one to enforce it. They won their case in the Lower Court, but on appeal the Supreme Court, better informed, on the Catholic doctrine regarding the ends for which the Mass is offered and those who

benefit by it, reversed the decision of the Lower Court, declaring such legacies to be for a public charity.

The International Seamen's Union of America writes to us from Chicago concerning the strike on the Great Lakes. It asserts that the Steel Trust is unable to get a sufficient number of seamen for its fleet, and that in order to retain those it has, it no longer pays wages in coin, but by checks, which are given out after banking hours.

ECONOMICS

In 1889 52,584 farms in the arid States and territories were irrigated; in 1907 the number was 152,000. The expenditure for irrigation in these States during the latter year was \$125,000,000. In 1909 50 million dollars were spent on works which when fully completed will have cost over 100 millions and will reclaim about 3 million acres of land. The cost of irrigation works in 1899 in the arid States was \$8.85 per acre; in 1902, \$9.14 per acre; in 1907, \$12.08 per acre, while the last-named reclamation will cost about \$34 per acre.

At its last general meeting the Cunard Company passed its dividend. Other steamship companies, such as the White Star, the Union-Castle, the Pacific Steam Navigation, the Peninsular and Oriental, have paid dividends as usual. This leads one to doubt whether twenty-six-knot mammoth steamers, notwithstanding the immense subsidy and other aid granted by the British Government, are a paying investment. After all they serve the luxury of but a few; and the few hours by which they shorten the mail service do not seem to be worth the vast expenditure they entail, both as regards the cost of building and the expense of running them. Moreover their vast consumption of the best fuel does not seem far removed from prodigality.

There are some who look upon Paulham's flight from London to Manchester and Curtiss's from Albany to New York, as corresponding to the first railway journey between Manchester and Liverpool, and judge that those assure the practical use of aviation, just as this made the railway practically certain. The two cases are very different. The first trains ran between Manchester and Liverpool under conditions that could be maintained, no matter how heavy the load should become; while as Pierre de Vregille points out in *Etudes*, the contrary is the case with aeroplanes. When a convenient form has been planned, and a motor has been invented suitable to the work, and the cooling of the cylin-

der provided for, and the propeller designed and its speed determined, one finds that to move the machine only twenty per cent. of the energy developed in the cylinders is available; 80 per cent. going to waste. To think of economical applications under these conditions would be like trying to work a special delivery express with a racing stable.

SCIENCE

Dr. L. Zehnder, in the *Physikalische Zeitschrift*, attempts a solution of the problem of the formation and constitution of comets' tails. According to his theory, as the swarm of meteoric matter, which constitutes a comet, nears the sun, the meteorites nearer the sun evolve gases and vapors which circle about the individual meteor or groups of meteorites as so many atmospheres. These atmospheres in turn refract the sun's light, and in proportion to their respective densities bring the rays to the foci at different locations back of them. On the supposition that a meteorite is at one of these foci, it may thus be lit up sufficiently to render it visible, or even heated to such a temperature as to evolve some or all of the latent gases. The masses so heated are in turn encapsuled by another atmosphere which focuses the light of the sun on the remoter meteorites and so the tail is the locus of the successive foci.

Father Algué, S.J., in charge of the Manila observatory, believes that the theory of a solid composition forming the nucleus of comets is now disproved. Exhaustive observations made from 3.30 to 11.30 A. M. on May 19, at the Jesuit observatories in Manila, Baguio and Antipolo, did not reveal any solid matter in the nucleus of Halley's comet. The weather conditions were most favorable for the observations, although there was a thin layer of clouds. The intense sunlight fortunately was shaded by three natural sunspots, which would have facilitated the detection of any solid matter.

Since Mr. Brennan's successful application of the gyroscope as a stabilizer, attempts are being made to apply the same principle to the steadying of aeroplanes in flight. Reynard, a member of the French Academy of Sciences, has designed an automatic device of this type, using a gyrostaf of a comparatively small mass. The gyroscope establishes electrical contact with the frame which carries it thus energizing small motors which operate the steering of the plane, whose function it is to restore the axis to its original position, when the system is tilted. The practicability of this device is yet to be proved.

In the death of Dr. Knut Angström, the Swedish physicist, physics has lost one of the ablest investigators in spectroscopic research, his specialty being the study of absorption phenomena in the infra red spectrum. He devoted much time to phenomena of solar radiation, and his contributions to the literature of this theme are recognized as classical. His pyrheliometer made possible many discoveries regarding solar energy. At the time of his death he occupied a chair in the University of Upsala.

Theodore Lerner, a recognized authority in aeroplaning, declares the proposed Zeppelin-Hergesell Arctic expedition to be a waste of time and money. He points out that the journey from Germany to Cross Bay, the proposed base on Spitzbergen, would take over eight days and would mean a consumption of 10,000 cubic meters of gas, the equivalent of 2,000 gas bottles, and also of 21,600 kilograms of bezine and lubricants. This weight, he says, is far in excess of the carrying capacity of the Zeppelin airship and its consort.

Prof. J. A. Parkhurst, of the Yerkes Observatory, has just published a series of 140 photographic prints of Hagen fields. These charts, which were undertaken at the suggestion of Father Hagen, Director of the Vatican Observatory, are prints on a scale of ten seconds to the millimeter, of all the Atlas fields in which the variable star becomes as faint at minimum as magnitude 13. In size, they are one-half a degree square, and are from negatives taken with the two-foot Yerkes reflector, showing stars to about magnitude 16.

OBITUARY

Mother Frances Alton, a religious of the Sacred Heart, died in San Francisco on May 13. She entered the novitiate at the age of seventeen and devoted the fifty-five years of her religious life to the cause of education. Her name is associated with a splendid record for work in San Francisco, Chicago and St. Louis.

The well-known painter, Henry Lauenstein, long Professor in the Royal Academy of Arts of Düsseldorf, died in that city, May 17, at the age of seventy-four. A convert to the Catholic faith in his boyhood years, Lauenstein devoted practically his whole life to the development of religious art. As pupil in the Düsseldorf Academy, later as instructor, and since 1881 as professor, his reputation was ever a distinguished one in that famous school. In 1897 the chair of ecclesiastical painting, till then

filled by the eminent artist Carl Müller, became Lauenstein's, since which date his work has been almost uniformly along religious and church lines. He will be best remembered by his "St. Cecilia with the Angels," his "Christ on the Cross," his "St. Elizabeth," and his "St. Joseph with the Christ-Child"—paintings copied again and again and made familiar to Catholic devotion by their general spread. Lauenstein was not without fame in other directions as well, his portraits bringing him considerable reputation in a feature of artistic endeavor in which few excel. The *Kölnische Volkszeitung* deplores his death as a loss to Germany of "a distinguished artist and a charming, Christian man."

Mrs. Kevin Izod O'Doherty, better known as "Eva," the pseudonym under which she contributed poems and ballads to the *Dublin Nation*, died in Brisbane, Australia, May 20, in her eightieth year. Born in County Galway, 1831, at sixteen May Eva Kelly was writing for the *Nation*, then edited by the late Sir Charles Gavan Duffy, and was a welcome contributor of national and religious lyrics and essays until its suppression in 1855. She transferred her services to the more advanced *Irish Tribune* when John Mitchell established it, and became engaged to another contributor, Dr. K. I. O'Doherty. O'Doherty was arrested for treason, but was informed that a plea of "guilty" would secure him pardon; the alternative was penal servitude. Unwilling to plead guilty, he left the decision to "Eva," who said: "Make no apology; no matter how long the sentence, I will wait." He was transported as a felon to Australia and at the end of his ten years' term returned to Dublin, where he was married to Eva late in the fifties. They settled later in Brisbane. O'Doherty became a leading member of the Queensland Parliament, and returned to Ireland for a few years as a member of the Irish Party. Eva's interests were never divided; her muse always remained Irish and Catholic only. When Dr. O'Doherty died in 1905 a fund was raised to provide suitably for his illustrious widow, and a new edition of her poems was issued by Seumas MacManus, with a touching preface by Justin McCarthy. "She might be described," he said, "as a living symbol, an illustration in human form of Ireland's noblest characteristics in poetical imagination and in patriotic zeal." She was also an illustration of the ardent faith and stainlessness of Irish Catholic womanhood.

PERSONAL

Miss M. K. Letterman, who has been appointed Mrs. Taft's social secretary at the White House, was educated by the Sisters of Charity at old St. Joseph's, Emmits-

burg. She is a niece of the Right Rev. Mgr. Thomas S. Lee, of St. Matthew's, Washington. Her maternal grandmother was one of the Maryland Carrolls, and she is related to several others of the old Baltimore Catholic families.

A statue of Dr. Samuel Johnson, dedicated to the "Philosopher, Poet, Lexicographer, Moralist," was recently unveiled in London by the Duchess of Argyll before a distinguished gathering. The statue, a full-size figure in bronze on a black granite pedestal, is considered a striking representation of the famous doctor. It is the work of Percy Fitzgerald, the versatile Irish lawyer, journalist, sculptor, novelist and author of over 200 books on a great variety of subjects. He had already wrought a bronze statue of Boswell, Johnson's biographer, and busts of Cardinal Manning, Dickens, Irving and others. Catholics are particularly indebted to Mr. Fitzgerald for his Jewel series, including "Death Jewels," "Eucharistic Jewels," "Jewels of the Mass," and other religious books. Though in his seventy-sixth year, Mr. Fitzgerald is still actively engaged in literary work, chiefly on Catholic subjects.

On hearing of Father McErlane's death the prisoners in the Missouri Penitentiary petitioned the Warden to be allowed to make up a purse to have Masses offered for the repose of his soul. The editor of the *Western Watchman* challenges "all the chronicles of the Church's past to produce an incident of pious gratitude similar to this."

LETTER TO THE EDITOR

To the Editor of AMERICA:

Your Davenport, Iowa, correspondent in the issue of May 28th, strikes a good note. Why should our Catholic people or Catholic organizations purchase books for public libraries, sustained by public taxes? Let me suggest a plan that worked very successfully in this community. Shortly after the appearance of Vol. I of "The Catholic Encyclopedia," we had a petition prepared, directed to the officials of the public library, signed by the members of the local council of the Knights of Columbus and every Catholic tax-payer of the place. This petition was submitted to the proper officers of the library; asking that the Encyclopedia be purchased by them, in the meantime the prospectus having been sent to them. The result was an immediate compliance with our request and the volumes as they are published are placed in the library.

(Rev.) L. W. MULHANE.
Mt. Vernon, Ohio, May 28, 1910.

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CHRONICLE

Traffic Rates Stand.—A conference at the White House, in which President Taft and the managers of the Eastern railroads took part, resulted in an agreement by which no traffic rates in the entire section of the Atlantic Seaboard to Chicago, and north of the Ohio River will be increased until the Interstate Commerce Commission can pass on the reasonableness of any proposed advance. This agreement is similar to the one already made with Western railroads. As a result the shippers throughout the entire country are protected from immediate advances in rates and the railroads are saved from the expense of extensive litigation and the depreciation of their securities had they entered into a judicial conflict with the government. President Taft sent a special message to Congress in which he recommended that the clause in the new railroad bill which gives the Interstate Commerce Commission power to investigate and suspend increased rates filed by the railroads be modified so as to take effect directly upon the signing of the act. It was officially stated that recent advances in passenger rates are not covered by the President's pact with the railroads.

Postal Bank Bill Passed.—Signs of returning harmony in Congress appeared in the adoption by the House of the Postal Savings Bank Bill, every Republican voting for its passage. The Democrats contributed twenty-four votes to the majority, which was 195 to 101. The vote followed a day of debate, the defeat of a Democratic

substitute and a motion to recommit the bill without instructions. The bill as passed by the House creates a board of trustees, consisting of the Postmaster General, the Secretary of the Treasury and the Attorney General, who shall declare what postoffices shall become postal savings banks. Deposits in these banks made by one person shall not exceed \$100 a month, or a total of \$500. An account may be opened with \$1, but stamps of 10 cents each will be issued for those desiring to accumulate money to be deposited. On deposits 2 per cent. interest is to be paid. The money received by the postal savings banks is to be deposited in both National and State banks in the vicinity of the postoffice in which the money is deposited by the people, such banks to pay $2\frac{1}{4}$ per cent. interest. The bill passed by the House differs from the Senate measure chiefly in respect to the nature of the securities that may be given by banks for the deposits of postal savings funds received by them. The bill now goes to a conference committee.

Chamizal Zone Dispute.—Mexico has agreed to submit to arbitration the Chamizal Zone controversy, which arose over the boundary between this country and Mexico at El Paso, Tex. The details of the arbitration agreement will be formulated by Secretary Knox and Señor de la Barra in the near future. A Canadian jurist, whose name has not yet been announced, will, it is said, be the arbitrator. The dispute resulted from the shifting of the Rio Grande, leaving a large zone known as El Chamizal on the American side of the river, which Mexico claimed on the ground that it formerly belonged

to that country. The zone takes in the southern portion of the city of El Paso and contains about five thousand American inhabitants. Its value has been estimated at \$5,000,000.

United States of Colombia.—The National Congress met in special session last month to consider certain amendments to the Constitution which were placed before the body by President González Valencia.—A correspondent writing from Pasto, the capital of the State of Nariño, describes a beautiful ceremony held in that city on last Easter day, when, by vote of the civil authorities, the State was solemnly consecrated to the Sacred Heart of Jesus. In memory of the solemn act it has been decreed to erect a statue to be paid for out of the public funds.

Civil Strife in Nicaragua.—A flood of contradictory reports from the warring factions proves that Estrada has not triumphed and Madriz has not crushed the revolution. Madriz levied a forced loan of \$400,000 on the citizens of Granada, who are disaffected towards his administration, and is trying to ward off a famine by prohibiting the exportation of foodstuffs. His issue of paper money has so depreciated that \$11.60 are worth only one dollar in gold. Ex-President Zelaya is in London, where he is trying to interest capital in an inter-oceanic canal by the Nicaragua route. Estrada has proclaimed the independence of the eastern half of the republic.

Canadian Militia.—General Sir John French, who is now in Canada inspecting the militia, is making a thorough job of it. In the afternoon of June 4 he reviewed a field exercise between the Forty-third regiment and the Governor-General's Foot Guard, just outside of Ottawa, and on June 5 passed in review the church parade of the Ottawa militia garrison. As one of the most successful officers in South Africa, General French has been the recipient of much cordial attention, and, although in appearance much smaller and less commanding a figure than his soldierly companion, General Henderson, he has given advice to militia officers which shows a full grasp of the situation. While prudently withholding his opinion of the actual efficiency and training policy of the Canadian militia until the publication of his report to the War Office, he took care to say on June 3 to the cadets of the Royal Military College at Kingston, Ont.: "How to obtain an adequate supply of officers has long been one of the most difficult problems in all countries, and the question is of greater importance now than it ever was before, owing to the supreme necessity of getting the highest measure of intelligence, knowledge and education among those who in any capacity, high or low, have to lead troops in war as it is carried on to-day. The character and capabilities of the officer are the corner-stone of real military efficiency. A country which, like Canada,

has adopted the principle of giving to a goodly portion of its brain power the opportunity of military training and education has thus provided in the best way for its national defence."—On June 9 he reviewed the local troops at Halifax, Nova Scotia, parading a total of 2,265 officers and men. General French, afterwards addressing the field officers, said he was very much pleased with the number and physique of the men.

Great Britain.—In Parliament, June 8, Mr. Asquith announced a possible agreement between the Government and the Unionists on the question of the reform of the House of Lords. It is hardly likely to lead to a permanent settlement.—Sir Charles Hardinge, Permanent Undersecretary for Foreign Affairs will succeed, it is said, Lord Minto as Viceroy of India.—Sir Francis Seymour Haden, the eminent engraver, is dead. He married a half sister of Whistler, the artist.—The enquiry into the stranding of the Minnehaha on the Scillies ended in attributing it to the default of the master in laying a course too near the Scillies under the circumstances of weather and defect of observations. His certificate was suspended for three months.—Mr. Roosevelt's Romanes Lecture at Oxford was well received. He avoided touching any very raw spots.—The Duke of Norfolk presented to the King a letter from the Pope sympathizing with him on the loss of his father and wishing him a prosperous reign.—The Glasgow, a new cruiser of 4,800 tons and 22,500 H. P., averaged 25.8 knots on an eight-hours' full speed trial.

Ireland.—The long-agitated question of the position of the Gaelic language in the National University of Ireland has been practically settled and in favor of the advocates of Gaelic. The Board of Studies met June 1 to consider the motion of Dr. Douglas Hyde that Irish should be made compulsory at and after the Matriculation Examination of 1913. Several members of the Board who had not been advocates of compulsory Irish considered that the recent action of the Senate in prescribing a knowledge of Irish for graduation logically demanded its requirement from the beginning. Hence Dr. Hyde's motion was carried by 18 votes to 6, and the recommendation of the Board for the approval of compulsory Irish for matriculation will come before the Senate at its next meeting. As the Senate had deferred the matter to the Board of Studies May 5, its approval may be taken for granted. The importance of the decision lies in the fact that (1) most of the County Councils made their financial support of the University and the foundation of scholarships conditional on making Gaelic an essential study; (2) Gaelic will now be taught efficiently in the primary and secondary schools, since its knowledge is a necessary condition to winning University scholarships.—The question of the Coronation Oath is actively discussed. The Orange Lodges have been threatening the *Irish Times* and sev-

eral Irish Unionists M. P.'s, who have taken up a reasonable attitude on the matter.

Australian Elections.—In the general elections of 1906 the Anti-labor vote of New South Wales was 191,000; the Labor vote was 152,000. In the general elections just finished, the former was 210,000, an increase of only 19,000, and the latter was 261,000, an increase of 109,000. The corresponding figures in Victoria were Anti-labor in 1906, 250,000; Labor, 111,000. Anti-labor in 1910, 230,000, a loss of 20,000 votes, and Labor 217,000, a gain of 106,000. In the two colonies combined the Anti-labor vote remained practically unchanged, while the Labor vote increased by 215,000.

India.—The deaths from disease of the white troops averaged during 1909 6.23 per thousand. During the decade of 1893-1903 the average was 17.18 per thousand. The average of yearly cases of enteric fever during that period was 1,476, with 380 deaths. During 1909 there were only 636 cases and 113 deaths. In the former period the death rate from this disease was 25.7 per cent. and in 1909 only 17.6 per cent.—The *Perseus* has taken on the Persian coast 2,500 rifles and 250,000 cartridges bound for Afghanistan.—Loddha Ram, late editor of *Swarajya*, has been sentenced to ten years transportation for sedition. His paper had already been suspended for failing to deposit the guarantee money required by the Press Act.

South Africa.—Judging from the appointments being made by the Botha Cabinet, the Unionists conclude that the hopes of administering the new Dominion otherwise than on strict party lines are doomed to disappointment. The wonder is that such hopes were ever entertained.

Religious Orders in Spain.—Premier Canalejas has issued a royal order to the effect that the present ministry contemplates "a reduction by adequate measures of the excessive number of religious orders and congregations in Spain and their subjection to regulations in conformity with their nature and the prerogatives of the civil power." Commenting on the decree, which is issued in the name of the King, the *Diario de Barcelona* calls it the first mistake of the ministry in the religious question and likens it to a bomb, "of which the terrorists furnish enough." *El Universo* shows that in proportion to its Catholic population Spain has fewer religious than Belgium, France, England, Germany or Ireland. A ministerial crisis is expected at any moment.

Elementary Schools in Italy.—The supreme control of elementary training by the State with an absolute exclusion of religious influence, seems to be the purpose in Italy. Louis Credaro, Minister of Instruction in the Luzzati cabinet, a rationalist free-thinker in training, in 1891 founded the *Unione Magistrale Nazionale*

(National Association of School Teachers) and has seen it grow to a powerful body of 40,000 members under his direction as president. The open aim of the Association is the suppression of all private schools and the banishment of anything savoring of religious instruction from the elementary school program. In its annual meeting held in Pentecost week in Rome the organization called upon its former president, now Minister of Instruction with power to act, to carry out the purpose of the Union. Correspondents describe the session as tumultuous,—loud demands were made for increased pay and shorter hours, and the program recently published by the Socialistic Confederation of Labor was enthusiastically applauded. As in Germany the outlook would be dark indeed were it not that there is in Italy another Association of Teachers whose principles differ *toto coelo* from the Credaro program. Its membership is made up of 18,000 firm believers in the need of religious instruction in elementary schools, who do not mean to allow Credaro's aim to be realized without energetic protest.

French Parliament.—On June 9 M. Briand communicated to the crowded and eagerly expectant Chambers the program of his government. He began by expressing his pleasure at the triumphant return of a great number of Republicans, despite his opponents' general policy of favoring revolutionary rather than radical candidates. He next insisted on the necessity of electoral reform, deprecating, however, a hasty solution of this important problem, and recommending a careful study of the different plans proposed. The Proportionalists loudly applauded this part of his address. On the other hand, the Radicals were somewhat disappointed when the President of the Council affirmed that the income tax was to be realized but without exposing the taxpayer to any inquisitorial process. M. Briand concluded by saying that the work of laicization undertaken by the Republican party would be continued. A Paris despatch of June 10 says that the Radical-Socialists are highly displeased at the moderation of M. Briand's official program. They are preparing an interpellation demanding more precise declarations on the income tax and the defense of lay schools. Meanwhile the Chamber of Deputies, continuing its examinations into the validity of each recent election, declared with practical unanimity, in spite of General Pelayo's bitter attack on M. Delcassé, whose election, he said, called for a very special inquiry, that the former Minister of Foreign Affairs was duly elected.

Belgium.—The collapse of the anti-clerical campaign in the late elections has had a disheartening effect on the press of the party. Hardly a reference is made to the program and plans of the party since the official announcement was made of the victory of the Government and the Catholics. Not in years had the anti-clericals been so confident of success, not in years have they made such supreme efforts to overthrow the Catholic party.

True, the Government majority is small—they hold 86 seats as against the 80 won by the anti-clericals,—but a wise discretion on the part of the Catholics will find the number sufficient. Naturally it will not be part of such a wise discretion on the part of the Government to introduce legislation which is calculated to split its party. The experience of the last parliament shows the ill results likely to follow any such action. At all events a Catholic majority is assured for four years more, for although one-half of the members of the Chambers will be elected in 1912, the seats to be then contested for are in districts in which Catholic influence prevails. The one-half chosen this year come from those parts of Belgium in which anti-clericalism has its stronghold. Another ground for favorable forecast lies in the fact that in 1912, owing to the great increase of population within the decade, there will be a considerable number of new constituencies, and in these, it is admitted, the Catholics predominate.

The Borromeo Encyclical.—Interpellations made in the Reichstag by non-Catholic representatives of leading German parties in reference to the recent Encyclical on the centenary of St. Charles Borromeo marked the beginning of an extraordinarily heated debate last week. The *Osservatore Romano* explains the unreasonableness of the exceptions taken by the speakers to the passages quoted from the papal document. It shows that the Encyclical attacks only the errors of the Modernists, and in no way reflects on the non-Catholics of Germany or their princes. The letter, it continues, views the epoch of Borromeo historically, and without naming directly any prince or people, concerns itself only with the conduct of Catholics of that day who rebelled against the teaching and authority of the Pope. The sentiment of the Holy Father, it concludes, regarding Germany and its princes is too well known to need defense. It is but a few weeks since public expression was given to it by the Pontiff on the occasion of Cardinal Fischer's visit to the Vatican with the German pilgrims.

Emperor William to the Abbot of Beuron.—On the occasion of the presentation of the beautiful bronze "Crucifixion" donated last month by Emperor William to the Arch-Abbey of Beuron, Prince von Fürstenberg, the Emperor's representative, handed to the Arch-Abbot the following autograph letter: "Right Reverend Lord Abbot: To give you and the Benedictine community a new proof of my regard and esteem, I have been moved graciously to have cast an heroic bronze 'Christ on the Cross,' which I have entrusted to my Court Marshal, Prince von Fürstenberg, for presentation to your Arch-Abbey of Beuron. I trust my choice of a gift will bring you special pleasure; it is, after all, an image to which those who believe as you do as well as those who believe as I, equally look up to with reverence, representing as it does Him from whom measureless blessings flow out

upon all mankind. May this cross, erected in your Arch-Abbey, be a source of rich blessing, and may it bring to the faithful, who in humble prayer bend their knee before it, strength and comfort from heaven. I remain, yours sincerely, William I. R." The Imperial gift is three meters in height and a work of art. It has been placed in the vestibule of the Abbey Church.

Kaiser William's Allowance.—The anticipated Socialist opposition to the Government's measure increasing the royal civil list was realized when the measure was sent to committee in the Prussian diet. Herr Hoffman, speaking for the Socialists, sharply arraigned the Emperor's habit of luxurious living whilst his majesty advised economy to the working people. He declared that all state servants, even the chief, should be elected by the people. Shouts of disapproval followed this sentiment, and the presiding officer called Hoffman to order, charging that he was giving utterance to treasonable sentiments. Upon resuming his speech Herr Hoffman proposed that, in the same manner in which members of the Reichstag are remunerated for their services to the state, the King of Prussia should be paid a daily allowance when on duty. The proposition provoked new cries of "treason," and the speaker was again reprimanded. As indicated last week the measure calls for an increase of \$875,000 in the Emperor's annual allowance. All parties of the diet, with the exception of the Socialists, are in favor of the increase.

Kaiser to Open Hungarian Parliament.—Announcement is made that Francis Joseph will in person deliver the royal address from the throne and open the Reichstag on June 25. Last week the monarch held a long conference with Graf Khuen Hedevary, no doubt to discuss with the Premier the new aspect of affairs arising from the unexpected strength of the Government following the late elections. It is probable that it is the fair prospect of harmony and the consequent peaceful solution of problems that have been disturbing Hungary for years past which have induced the venerable Emperor-King to agree once more to undergo the fatigue this second visit to Budapest within two months will entail.

Turkey.—The Albanian rising has been checked, whether it has been put down remains to be seen. It is complicated now with the Cretan question. In the Cretan Legislature all the Mohammedan deputies have been excluded because they refused to take an absolute oath to the King of the Hellenes, since by the European understanding he is only to administer its government.—Many deputies especially of Arab blood suspected of desiring to restore the old regime, complained in the chambers of the continual espionage exercised over them by the opening of their letters and telegrams and the frequent retaining of them by the officials of the new Government.

QUESTIONS OF THE DAY

The Calling Voice

It was shrewdly observed by Aubrey De Vere that "for some persons the supernatural retains its charm, only provided it can be dissociated from the glory of God and the good of man." This is the reason, we surmise, why spirit-rapping and the silly tricks of deft masters and mistresses in occultism are so popular and awe-inspiring in an age that swaggers with sophistication and worldly wisdom. The world—and by the world we mean the persons who call the simple piety, which is God's due from man, either stupidity or mysticism—has, thanks to Protestantism, conceived a strong repugnance to belief in a supernatural life. It will entertain a feverish interest in the state of subliminal consciousness at the instance of some groping scholar spinning webs from the vitals of his own hallucination. It will bend its solemn brows or hush its mocking laughter to listen wide-eyed to a cunning old lady who fools it to its bent by incoherent ravings concerning animal magnetism. It will carry charms and have the superstitious terror, which we associate with a savage, of Friday and the thirteenth day of the month. And all this on grounds of chance coincidence and gossip, stimulated no doubt by a fundamental knowledge of personal helplessness in crises. Whenever this self-knowledge is stirred, the panic that ensues flings reason aside and gallops madly for the outstretched hand or the protecting skirt of every mountebank. We doubt whether in any age of the world the superstitious fears of men have been traded on so lucratively by experts in sharp practice as in these enlightened times.

We need not ask this foolish world with the coward's fear in its heart what it thinks of religious vocation. It cannot distinguish between Christ and Confucius; between a Catholic priest and a Chinese bonze; between a monastery in Thibet and one in Spain. It can understand and sympathize with the man who starves himself to death to paint a picture, or to discover a rhyme or the north pole, but it falls into a bewilderment of pity, scorn and rage at the news of a promising lad or a marriageable maid entering the priesthood or the religious life. It scouts the idea of vocation, and seeks other causes for such a course of folly. It must be disappointment in love, or absence of ambition, or a defect of temperament, or a passing whim, or callow inexperience. It can be any thing except a call from God to the soul. This is too absurd! The voices of Domremy over again! And in this twentieth century!

But notice how the tune changes after the lad has become a priest or a monk. As a rule, the world says its last, tearful farewell to the prospective nun at the convent gate. After that it tries to forget her except for the purposes of sentimental poetry and art. Her life is one of prayer or of quiet ministrations to men, and

she does not roughly intrude upon the hostilities of the world by vigorous antagonisms and stern, uncompromising impeachments. So, if the maid must needs, at the urgency of a most lamentable illusion, bury herself alive, the world will be gracious enough not to pursue her too vindictively with its wrath, and in a pathetic mood will, maybe, drop a tear over her memory and her grave. But it is not so with the promising lad who in the hey-day of life spurns the world that would hold him back with tempting offers and rose-tinted visions. "You are burying your talents, my lad," it says. "A career lies before you if you stay with us. You will have money and power and friends and honor. But, in heaven's name, get rid of this fool's notion about a vocation. What good can possibly come to you or your fellow-men from mumbling Masses or contemplating skulls and cross-bones? Let the world's failures go in for that kind of thing. But don't tie up and paralyze your God-given gifts by a life-long alliance with mean-spirited and snivelling weaklings." In some such wise does that Mentor, the world, address itself in pain and deep concern to the promising lad. The years pass, the youth has grown accustomed to his cassock, and, lo! the world addresses him again. It tells him that he is a grasping, tyrannic, avaricious ecclesiastic, or a lazy, self-indulgent, jolly monk, plethoric with the good things of life. He gorges himself with rich toll levied upon an over-worked and half-fed world. His smirking hypocrisy is a cover for the foulest passions. The life he leads is one that sybarites might envy. The frenzied, grey, old world proceeds to draw such a picture of the pleasures and riches and power of the sacerdotal and monastic state that, knowing human nature to be generally weak and inclined to easy enjoyments, we experience a mild surprise that Catholic seminaries and monasteries are not besieged night and day by eager applicants for admission to a beatific existence never dreamt of Circe.

Our authority for this description of the world's attitude towards the religious life is literature *passim*, not merely English literature but all modern literature. For literature, as Cardinal Newman pointed out, is essentially human and the natural expression of a very natural and unsupernatural world. From Chaucer to Tennyson the lover of English letters will find plentiful material wherewith to form a clear conception of the world's view of vocation to the higher supernatural state. When, as in the case of Robert Browning, there is an inherited flavor of the Dissenting chapel, the estimate of the world is envenomed to a degree that borders on violence and vulgarity.

We do not maintain, of course, that there never was and never will be an avaricious priest, an ambitious ecclesiastic, or a monk whose courage failed him and who fled cravenly down by-paths of mitigation and ignoble ease. Why must the world, however, have eyes only for the rare and the exceptional? Is it not the sign of a degenerate instinct to condemn a rose-garden

in June because a single rose covers a worm with its petals? Men and women do not forswear the luxuries of life, nor voluntarily multiply laws that hamper freedom, in order to become millionaires, politicians, or epicureans. A generous impulse—so generous the world cannot understand it—drives them on; and if, in the life-long momentum afterwards, the frictions of a balking nature drag at the heels of this one or that, or turn him for a spell from the orbit of his heroism, is it just to cackle over the failure and condemn the impulse? The world has a keen scent for sin except in its own house. Nothing pleases it so much as to discover a hypocrite or a voluptuary in pew or pulpit or convent close. It should be a matter for tears and for the waters of oblivion to all who applaud the struggle of the human soul to break through the chrysalis of the earthy.

But why stop to argue with the world, that baleful sorcerer than Comus more skilled in sly enticements?

"Thou hast not ear, nor soul, to apprehend
The sublime notion and high mystery
That must be uttered to unfold the sage
And serious doctrine of Virginity;
And thou art worthy that thou shouldst not know
More happiness than this thy present lot.
Enjoy thy dear wit, and gay rhetoric,
That hath so well been taught her dazzling fence;
Thou art not fit to hear thyself convinced."

Plato is said to have derived a Greek word meaning "to call" from a similarly spelled word meaning "beautiful," not for a mere likeness in the spelling but because of an affinity of signification. For beauty, he declared, is always calling to human eye and heart. We recognize something of the like in the common phrase, "compelling beauty." The call of beauty in one or another individualized form is always ringing in the ears of the soul. In many instances that form may be lovely to none but him who hears it calling. But, if the form of beauty perished from our minds, or its voice grew faint for all of us, dying away utterly and becoming the empty echo of an early memory, all the wheels of life would stand still. Our fires would remain unkindled, our lamps unlit, our fields unsown and the silent desolation of Sahara would enwrap the planet.

We speak about the most solemn and finest thing in life when in prosy fashion we discuss a man's calling, or, to use the Latin equivalent, his vocation. Not to all men is the curtain drawn in the same measure from the vision of beauty, and not to all men are the accents and the message of that call the same. The more unveiled has been the vision, the purer and the rarer has been the inviting ideal, the more arduous will be the mountain road that climbs up to it, the more instant will be the fall of its calling upon the ear, and the more perilous will be disobedience and harkening to voices in the depths.

In no excess of emotional transport, but simply restating a truth to which faith and reason contribute, we

say, that no vision of beauty is so pure and so compelling as that which dawns upon the inward eye of youth and maid, leading their young feet into Catholic chancel and cloister. The Beautiful for them has no peer among the visions of men. Its calling, Its vocation, Its tender pleading, is as gentle as the first wind of morning, but not less audible than the voice of thunder. It is the Creator calling for volunteers among His creatures to a higher service. It is the Redeemer calling for a body-guard. And the calling Voice is the breathing of the Holy Spirit. The Voice is a grace; and the strength to answer it and to follow it is a grace. The Voice is not heard by many as numbers go. But it is a Calling that may not be denied. The one who hears it and is deaf, or having heard it for a space concludes that he is wearied of it, may well say:

"At my feet the abyss is cloven then,
With deeper menace than for other men,
Of my potential cousinship with mire."

JAMES J. DALY, S.J.

Mr. Speer Heard From

It is with reluctance that we again touch on the question of the authenticity of the letter which Mr. Robert E. Speer, in his wanton attack on the Catholics of South America, claimed to have been written by Leo XIII to the clergy of Chile, and in which that Pontiff was represented as casting serious reflections on the morality of "the prelates, priests and other clergy of that country." In view of the proof given in AMERICA that such a letter never was written we had hoped that the incident was closed. After a silence prolonged for several months, Mr. Speer addressed to AMERICA, on June 3, a long communication which was received on June 7, and which in courtesy we notice.

A great part of this communication is a renewed attack on the South American Republics generally and specifically, with a new array of statistics about illiteracy and illegitimacy in Bolivia and Venezuela, Chile, Porto Rico, Uruguay and Brazil. The columns of AMERICA are not open to vilification of the clergy, or unjust inferences regarding the morality or ignorance of the laity. That portion of his letter which is an answer to our oft-repeated challenge to tell us the authority for the extract he quoted, we here willingly reproduce.

"My authority for this quotation," writes Mr. Speer, "was 'Beach's Geography of Protestant Missions,' page 126, with collateral evidence of the authenticity of such a letter found in an editorial in the New York *Independent* for March 17, 1898, in which the *Independent* referred to this letter, and quoted from the reply of the Archbishop of Santiago. I have since received from the South American Missionary Society, of London, a copy of the encyclical and the Archbishop's reply, printed by that Society in 1898, in which it is said that 'the Papal

encyclical appeared in *La Lei*, the principal paper of Chile, for the 24th of last October' [that is, 1897]."

Here, then, we have the source from which Mr. Speer confesses he drew his information—in the first instance from Mr. Beach's "Geography of Protestant Missions," with the collateral evidence furnished by the *Independent*. Let us see what these authorities are worth. Mr. Beach is the "Educational Secretary" of an organization known as the Student Volunteer Movement; Mr. Speer was at one time the "Traveling Secretary" of the same, and is at present its leader. Mr. Beach is the author of the last four or five publications of the S. V. M., and his office is at the headquarters of its publishing house in New York. Thus they play into each other's hands. Mr. B. writes the literature and Mr. S. disseminates it. Mr. B. loads the gun and Mr. S. fires it. If the gun kicks, the fault is with the loading, or the ammunition. No living man knows better than Mr. Speer the value of the testimony of his partner and co-worker in missionary propagandism.

But, even in the supposition that there was neither collusion nor cooperation between these two eminent evangelicals, does it not seem strange that the best authority Mr. Speer can give for the genuineness of a Papal "Encyclical Letter"—the name given to it by Mr. Beach—is that of a Protestant in a work treating of Protestant missions? Every encyclical, or public document, issued by the Vatican is published at once in official organs, and the more important in the leading Catholic papers of every land. A public document that could find its way into a Protestant journal must necessarily, if genuine, emanate first from the Catholic press. There is no question here of some obscure record of the Middle Ages hidden in some remote library, or covered with the dust of centuries in sealed archives, but of a document issued as late as 1898.

There are a dozen daily and weekly newspapers in Rome of the clerical, as well as the anti-clerical press, in which such a document if it existed could be found. The biweekly *Civiltà Cattolica*, in close touch with the Vatican, and the leading periodical of the Catholic world, makes no mention of it, as is attested by the editor of the *Literary Digest*, who employed a man to examine its files. Nor can it be traced to any other of these reliable sources. With this array of negative testimony before us we are referred to Mr. Beach. The extract, it is true, is found on p. 126 of his book as cited, but Mr. Beach does not furnish the slightest clue to the original text of the passage. Mr. Beach's word for it is surely not sufficient. His "Geography of Protestant Missions" and his "Protestant Missions in South America" are surcharged with statements offensive to Catholics and travesties of the truth, of which the following are a few specimens: Auricular confession "corrupts the minds and hearts of both sexes and all classes;" "drunkenness, gambling, impurity . . . thrive in the favoring soil of Latin

America's Romanism;" "Stupendous falsehoods of Romanism;" its "heathenish spectacles;" "*Romanism divorces morals and religion*;" "Romanism can only flourish in the *soil of ignorance* [author's italics]; its silly superstitions are revolting to a mind which can reason. Enlightenment is its seal of death. Hence education in any true sense is never fostered by the Popes;" and so on.

Such is the character of Mr. Beach's educational contributions to ecclesiastical history; yet we are asked to take the word of this professional libeler of the Catholic Church for the genuineness of a scandalous fabrication about the Chilean clergy.

Mr. Speer cites as "collateral evidence of the authenticity of such a letter" an editorial in the New York *Independent* for March, 1898, in which he says "the *Independent* referred to this letter and quoted from the reply of the Archbishop of Santiago." Mr. Speer does not add that the *Independent*, so far from bearing witness to the genuine character of the document, is forced to gasp in astonishment at the boldness of the archbishop's reply to the Holy Father. The archbishop is made to say, the Cardinal Treasurer "informed us that the yearly outlay of the Papal Court reached the enormous amount of 800,000,000 francs." This extravagant statement is too much even for the *Independent* to swallow and the editor says "\$160,000,000 is, of course, vastly greater than the annual expenses of the Roman Court, or even of all the missions and organizations attached to it, and *there appears to be some mistake about it*." Then follow other excerpts in the *Independent* from the supposed letter, one more absurd than the other, in which finally the archbishop openly defies the Holy Father and tells His Holiness that he has the purpose of continuing to live exactly as heretofore in spite of the remonstrances of his ecclesiastical chief. No wonder the *Independent* says that the boldness of the reply startled its faith in the authenticity of the document. Yet Mr. Speer cites the *Independent* as collateral evidence!

There was an Apostolic Letter of Leo XIII, addressed that same year, 1897, in the month of April, to the hierarchy of Latin America; it can be read in the seventh volume of the collected Encyclicals, Letters and Allocutions of the late Pontiff. In it Leo XIII recounts with glowing satisfaction the glorious record of the Church in those regions, whose clergy, beginning with the discovery of the continent, had gradually extended their laudable work for souls until in our own times they carried civilization to the utmost limits of Patagonia, everywhere reaping in joy the fruit of their apostolic labors. Can this be the original of the Pope's letter that Mr. Speer is in search of? *Quien sabe?*

Mr. Speer says he has now a copy of the Pope's letter forwarded from the South American Missionary Society in London. The South American Missionary Society did not receive its copy from Rome or from any

Catholic source, but it claims to have received it from *La Lei*, the principal paper of Chile, for the 24th of October, 1897. The utter worthlessness of the document has already been attested by two denials of an official source which have already been printed in AMERICA and are here reproduced:

El Mercurio, a liberal party paper of Santiago de Chile, in its issue of March 19, 1910, gives an exact Spanish translation of Mr. Speer's extract from the so-called "letter of the Pope to the Chilean clergy," and stamps the letter as a fraud and a calumnious attack on the clergy and people of Chile. It confirms this with an official letter from Rome received on March 21, 1904, by Archbishop Casanova of Santiago, in which the Sacred Congregation of the Council praises his Grace for defending the Faith and encouraging piety among the people (AMERICA, April 29, 1910).

On April 13, 1910, the following official communication was received from the archbishop's residence, signed and duly attested:

"I certify that, from the Archives of the Archdiocese of Santiago de Chile, it is certain that there never has been received from the Holy See a communication censuring the clergy for their behavior; on the contrary, the Holy Father has always praised their zeal for the salvation of souls and their upright lives."

(L. S.) J. AUGUSTÍN MORÁN, C.,
Sec'y.

A retraction from Mr. Speer is hardly to be expected and would benefit only himself. Will the *Literary Digest* that gave space to his slanders give equal space to their refutation? Again such action would benefit chiefly the *Literary Digest*.

EDWARD SPILLANE, S.J.

Some Catholic Chaplains

One of the failings of "modern journalism" is the "good story." The idea is not new, for it is centuries since the tag, *si non e vero e ben trovato* was first affixed to the o'er true tale. When the up-to-date reporter or "rewrite man" turns in a "good story" he never lets himself be hampered by facts.

Thus worked the scribe from the New York *Sun* who attended the imposing military field Mass, celebrated Sunday, May 30, on the parade ground of the Brooklyn Navy Yard in memory of the Catholic soldiers and sailors of the United States who had answered the last roll-call. To give "human interest" to his report the *Sun* man invented a "Private Mulcahy who marched out in '61 with old Sixty-Ninth" and learned from this veracious veteran that he "had been at the first field Mass they ever had in this country back in the big war," and that "since then they've only had eight others"—all at the Brooklyn yard or the neighboring parish church. This is about as near actual fact as the average current Catholic historical item,

but it is particularly hard on the services and records of the corps of splendid priests who went to the front in the war time, and followed their regiments all through the various campaigns, many of them without a cent of pay, or official recognition of "relative rank" or emolument. They offered up scores of Masses on fields surrounded by the panoply and accoutrements of real war. These were no holiday ceremonials, and, pleasing as it may be to every American Catholic to have the greatest naval station of the Republic now the annual scene of such an imposing function as that of May 30, they should not be forgotten in this day and generation. The first memorial Mass of which the Government of the United States took official cognizance was the requiem celebrated in St. Mary's Church, Philadelphia, on September 18, 1777, for General P. H. Du Coudray, the French officer who was accidentally drowned two days before. "Resolved," says the act of Congress passed September 17, 1777, "that the corpse of Mons. Du Coudray be interred at the expense of the United States and with the honors of war." The Congress attended the Mass, as it did also another on May 8, 1780, in the same church, for the repose of the soul of Don Juan de Miralles, the Spanish Agent, who died on April 28, 1780, at Washington's camp, at Morristown, N. J. "Do you know," said the traitor Arnold, in his address to his former comrades of the Continental Army, "that the eye which guides this pen lately saw your mean and profligate Congress at Mass for the soul of a Roman Catholic in Purgatory, and participating in the rites of a Church against whose anti-Christian corruption your pious ancestors would bear witness with their blood?"

Another notable requiem was that sung in St. Patrick's (old) Cathedral, New York, on January 16, 1863, for the dead of the Irish Brigade who had fallen in the Civil War up to that date. The congregation was very large and distinguished; the celebrant, the Rev. Thomas Ouellet, S.J., chaplain of the Sixty-Ninth, N. Y. Volunteers, and the preacher the Rev. Bernard O'Reilly, who had also served as a chaplain in the Irish Brigade, and later the monsignore so well known as the historian of Leo XIII and for his many other contributions to Catholic literature.

Mention of these two priests recalls the very honorable records the Catholic chaplains have made in the military history of the United States. It is not stretching the title too far to head the list with the name of John Carroll, the illustrious founder of the American hierarchy. His service with the commission to Canada in 1776 surely gives him a claim. There were not enough Catholics in any one body of the Continental Army to warrant assigning them a special chaplain. Congress had voted on May 27, 1777, that "for the future there be only one chaplain allowed to each brigade of the army and that such chaplain be appointed by Congress with same pay, rations and forage as a colonel."

Two regiments had been recruited in Canada which

were called "Congress' Own." Colonel James Livingston commanded one and Colonel Moses Hazen the other, and with them came from Canada two priests, Father Louis Lotbinière, a Recollect, who, on January 26, 1776, was appointed to Livingston's regiment by General Arnold, with the pay of £14.10s. per month and rations, and Father Pierre Huet de la Valinière, a Sulpician. Both got into serious trouble with their ecclesiastical superiors in Canada for espousing the cause of "the Bostonnais," and both experienced the ingratitude of republics.

"Would to God that I had never known either the general Montgomery or arrived in Canada; I would not now starve with hunger and cold for not being paid according to the convention made between General Arnold and me the 26 Januarii 1776 and ratified in Congress assembly the 12 August 1776 for long my Life; to indemnify me for having lost my parish." So wrote the unfortunate Lotbinière in a complaint to Congress of his treatment. He died in poverty and neglect at Burlington, N. J., in 1786.

Father de la Valinière had a roving disposition. In the fall of 1785 he was at Fishkill, N. Y., where a number of these Canadian soldiers and refugees were located, then in New York City ministering to the French colony there; next in Philadelphia and finally he journeyed on to Kaskaskia in the Illinois, where he became, in 1786, pastor and vicar general. Here he met Father St. Pierre, a discalced Carmelite, who had served as chaplain in Rochambeau's army. Another name distinguished in the annals of this section is that of Father Peter Gibault whose influence saved Vincennes and the Western territory to the American cause. "Mr. Gibault, the priest to whom this country owes many thanks for his zeal and services," as Gov. Patrick Henry said in his instructions to Col. Clark. New Yorkers will also remember that Father Charles Whelan, an Irish Franciscan, who had been a chaplain on one of the ships of De Grasse's fleet, was the first regularly settled priest in the city of New York, and first pastor of St. Peter's congregation.

Until the Mexican War there were no more Catholic chaplains for the army, and then in 1845 there went into the service from Georgetown College, in June, 1845, two Jesuits, Fathers Anthony Rey and John McElroy. The former was killed by a band of Mexican guerillas, and the latter, after zealous work, returned to Georgetown and died September 12, 1877, in his ninety-sixth year. The next move in regard to Catholic chaplains was an offer made to Bishop Hughes, of New York, during the Polk administration, of an appointment for a chaplain in the navy. While gratified at the suggestion, the bishop had to decline because of the dearth of priests and other important reasons.

When the Civil War began and the consequent enrollment in the Union Army of thousands of Catholic soldiers there came a call from the War Department for chaplains. With the Sixty-Ninth, New York, one of the first regiments to go to the front, marched Father "Tom"

Mooney, pastor of St. Brigid's. After him, in the same regiment, and others of the Irish Brigade, Irish Legion, Sickles' Brigade and other New York commands were the Jesuits, Fathers Bernard O'Reilly, Thomas Ouellet, Michael Nash and Peter Tissot—detailed for these stations at the request of Archbishop Hughes by their Superior, Very Rev. Remigius Tellier, of St. John's, Fordham—O'Hagan, later Rector of Holy Cross College, Worcester, Mass., Gillen, Dillon and William Corby, the latter from Notre Dame, Ind. Father Corby was with the Eighty-eighth of the Irish Brigade and his general absolution to the Brigade, as he stood on a rock on the battlefield of Gettysburg, is one of the heroic episodes of that memorable conflict.

Father Laurence McMahon, afterwards Bishop of Hartford, of the Twenty-Eighth Massachusetts and Father "Tom" Scully of the Ninth, from the same State, were two New England members of this devoted band of splendid priests who have passed to their reward. Living still, among other chaplains who must not be forgotten are John Ireland, of the Fifth Minnesota, now Archbishop of St. Paul, and the Rev. Dr. Louis A. Lambert, of Scottsville, N. Y., of the Eighteenth Illinois, now editor of the *Freeman's Journal*.

Father Tissot, S.J., who was chaplain of the Thirty-Seventh New York, "Irish Rifles," kept a minute diary of his army experience which has been preserved through the efforts of his fellow Jesuit, Rev. Thomas J. Campbell, for the "Records" of the United States Catholic Historical Society. It is most entertaining reading now. He was captured with Fathers O'Hagan and Scully and sent to Richmond. There were three local priests with Bishop McGill in the Confederate capital, who treated them with kindness, and they avoided talking politics. The bishop he describes as "very kind but very strong in his Southern convictions." They were released after a short detention and returned to their duties with the army. During his two years' chaplaincy he says he seldom missed celebrating Mass. "Even when on the march," he relates, "if the regimental wagons reached the regiment in the evening, I would at once pitch my tent, drive into the ground three stakes and nail a board on them. That was the altar. . . . My cassock was without sleeves. The vestments, white and red, were of silk and hardly occupied any room. They were a present from Manhattanville Convent. One bottle of wine lasted me a full month."

Once he gave a mission to the whole regiment in a small A-tent he had for his quarters. Company by company he made the men come before him three at a time, each group three times a day and there, seated on a cracker-box, he instructed them, squad after squad, for three days, until every Catholic in the Thirty-Seventh "made the mission." When a battle was on he would sit astride his horse by the roadside as the regiment went into action and give general absolution to the men as they marched by. They knew what to do. The first ranks would doff their caps,

say an act of contrition while he, with uplifted hand, absolved them; the next would do the same, and so on until the whole regiment had passed.

Nor should we forget the zealous men who ministered to those who wore the Gray, so well typed in the poet of the Lost Cause, Father Abram J. Ryan, Bishop Lynch, of Charleston, Fathers Whelan and Duggan of Savannah, Fathers Hubert, S.J., Bannon, Heidencamp, and many others. In the record of his eighteen months' detention in Confederate prisons, Sergeant S. S. Boggs, of the Twenty-First Illinois Volunteers, tells us that "the churches of all denominations, except one solitary Catholic priest, Father Hamilton, ignored us as wholly as they would dumb beasts. Father Hamilton was the only religious minister that I ever knew to come into the prison at Andersonville."

THOMAS F. MEEHAN.

Presbyterian Diplomacy

The reports of the 122nd General Assembly of the Presbyterian Church North make curious reading. They aptly illustrate our statement in *AMERICA* regarding the Calvin Quadro-Centennial last year, that modern Presbyterianism while lauding its prophet ignores his preachments, and is now nothing more than a Calvinistic shell. Not even the shell was sound, and the last meeting has damaged it beyond repair.

The Assembly's deliberations lasted over a week and there was a multitude of words on many impertinent matters but when questions arose that fundamentally concern Christian belief, moral conduct and the stability of the family and nation, the Assembly was silent. Such matters were referred to a Committee who brought in a compromise report that determined nothing in many words—and the affair was ended.

The report of the Committee on Divorce and Remarriage is a strange document. It laments the continued increase of divorce, especially in such states as Pennsylvania, Illinois, Massachusetts and New York, the impossibility, through State jealousy, of enacting Federal marriage laws, and the existing laws' disregard of the sacredness of marriage; but still it hopes that the International Church Conference and National Divorce Congress will better things in the future, though it admits they have done little, and its figures prove they have done nothing, in the past. Quite unconsciously it supplies the reason for their failure:

"We cannot hope to influence public opinion or secure stricter divorce laws until the standards of our Churches are in conformity with the teachings of Christ and until the conduct of ministers and members of the Churches is in conformity with the standards of the Churches to which they have sworn allegiance."

Quite so; but the Assembly had just ratified a declaration which is directly contrary to the teachings of Christ and leaves the Presbyterian Churches no standard of any kind. The Interchurch Conference had permitted

six causes for divorce with the right of remarriage. The Chairman of Committee was satisfied with two. Having been asked to state the scriptural grounds therefor, his only reply was—and this satisfied the Assembly—that the constitution of the Church permitted the remarrying of the innocent person when the divorce was secured on the grounds of infidelity or wilful desertion. And the Moderator added that ministers should use common sense in determining the grounds.

Of course it is clear from this that the Assembly Presbyters did not want to follow the teachings of Christ. Christ allows no cause for divorce with remarriage; they allow practically any. There are few cases, where divorce is wanted, which "infidelity or wilful desertion" may not be made to cover, especially when helped out by the "common sense" and discretion of the minister. When it is a matter of common knowledge that divorced Presbyterians of means find no difficulty in getting a minister to marry them, and they are not thereby disqualified for membership, such rulings are accepted as a blind and those who make them must know that they are nugatory.

Knowing all this one wonders whether it was marvelous audacity or marvelous obtuseness that inspired them to pen this self-evident but condemnatory Truth: "Unless the discipline of the Church will prevent its ministers from putting the seal of the Church upon unholy alliances and will prevent its members from making such unholy alliances it will be useless to expect the State to regard our protests or to listen to our appeals for reform." Which provokes the obvious retort: If the rulers of the Church decline to give scriptural ground for the exceptions they allow and deliberately refrain from determining what are and are not "unholy alliances," neither ministers, members nor State will consider their protests and appeals in earnest and, as far as they are concerned, unholy alliances will go merrily on.

They had good reason for not quoting the teachings of Christ on divorce. Another decision proves that they had little faith, if any, in the divine and infallible nature of the scriptures. The case was submitted of the three Union Seminary students who were duly ordained last year, with the approval of the New York Presbytery and the New York Synod, although they denied the inspiration of the Bible, the Virgin birth and the resurrection of Christ, the raising of Lazarus from the dead, and other miracles. The Assembly found that the young ministers were merely "not prepared to affirm these truths with the same positiveness as for some other doctrines," and therefore sustained them, and all the interests concerned! The advice that greater care should be taken in examination for the ministry was offered as a salve to the protestants and was gracefully accepted.

If men who disbelieve or doubt the Divinity of Christ and the divine inspiration of scriptures are permitted ordination by the highest authorities of the Presbyterian Church, and may pose as ministers of Christ in good

standing, it is clear that a lax interpretation of the scriptural laws on divorce is a mere bagatelle. If the authority of scripture is questionable, much more so any ruling founded thereon. Hence the Divorce Committee was as logical in making their Church Constitution, and not scripture, their standard as they were disingenuous in referring to the teachings of Christ as authority therefor.

This laxity, or rather religious disintegration, is not confined to sectional lines. The Presbyterian Church South may differ definitely and vehemently in political matters from their brethren of the North, but in religious uncertainty of thought and action they are one. Two of their missionaries allowed an African disciple, a chief of some note, to continue in bigamy. The matter was brought before the South Carolina Conference on several occasions but was conveniently shelved. It was then referred to the General Assembly at Savannah last summer, but the ministers were so busy lauding Calvin and denouncing Romanism that they had neither time nor energy to tackle the difficulty from Africa. And so the bigamous African remains a good Presbyterian up to date.

Their Northern brethren were equally tactful. They could vigorously denounce the Russians of Kiev, but for their own ministers and members who reject or condemn God's word and approve or tolerate the system He condemned, they have not a word of menace. And such menace would be as futile as their denunciations of Russia. Having given away position after position, they have no definite creed, standard or authority left; little to enforce and nothing to enforce it with. They said last year that Calvin stood for the sovereignty of God and human liberty. His doctrines tended rather towards the dethronement of God and human license, and his heirs have developed the tendency. They invoke "the united influence of those who profess to reverence the laws of God and the morality taught by Jesus Christ" in order to secure righteous legislation. They themselves have first to profess and practice all the laws of Christ,—but then they will have ceased to be Presbyterians.

M. KENNY, S.J.

Earthlight

In AMERICA, Vol. III, No. 2, we reviewed an article by G. J. Burns in the March number of *The Observatory* on the total amount of starlight, in which it was said that there was also some light, called earthlight, which was not due to direct starlight, and which might be a permanent aurora or an extension of the zodiacal light. In the following or April number, the same writer presents some fuller observations and sums up the matter by saying that

"The most probable explanation of earthlight appears to be that it is due to the same cause as the aurora borealis; that, in fact, an aurora is simply earthlight of

abnormal intensity. If, again, the earth is surrounded by a thin, self-luminous nebulous envelope (as the observed facts seem to show), there is an obvious similarity between this nebulous envelope and the coma of a comet. The hypothesis that earthlight and comet-light may have a common origin receives some support from the unusual brightness of the sky on the night of the 30th of June, 1861, on which date the earth is supposed to have passed through the tail of Comet I, 1861. If earthlight is analogous to comet-light it naturally follows that the "gegen-schein" is analogous to a comet's tail.

"But besides earthlight properly so called, it seems likely that the zodiacal light may contribute its share to the general illumination of the sky. . . . If we accept the current theory that the zodiacal light consists of a ring of meteoric matter in the plane of the ecliptic, this ring must extend beyond the earth's orbit, for the apex of the light has been observed to extend for more than ninety degrees from the sun. But if this be the case, the earth must be immersed in the ring, and consequently must receive light from it in all directions. It appears, therefore, that the luminous background of the night sky may consist of four parts: (1) The direct light of telescopic stars. (2) The diffused light of the stars. (3) Earthlight. (4) Possibly a faint extension of the zodiacal light."

And again in the May issue the same writer, speaking of the brightness of the sky, gives us some more information, and ends by saying:

"The following is a summary of the results obtained by various observers for the non-galactic sky: Newcomb makes one square degree equal to the light of 1.15 times that of a fifth-magnitude star; Burns equal to 2; Townley 2; Yutema 5.76, and Fabry 1.46. If, as seems very probable, the brightness of the sky is a variable quantity, the results obtained by different observers are bound to differ from each other very considerably."

T. W. Backhouse then offers another explanation: "I have not seen any evidence contrary to the idea that it was not auroral but of the nature of the 'sky-colored clouds,' or, as Herr O. Jesse called them, the "night-shining clouds;" that is to say, the luminosity was caused by the sun actually shining upon something in the atmosphere, and so rendering it visible, although it is evident from the various accounts that the light was much more uniform than is usually the case with clouds. . . . It may be remembered that Herr O. Jesse ascertained the height of the 'sky-colored clouds' to be 51 miles. This threw doubt as to their being ordinary clouds, which are formed of either water or ice, and gave rise to the idea that they were formed from some other substance in the atmosphere; but this remains to be proved."

In this connection the present writer may be allowed to mention a cloud phenomenon he had himself observed at Omaha many years ago, which he reported as follows, in the *Monthly Weather Review* for December, 1904: "At about fifty minutes after sunset, on July 18, 1904,

my attention was attracted to a cumulus cloud about ten degrees high in the east-northeast, which was pretty strongly illuminated by the sunlight. No other clouds, not even those near the point of sunset, showed the least trace of sunlight. The clouds were in detached bunches and covered about one-tenth of the sky. The brightness of the cloud diminished gradually, but it was still visible a full hour after sunset. The sun set on that day at 7:28, local time, or 7:52 central time. The data I am enabled to supply are probably insufficient to measure the altitude of the cloud, which seems to have been enormous, since the sun was about ten degrees below the horizon."

WILLIAM F. RIGGE, S.J.

Browsing Among the Documents

The other day I found myself reading during office hours, and if in your school days you ever tried to finish a story under the watchful glances of a teacher, you know the feeling which pervaded me. This is how it happened.

I am revising the "Tables and Index," that uninviting but useful key to the Congressional documents from the fifteenth to the fifty-second Congress. As you are perhaps not a Washington official accustomed to thinking in political epochs with Congressional sessions for milestones, I will say instead, it is the only key to the documents printed by order of Congress from about 1820 to 1894, and these sometimes include reprints of what went before, sometimes a very long time before.

Well that day, I stumbled over a tempting volume, "Explorations of the Valley of the Amazon;" Part I is by Lieutenant Herndon, and was printed by Robert Armstrong, Public Printer in 1853. The readable type and smoothly finished paper show that Congress, in its struggles with its Senate printers and House printers, was coming out ahead, and the output in this case can stand comparison with the public documents of Europe. Up to this time our documents displayed more of printers' graft than printers' craft.

Part II of this interesting old book was printed by A. O. P. Nicholson (another firm patronized by Congress), in 1854, and Lieutenant Lardner Gibbon is its author. I had vigorously shoved aside these two travelers' tales, but not long after, in turning over many another volume bound in the same deadly uniform sheepskin, with the usual hieroglyphics on the back, "Senate document, 2d Sess. 32d Cong. 1852-53," opening upon an endless index to the eleven volumes of "Senate Executive Documents, etc., etc.," again I found the specific title page with its now familiar "Exploration of the Valley of the Amazon." This time I peeped longer. The tinted lithographs of the Cathedral of Lima, the natives and the Portuguese, the magnificent scenery of the Andes, the graceful llanos, the domestic spinning scene, the war-dances were to be enjoyed by even busy me. Scanning the text but too hastily, I saw the Lieu-

tenant missing his way in the wilds of the equatorial forests, the natives growing insolent as he loses his strength. Falling drowsily asleep, while in the distance the native guides are roasting a monkey, he revives with the aid of a native drink, and the guides offer him a roasted "leg of monkey" which he greedily devours and is soon again on his way.

The book opens at another scene. He is assisting at a festival Mass where the Indians gather round, noisily enough, beating drums, to show honor to the occasion. The Lieutenant feelingly describes the poverty of the Catholic Church in that wilderness. He tells us the vestments are in rags, and, forgetting that use hallows the commonest article, he shudders at seeing the wafer for Mass placed in a shaving mug, and the wine taken from a vinegar cruet. He promises himself to make known this poverty on his return home. And so the zeal of this good old naval officer has gone on record, and we trust he is to-day benefitting by the prayers daily offered for those who have shown zeal for the decency of divine worship.

But he had lived with the natives long enough to understand the simple-heartedness of their religious devotions, and gives all credit to the wisdom of the padres for teaching them in their own fashion.

During the Mass the noise of the drums worries the Lieutenant, and he takes comfort when at last one drummer falls asleep—but alas! another beats the drum for the sleepy fellow, and the din goes on, even as in Cuba to-day where our Americans grow restless under the jangling of bells which torment the ears on every occasion of devotion or jubilation.

I forgot which of the two authors laments over the loss of a favorite bird, grieving because it was an affectionate and valorous bird which could with impunity take the food from the beak of larger birds, and grieving more because it was presented to him by one of the good padres.

Later on I accidentally saw the printer's bill for these books. Part I cost \$28,636.83, and Part II cost \$27,229.16, and I find that there are over a dozen copies on sale for about a dollar for the set, which is certainly one case where Uncle Sam is selling "below cost." If you are interested, a postal card addressed to the Superintendent of Documents, Washington, D. C., will bring you more definite information.

To-day I browsed among the reports of the army engineers sent out in 1852 to survey the road for a railroad from the Mississippi to the Pacific. The result commercially we all know—the building of the Pacific Railroads. The result bibliographically is a set of eleven quarto volumes which appear in the Congressional or "sheep set" twice, that is, as Senate and House documents, and again they are shelved logically among the War Department publications; in the last place they are readily recognized as they bear the title "Pacific Railroad Surveys" on their cloth-covered backs.

These reports are a luxury in the way of illustrations of the wild west. The army engineers blazed the trail, sent in reports, and the scientists accompanying them gathered information by chapters, while the artists sketched the scenes, the natives, the Rockies, the rivers, the deserts, the birds and beasts. Uncle Sam later paid an enormous printers' and engravers' bill, \$863,513, but if you look over the set in your nearest depository library, I think you will agree that the money was well spent. If the matter is arranged somewhat irregularly, it is because the scientific data on natural history were turned over to the Smithsonian Institution, just a few years old at that time, and after Mr. Baird filled one whole volume with Mammals, duly illustrated, and another with Birds, somebody called a halt, and Reptiles came forth with the plates, and not a treatise attached. Then the leftover data on zoology and botany were huddled together somehow, pretty much as the exploring party sent them in to headquarters.

I said above that Congress sometimes orders old documents reprinted. I stumbled over such a case in the Georgia-Florida boundary dispute, and found an extract from a document of 1670. Congress wanted all the documents bearing on the question, and wisely added that the matter should be so compiled that each document appear but once, a precaution against duplication which too often is neglected. The result is, in this boundary controversy case, a compact little volume full of the meat of history.

M. PELLEN.

IN MISSION FIELDS

SERIOUS CHARGES AGAINST PROTESTANT MISSIONARIES.

That the Protestant Missionaries in Korea are teaching rebellion is the serious charge made against them in the Japanese press. This startling indictment we here reprint verbatim from the *Manila Cablenews-American* of April 15, 1910:

"Under the heading of 'Christianity in Korea,' the *Tokio Mainichi* of the 20th instant (sic) says:

"'If anyone desires to see a country which has a religion yet is irreligious, religionists without religion, and believers incapable of believing, the finger should be pointed to Korea, the protectorate of Japan. It is indisputable that such a condition is proving not only disastrous to Korea but also to the effective rule of Japan. The responsibility that has turned matters from bad to worse should partly be shouldered by Japan owing to her erroneous diplomatic policy, which has resulted in the present chaos. This unfortunate condition is gradually gaining ground and bids fair to disturb the Korean policy of Japan. Urgent necessity is therefore keenly felt for the clearing away of such a serious obstruction to the proper government of Korea.

"'It is in uncivilized parts of Korea that the most strenuous efforts are being made by the Mission Societies of Europe and America for carrying out their evangelist work, and Korea is perhaps a place destined for their efforts. We do not see anything to be excluded in the doctrine of Christianity, and as to its plan and logical reasoning we cannot but respect it. The characteristics of the Christianity according to Christ's teachings are very beautiful, but what is called Christianity by the Mission Societies is not the Christianity of Christ but that of the Whites only, which is used for their policy of expanding their own interests under the name of religion. Take for example the Christian missionaries in Korea. There can be pointed out many un-Christianlike acts on their part in opposing the national interests and rights of Japan, which have been carried out under the guise of benevolence. Jesus taught the people to "render unto Cæsar the things that are Cæsar's," while the missionaries teach the Koreans to render to the missionaries the things that are Cæsar's. There are many cases which afford proof that the ownership of Korea has been temporarily transferred to the missionaries, who have caused their consuls to lodge protests and enter into disputes on their behalf. It is their common daily task to teach military training to the children, showing them the way to contend against their sovereign power and to turn the country into a field of battle by encouraging the idea of independence; and when it is considered that there are over 300 schools under the Presbyterian and over 800 schools under the Methodist churches it will be seen that the missionaries have power enough to teach rebellion to the Koreans in the schools belonging to the American Mission Society alone. The evil does not stop here.

"'An Fun-chil and his party, as well as the members of the secret association at Vladivostock, have had their names mentioned in the list of members of churches. It is undeniable from such a fact that the influence of the missionaries is not for peace, but for blood and war. The relation between the Koreans and the missionaries is thus not only a disaster to both Japan and Korea, but is an important question that cannot be neglected even for a little while if the peace of the world is to be considered. As already reported, the missionaries of all the Christian churches have met at Seoul and decided to act unanimously in carrying out their work, and it is reported that they will teach the people to improve their actual way of living. This is said to be actuated by the desire of benevolence, but it is a superficial reason. It was during last year that the American Mission Society decided to increase the fund for the missionary work in Korea by \$800,000. This sum is to be allotted to win the favor of the Koreans by the unanimous action of the society, the American Government and the missionaries, and when opportunities come, it is to be turned to the interest of American diplomatic policy. Such is the real object of the work.'"

CORRESPONDENCE

From Erin's Isle

DUBLIN, JUNE 2, 1910.

It has not fallen to the lot of any previous contributor from Ireland to an American publication to chronicle a universal state of mourning in that country for an English monarch. Mourning was common in Ireland on similar occasions among the official classes and also among the various sections of the community who desire to be reckoned among the *elite*, but never has there been such a unanimous expression of sympathy from the great bulk of the people.

It is not very easy to account for this demonstration of feeling. King Edward was unquestionably popular in Ireland in a way that Queen Victoria never was, yet the Dublin Corporation refused him an address of welcome on the occasion of his visit in 1903 (an attention paid to his mother three years before) the view being held that while the national demand for self-government was still refused Nationalist Ireland should not officially identify itself with Royal demonstrations, whether of joy or sorrow. To this attitude the Nationalist Parliamentary Party have adhered on the present occasion and rightly so as it seems to me.

The immediate effect of King Edward's death on the great constitutional struggle between the two British Houses of Parliament has been to give it a decided setback. Should this delay prove of long duration the result may possibly be rather damaging to the Irish Parliamentary Party. Having voted for the Budget on the strength of Mr. Asquith's promise to proceed promptly in the matter of "tendering advice" to the Crown with respect to the required guarantees their position will be rendered uncomfortable in no small degree if this promise is not crowned with speedy performance. The Budget is not popular in Ireland and nothing save the prospect of an early settlement of the National Question would have obtained for it the support it received. If that prospect becomes more remote a falling off in subscriptions, if not an actual outbreak against the Party, is highly probable.

Catholics throughout the British Empire are keenly interested in the alteration which, it is understood, is contemplated in the words of the King's Accession Oath. As many of your readers are no doubt aware this declaration contains a number of objectionable and blasphemous expressions against the Catholic Religion. King George is reported to be strongly in favor of some change being made so that he may not be called on to insult millions of his subjects. The various bodies in Ireland which testified their sympathy at King George's bereavement are now busy passing resolutions calling for the deletion of the objectionable words from the Oath. It will be interesting to note whether their representations will have the result desired.

All eyes were fixed on Cork on Sunday, the 22nd of May, when Mr. Redmond and Mr. O'Brien held rival meetings in that city. Whatever may be urged in favor of Mr. O'Brien's views it is hard to palliate his conduct in deliberately holding a demonstration on the day already fixed by his opponents for theirs. Having regard to the manner in which party feeling had been worked up it is really wonderful that things passed off so quietly on the whole. A similar series of demonstrations between two rival parties in a big English city would scarcely

have terminated without much greater damage to life and property. The English Press, however, did their best, as usual, to magnify the disturbance.

The extent to which the London and Manchester daily papers circulate in Dublin, while a convincing proof of the up-to-date methods of the proprietors of these journals, is hardly gratifying to those who would fain stop the Anglicization of Ireland. The *Daily Mail* and the *Daily Sketch* are sold in Dublin on the morning of issue, together with the Dublin dailies. They are extensively bought, not alone by the vast number of Englishmen resident in Dublin, but by many Irishmen also.

It must, unfortunately, be admitted that English influences in Irish life are hard to combat. A striking instance of this was furnished quite recently. At one of the Dublin theatres a new Irish opera was sung to slim audiences and resulted in considerable financial loss to the author. During the same week, the famous English actor, Sir Herbert Beerbohm Tree, appeared at another theatre in Justin Huntly McCarthy's new play, "The O'Flynn." Sir Herbert does his best in the name part and worse attempts at an English "Irishman" have been seen, but from no point of view could the play have been deemed worthy of the actor or the audience. Such was the demand for seats, however, that plays fixed for other nights had to be withdrawn and "The O'Flynn" put on instead.

The Abbey Theatre is the home of the National Theatre Company, and is controlled by Mr. W. B. Yeats and Lady Gregory. It is, however, subsidized at present by Miss Horniman, a wealthy Englishwoman, resident in Manchester. On the night of the day when King Edward's death became known neither Mr. Yeats nor Miss Horniman was in town and the management of the theatre not knowing what course to adopt decided, as the performance for the evening had been announced, to keep the theatre open. This was done, although all the other places of amusement in the city closed. When Miss Horniman became aware of this she wrote threatening to withdraw her subsidy at once unless a public apology were made. The apology promptly appeared and the Abbey is safe for a little time yet.

Two new plays were produced at the Abbey lately, "Thomas Muskerry" and "Harvest," and are the work of Mr. Padric Colm and Mr. S. L. Robinson, respectively. Opinion is largely divided as to their merits, their admirers claiming that they are powerful and their opponents that they are sordid. It must be admitted that the greater number of the Abbey plays are open to the latter objection. Mr. Colm and Mr. Robinson have done previous work for the Abbey, "The Land" by the former and "The Cross Roads" by the latter, having both achieved a considerable measure of success. It is a pity, however, that none of the dramatists of the Abbey School, except the late Mr. Synge, in the notorious "Playboy of the West," have succeeded in writing a play of any length. Short sketches are the rule and sometimes three or four of these are performed in the space of little more than two hours.

The first degrees of the National University were conferred last week. In Dublin there was no public ceremony, but in Cork Dr. Windle made a speech emphasizing the right of Munster to special treatment in University education. The National University and University College, Dublin, were officially represented at the votive Mass held at the Cathedral in connection with the late King, the President, Secretary of the latter, and several professors attending in their gowns.

WILLIAM DAWSON.

M. Soulange-Bodin, A New Paris Curé

PARIS, MAY 24th, 1910.

M. l'Abbé Marbeau, Curé of St. Honoré d'Eylau, having been appointed Bishop of Meaux, M. l'Abbé Soulange-Bodin, Curé of Plaisance, has been installed in his place. He is a characteristic figure in the clergy of Paris and the work he has done at Plaisance shows what may be accomplished in a Paris faubourg if right methods be used. The parish of St. Honoré d'Eylau, near the Bois de Boulogne, is in the most fashionable part of Paris, but those who know him believe that its new pastor will keep a warm place in his heart for the busy, crowded suburb which, under his influence, has been transformed during the last fifteen years. When in 1884 M. Soulange-Bodin, twenty-four years of age and just ordained, came as Vicaire to Plaisance, there was much to discourage one whose experience of life had been gathered in intellectual and refined circles. Twelve years later, in 1896, he was appointed Curé of the parish, a proof that he had won the sympathy and confidence of his rough and anti-clerical flock.

Before the breaking of the Concordat, when priests were still paid by the State, M. Soulange-Bodin realized the impending change and that new necessities demanded new methods. He boldly faced the fact that France is Catholic hardly more than in name and that its people must be evangelized almost as though they were pagans. "Hitherto," he says, in a small booklet full of sound sense and practical hints: "we have looked upon the people of the faubourgs as fundamentally Christian. . . . We waited in Church, expecting them to bring their children to baptism and to come themselves to the Sacraments or to sermons. This was a serious mistake. We see now that the suburbs, deprived of churches and served by an insufficient number of priests, have become almost pagan; we must therefore act on the same lines as we should follow in a missionary country."

Having once grasped this fact, the Curé set to work with a will. Instead of waiting in dignified retirement for his parishioners to seek him, he went out to them and threw himself energetically into their life. Under his supervision social works were founded to care for their material and spiritual interests: professional schools for boys and girls, patronages, clubs, a savings bank, two free dispensaries, a people's office for gratuitous legal advice, confraternities and associations for working men, for mothers and young people; a local bulletin to record the events of the parish, and other institutions too numerous to mention, have grown up round the new Church of Our Lady of Labor.

When first l'Abbé Soulange-Bodin came to Plaisance, he was insulted in the streets. He quietly took his insult by the shoulders and sat him down on the pavement. This feat, he smilingly asserts, gained him the respect of certain parishioners, who esteemed physical strength and cool presence of mind above spiritual aspirations. At the end of a few years, he was the most popular man in the enormous, struggling, overgrown suburb; the friend and counsellor of his people; the fellow citizen, whom even those outside the Church's influence respected for his straightforward energy. He does not profess to have made Plaisance a city of saints; still it is a field sown with seeds of vigorous Christianity and bringing forth solid fruit. The Catholics not only hold their own: they slowly and steadily gain ground, in spite of Government opposition and of the influence of godless schools. M. l'Abbé Chaptal, a diplomat before

becoming a priest, who was for many years M. Soulange-Bodin's right hand, takes his place as Curé of Plaisance.

The spiritual welfare of the Paris suburbs is very near the heart of the Archbishop, who considers the creation of new parishes in the suburbs, daily becoming more thickly populated, of the utmost importance. On May 1, a new parish was erected at Ivry Port and the Abbé Gonterot, trained under M. Soulange-Bodin, was appointed its pastor. Paris is now surrounded with a circle of these new parishes, generally begun in the utmost poverty, sometimes in the midst of opposition and ill will. But their priests have a missionary spirit and their lives, full of hard work, are brightened by many picturesque and pathetic incidents not found in the dignified and somewhat formal career of the Paris Curé of the olden time.

Mention was made in a previous letter of the mid-day missions established in many Paris churches for the working girls. A similar work for boys and young men has just been begun in the Church of St. Leu, in the heart of one of the busiest quarters of the city. A series of nine Conferences was given by a popular preacher on the prejudices and errors of the day with regard to Catholicism. The subject was essentially practical. The Paris workmen and apprentices comprehend it thoroughly, for they read and discuss the leading questions of the day with an enthusiasm which when rightly directed must become a powerful agent in the service of the Church.

The preacher at St. Leu succeeded in captivating them; his sermons were short, striking and to the point. This bold attempt was, on the whole, a success; but it required some courage. Moreover much tact and talent is needed to make the pleasure-loving Parisian youth sacrifice his mid-day recreation to listen to a sermon. Such conferences must be unusually attractive to be popular. The Paris workman, more perhaps than others, is open to intellectual influences, and he is, by nature, perilously impressionable. Hence, when led away by atheistical teachers, he develops a genius for evil which makes him far more powerful than the more stolid provincial. On the other hand, his natural intelligence, adaptability and love of the beautiful may be turned to good account once the abyss is bridged that separates him from the Church.

An idea has been started which, if carried out, may help towards this. It is proposed to concentrate the Catholic forces by the foundation in every town and village of parish houses which would be under the direction of laymen united by the common bond of their religious convictions irrespective of politics. All their social works would thus be centred under one roof and the parish house would become a stronghold of Catholicism and order, where advice and encouragement would be freely bestowed, where rich and poor would unite their efforts for the welfare of the community. Whether the idea thus started ever becomes a reality or not is uncertain, but it proves that the French Catholics have at last realized that during long years their divisions have served their enemies: they seem now to have grasped the fact that in union lies strength.

In a recent pastoral letter the Bishop of Bayeux informs his flock that the cause of a young Carmelite nun, lately dead, has been introduced with a view to her future beatification. Soeur Thérèse de l'Enfant Jesus, a native of Alençon, was born in 1873 and died in 1897 at the Carmelite Convent of Lisieux. Her life has been translated into several languages and has been received with enthusiasm outside her own country.

ANGLO-FRENCH CATHOLIC.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

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A Notable Anniversary

On last Saturday the clergy and laity of New York attended solemn services in St. Patrick's Cathedral, commemorative of the fortieth anniversary in the priesthood of Archbishop Farley. The heart of the venerable Metropolitan was touched by the general expression of attachment and high regard. The secular press of the city voiced the felicitations of his fellow citizens in recognition of the Archbishop's commanding influence in favor of the city's best progress. A princely gift of \$300,000 was pledged by his people to relieve him of the remaining burden of debt incurred in beautifying the cathedral. Few dignitaries of the Church can look back over a career so uniformly useful and crowned with such success and blessing as that of Archbishop Farley. He has perfected a great system of parochial schools, and, by his tact and his conciliatory temper, which win souls sweetly without compromising truth, he has preserved a strong and vital unity in the vast and growing diocese committed to his care. *Ad multos annos!*

T. A. Daly

On last Wednesday Fordham University conferred the degree of Doctor of Literature upon one of her most distinguished sons. It is not often that a Catholic institution of learning has the opportunity of honoring a man who so adequately approximates to the ideal of a Catholic college graduate as in the case of Thomas A. Daly, the editor and manager of the *Catholic Standard and Times*. He has been a successful author and, what is rarer still, a successful Catholic journalist; but he has been more than these. With a recognized talent for popular writing of a high grade, which could command success in the

most enviable quarters of the literary market-place, he planted his colors openly and proudly on the side of the Church that needs such defenders as he. Through the best years of his life, through the trying struggles which a man has to make to build up his home and to fend against the mischances of the future for himself and his family, Mr. Daly has clung loyally, in the face of tempting promises of greater success elsewhere, to the cause with which he had cast his literary fortunes in the days of his early manhood. It is hard to preserve an active allegiance to the Church in spite of failure and the absence of appreciation. It is harder still, we suspect, to do so in spite of dazzling success and general applause. And this is Mr. Daly's principal title to the respect and admiration of all who consider the Faith a Catholic's most precious inheritance, and active attachment to it the sign of a high ideal, of a strong mind and a pure heart.

Mr. Daly helps to carry on the tradition of Catholic literary excellence represented by the work of such laymen as John Boyle O'Reilly and James Jeffrey Roche. His ability as a poet and humorist has received the acknowledgment, which in the long run merit never lacks, from readers and critics of every class and belief. His humor is genial, refined, and, with all its wide popular appeal, disciplined. It never vulgarizes itself by buffoonery or by a forgetfulness of the sanctities of life. Mr. Daly belongs to that small class of Catholic writers who do not think that literary triumphs are too exquisite and rare to be wasted in Catholic causes. He does not write with one eye upon the tender susceptibilities of fastidious unbelievers.

As a practical man of affairs, Mr. Daly has earned rewards not less striking than those which have come to him as a poet. He has built up a great Catholic newspaper and achieved remarkable success in a field where many have failed. His experience would seem to disprove the contention which we so often hear that the Catholic press is neglected, and to indicate that when a layman of the right sort of capacity and energy, and with high qualities of mind and character, undertakes the editorship of a Catholic periodical, he will not inevitably fail to meet with appreciation and encouragement.

A Wasted Life

De mortuis nil nisi bonum, as all can see, is a principle which admits many exceptions. It often happens that the higher obligation of charity for the living compels one to put aside the inclination to say only pleasant things about the departed and to tell the plain truth. With regard to the late Goldwin Smith the newspapers have been governed exclusively by the principle we have quoted. Every notice of his life has been a pure eulogy. The enemy of our Faith has, as usual, received extravagant praise, to which we are bound to add a word of correction lest it should become a stumbling block to the weak.

Goldwin Smith received great intellectual gifts from

God and a long life in which to use them. His first years at Oxford saw the great Tractarians driven forth from it. Happier in this than they, he was never driven out. A brilliant career opened before him which a fretful, impatient pride led him to sacrifice. He came to America and spent three years at Cornell University. Thence he retreated into Canada where he spent nearly forty years, the best part of what might have been a useful life, in virtual obscurity. He wrote a little it is true. From time to time also one saw his name at the end of letters to the newspapers, or came across his articles in the magazines. Still his influence was very slight, for God had destined him to greater things. But he would not have God in his life. Day by day he drifted farther from Him, and took up the clamor of the street against Him and His Church. At last the end came and he who might have gone forth from this world with full hands appeared before the judgment-seat of Christ with nothing gained by the many talents which had been entrusted to him. We cannot praise such a life. We may hope that at the last grace opened his eyes to his misery and that he departed with the publican's prayer on his lips: "God be merciful to me a sinner."

Religion in School Training

An argument that carries weight with many of the ardent advocates of religious training in our school system is the claim that the world is looking to the younger Democracy of the western hemisphere to solve the great social problems which confront mankind to-day. And these ardent advocates are by no means confined to the Catholic Church—though that body has borne the brunt of the struggle for religion in the schools when it seemed a forlorn hope. Times have changed, however, with the passing of the years and a vigorous defense of religious training has become the purpose of a splendidly organized Religious Educational Association whose membership is made up almost entirely of non-Catholics. Convinced that conditions which constitute a standing and alarming menace to our country not only in the future, but at the present can be warded off only through religious training, they are honestly and sincerely working to attain their purpose. Will they succeed in their efforts? Will America fulfil the expectation of the world if the future American is to grow up a de-Christianized soul? Serious questions these, when one recognizes the colossal strength of certain factors at play in the evolution of our school system in these latter days. The experience of other nations ought to be clear evidence of the folly of excluding church and religious influence from schools. Why then allow to grow up in our midst unchecked and almost unheeded a powerful influence whose basic law demands an absolute independence of schools from church control and direction? The conditions which obtain among us may make difficult for a time the solution of the problem of the imparting to children of the

religious instruction which the parents desire. But the problem has its solution and it behooves the friends of religious training to come together and to find strength in united effort against those who would be guilty of robbing the growing child of what is the most vital and valuable of his possessions, his Christianity, and consequently, his whole basis of morality.

Gambling in Louisiana

When, after strenuous agitation the famous or infamous Louisiana Lottery was abolished, race-track gambling continued to flourish in New Orleans with full authority of law. Some two years ago the sentiment that had been growing against it among the best people of the city and State culminated in a movement which, largely owing to the influence of Archbishop Blenk, succeeded in wiping the laws that legalized gambling off the statute-books of Louisiana. There has sprung up lately a counter movement, directed by the gambling interest, to repeal the prohibition of two years ago or introduce such amendments as will nullify its purpose, on the ground that the abolition of gambling has been detrimental to the prosperity of New Orleans. Again the Archbishop enters protest and in a fashion that leaves slight prospect for the legalization of gambling in his archdiocese.

The first duty of legislators is to frame such laws as will guarantee freedom from vicious surroundings and associations and build up a healthy and moral citizenship. Race-track gambling thronged the streets and hotels of New Orleans with the most undesirable and demoralizing elements, and through city and State held up the god of chance before the eyes of the young. It was a greater curse than would be a yearly visitation of yellow fever. It made clean racing an impossibility. Its absence has proved not only a spiritual and moral but a real financial benefit. It is again promoted by a few that thrive on the shame and blood-money of the people. All loyal Catholics should rise up in united strength against the perpetration of this contemplated crime against their homes and children, the honor of their community and the decencies of life.

This scathing indictment of a practice, which is largely corrupt at its best and always corrupting in its consequences, has made the projected legislation impossible. The weighty words and prompt and vigorous action of his Grace of New Orleans will exercise a salutary, and often a much-needed influence, even beyond Louisiana.

The Police Memorial Service

A week or more ago an excellent opportunity was offered to the press of the country to prove its boasted readiness to deal equal justice to good and to bad. On Sunday, June 5, with the old "Draft-riot flag" borne proudly beside their own and the national colors at the head of the line, and the band of the department playing an inspir-

ing march, two thousand stalwart New York policemen moved down Fifth avenue and into St. Patrick's Cathedral to assist at the annual memorial service for the departed heroes of the police force. The metropolitan papers duly chronicled the event, some of them rather sympathetically, but as one runs through the humble notices of the splendid object lesson the event portrayed, he is forced to mentally compare them with the elaborate display heads and full-page descriptive "write-ups" which these same papers would have given to the story of some big scandal in the police department chancing to come into the newspaper offices on a dull Sunday evening. The cosmopolitan wickedness of New York surely has its saving foil in Manhattan's peerless police force and Monsignor Lavelle struck the right note in his welcome to the men: "We recognize in you the guardians of the peace, order and prosperity of our great city. If you are conscientious, you are doing work along the same line as the Church. . . . You reach those who turn a deaf ear to our appeal—who transgress so seriously that they are a menace to the community and to the State. Your duty is fraught with pain yet rife with practical Christianity." Naturally His Grace, Archbishop Farley, presided at the impressive religious function, and as the voices of the three thousand men rang out in the solemn hymn of thanksgiving "Holy God, We Praise Thy Name," after the Benediction of the Blessed Sacrament, that venerable prelate's heart must have rejoiced to know that a large majority of the body of which New York is justly proud, are devout members of the Church.

The Unjust School Tax

Writing to the Editor of the *Catholic Standard and Times* of Philadelphia regarding the question of the University of Pennsylvania scholarships discussed in our educational column last week, the well-known publicist, Martin I. J. Griffin, calls attention to a detail of public school financing ordinarily not heeded by Catholics, and yet involving a policy to be remembered when we discuss the injustice Catholics endure in the present school tax methods. "Do you know," said Mr. Griffin, "that all the children of school age—6 to 16—are counted, Catholics included. The number is reported to the State. The State then pays the school district a pro rata for school purposes. That is then used for the public schools. So that Catholics are not only supporting their own schools and paying taxes to support the public schools, but the public schools are getting the pro rata paid by the State for the Catholic children counted, *but taught in our parochial schools.*" We recall a clash with an enumerator who insisted upon having a list of names and addresses of the students of a Catholic High School in order that he might hand in a big list of children of school age and help increase the pro rata allowance in his district. An allowance in such a case surely based on false pretenses!

A Catholic Central Association

The Milwaukee *Evening Wisconsin* of June 6 makes editorial reference to a project, recently launched by Archbishop Messmer of that city, which involves a manner of activity in Catholic circles that promises excellent results. His Grace proposes to organize among Catholics associations responding in their aims to the Young Men's Christian Association and the Young Woman's Christian Association. The utility of these two bodies in extending the influence of the churches and promoting Christian living has long been recognized. Great good unquestionably has been effected by them through the facilities they provide of recreation, study and social intercourse for young men and women, while surrounding their beneficiaries with good moral influences. Unhappily because of their Protestant origin and character Catholics may not allow themselves to be drawn into intimate relations with either of these two associations, although Catholic laymen, appreciating the good features of the work they are doing, have in many instances lent them support in money and personal encouragement. For years there has been growing in Catholic circles a feeling that Catholic organizations having similar purposes and methods would benefit thousands who are not and may not be beneficiaries of these two bodies under their present auspices. In accord with the sentiment a meeting was recently held in Milwaukee, to which Archbishop Messmer lent not only his sanction but his presence and assistance, and a plan was broached and preliminary steps were taken to organize a Catholic Central Association whose activities will parallel those of the Y. M. C. A. and the Y. W. C. A. The enthusiasm manifested during the meeting augurs well for the success of the project, and the energy shown in other enterprises undertaken by Archbishop Messmer for the interests of the Church gives one confidence that the proposed organization will speedily accomplish results which will reflect credit upon all those who help it into existence and contribute to its maintenance and progress.

The *Living Church* tells us that a certain Italian minister hitherto working with the Presbyterians, has applied to the Protestant Episcopal Bishop of Marquette for ordination, and that he will probably take up work among his own people who are said to want the Catholic Church without the Pope. In the same issue of the same periodical one may read the address of Bishop Atwill to his diocesan convention of Kansas City. It is rather melancholy in its tone and the Bishop does not seem to allude to the so-called Italian congregation of St. John the Baptist which passed some time ago from the "Roman obedience" to his own. It would be only Christian charity to let the Protestant Episcopal Bishop of Marquette know the history of the Kansas City congregation since that passage which was announced with much flourishing of trumpets. Will the *Living Church* publish it?

MUSIC IN IRELAND

Ireland's annual musical festival, the Feis Ceoil, went off this May with a success which was decided and cheering. In the number of solo entries and the attendance at the competition a record was established. Against this may be set off a slight falling away in the quantity and quality of choral work presented. As to the comparative successes of town and country, this year marks a slight but decided gain of the provinces upon the Dublin monopoly. Choirs from Newry, Sligo, Bangor and Thomastown gave a good account of themselves, while the gold medal for tenor solo singing was carried off by a young amateur from Valencia Island, Mr. Edmond O'Sullivan.

More remarkable perhaps than the Feis Ceoil week has been the week of Irish opera, which followed it. Mr. Robert O'Dwyer's "Eithne" was first heard last autumn at the Oireachtas, when it was an unquestioned success; the performance, however, being by no means ideal, a more satisfactory rendering was eagerly looked forward to, and this has now been secured.

A complete original opera with its text in the Irish language is a novelty striking enough to merit attention, even were its music of no special value. "Eithne," however, has won the applause of the best judges as a remarkable and pleasing work of art. It manifests considerable power of melodic creation, command of the resources of harmony and instrumentation, aptness of dramatic expression and a genial skill in working up fine ensemble effects. A study of the first act will fully prove Mr. O'Dwyer's possession of these gifts. Everywhere we feel the thoroughly competent musician, though there may be room for more developed and easy power; frequently do we acknowledge the presence of something greater than mere musicianship—of feeling, imagination, intentiveness.

If we proceed to Act II we find the same gifts manifested in new and perhaps more popular ways—at least all goes well until we reach the last scene or two, in which the composer's inspiration somewhat falls off. A danger seems to haunt the musician—a danger not always escaped by the very greatest—of writing himself out during the course of a long work, and rushing on to its conclusion, while inspiration lags behind. Is there not something of this in the "Elijah," in "The Messiah," in "The Creation," not to mention many an opera? Often, alas, it is the sheer necessities of the day and the hour, of bread and taxes, that turn the Mozart or the Schubert, as well as the Schiller or the Shakespeare, into Art's mere sweating journeyman.

However, as regards "Eithne," the end did not fall short of other parts in the power of capturing applause. All sections of the work appeal at least to *some* tastes. There is something for the severe, something for the frivolous, something for the national enthusiast, something for the connoisseur, who, Bacon-like, takes all music for his province. There is a good deal of Irish coloring in turns of phrase and scale effects—markedly in some sections, hardly at all in others. There are traces of Wagner's influence in a use (not very extensive) of leading themes, and in the harmonic subtleties of orchestral and choral writing always careful and sometimes very elaborate.

Finally there are many suggestions of Verdi, and perhaps of Balfe, in climaxes and bravura effects which might seem a little trivial to a high-and-dry critic of German predilections. This eclecticism of style may (and we hope will) prove a transient phase, leading the composer into a future style of more firmly compact individuality. But meantime its effect on the hearers is quite pleasant.

The composer has not been very happily guided in his choice of a story. It is a romantic fairy legend from Ireland's pagan past, but it rather lacks coherence and unity. It lends itself to mere picturesque scenic effects, but not to moments of dramatic fervor. The Irish and English texts call for no particular commendation. But textual weakness counts, after all, for but little

in an opera. The world, we fancy, has long ago resigned itself to libretto shortcomings as more or less inevitable.

During its week at the Gaiety Theatre, the reception of "Eithne" was uniformly enthusiastic. The composer had repeatedly to express his acknowledgments. Unfortunately, the number of those who neglected to attend was unduly large, so that at the end of the week Mr. O'Dwyer had to announce a loss to his own pocket of nearly £200. This is a deplorable consummation to a record of the toils of genius. At this rate of encouragement Ireland can hardly look forward to the appearance on her stage of many more Irish operas. Numerous explanations have been suggested, but they are not very satisfactory. The most valid appears to be the unfortunate incidence of the King's death, and the consequent lack of Viceregal patronage. One might have believed, however, that there was in the country a force or collection of forces sufficient to secure, without the smiles of Dublin Castle, the success of a work which does honor to Irish music and the Irish language. The Irish revival is to be credited with the birth of "Eithne;" must we suppose it incapable of nurturing its children after they are born?

Whatever may be the answer to those questions, it is to foreign lands and to the Gael in exile that Mr. O'Dwyer, supported by Mr. Joseph O'Mara and other admirers, now looks for solace and reimbursement. There are good hopes of a prosperous coming-out in London. It is extremely to be desired that the great cities of the United States, especially wherever things redolent of Ireland find strongest support, may soon have opportunities of judging for themselves of the value and interest of "Eithne." We have little doubt that every adequate performance will multiply by hundreds its admirers—those who will judge this work to be not inferior to anything in the range of musical drama ever achieved by an Irishman.

LEINSTER.

LITERATURE

The History of French Literature. By ANNIE LEMP KONTA. New York: D. Appleton & Company.

A sturdy volume of 560 pages, covering the fascinating story of French literature from the Oath of Strasburg in 842 to Edmond Rostand's "Chantecler." With commendable directness, without preface or introduction, the author immediately attacks her subject and pursues it steadily and vigorously to the end. The appended Bibliography includes the names of 150 authors and a list of about 200 books bearing on the various aspects of the theme. We are a little astonished to see no direct reference to the monumental "Histoire Littéraire de la France," begun by the learned Benedictines of St. Maur.

Thanks to Mrs. Konta's rapid pen the great figures in this new "Panathenaic" procession file briskly past the reviewing stand, some it is true, mere silhouettes, others with form and features sharply defined. Now and then the ranks are a little packed; here and there a figure might have been dropped out. But generally due proportion and balance have been kept. A few familiar faces are missing. Chancellor d'Aguesseau does not appear; yet his "Mercuriales" are sufficiently original to secure him a place among these worthies. Vauvenargues, the author of "Maximes et Réflexions," is absent. He ought to walk side by side with La Rochefoucauld and Joubert. We look in vain for the scholarly Ozanam. His "Civilisation du Cinquième Siècle" entitled him to a place. We cannot find Count Franz de Champagny, the author of "Rome et la Judée," "Les Césars," etc.

Louis Veuillot, whom Mrs. Konta rightly calls the "great editor" of the *Univers*, deserved fuller treatment. There is a brief reference to one of his pamphlets, but nothing

is said of his novels and correspondence. The great Catholic writer and orator, Montalembert, gets but a line; so too, Lacordaire. Yet the Dominican's pulpit eloquence was as epoch-making as "Le Génie du Christianisme" of Chateaubriand. Berryer is omitted altogether; yet France has few parliamentary orators equal to him. Not a word is said of the eloquence of Fathers de Ravignan and Monsabré; nothing of Paul Féval and Armand de Pontmartin. Cardinal Pie, Bishops Dupanloup and Freppel do not appear. The work of these men measures up fully to that of dozens of authors spoken of by the writer.

In the grouping of her figures and the disposition of her material Mrs. Konta is orderly; the presentation of her facts, with the exceptions noted and perhaps one or two more, as full as the limits of her book would allow. With many of her appreciations we heartily agree. The chapters on the "Epics," "The Fabliaux," "The Theatre of the Middle Ages," "The French Press," will be read with interest. This last chapter will prove a surprise to American readers. Mrs. Konta speaks with sincere admiration of Corneille and Racine. Bossuet is treated with sympathy, but does not stand out large and bold in his really noble proportions.

Our author usually has a word of reproof for the coarse and immoral wherever found, as, for instance, in Zola and Béranger. But in speaking of La Fontaine's "Contes," she makes some slight attempt to excuse them. Excused they cannot be. Brunetière calls them "*une œuvre malsaine*." They exceed in obscenity their model, Boccaccio's "Decameron." The police of Louis XIV had to suppress them. We agree with all that our critic says of Molière's talent. She should have added that Molière too often laughs at the idea of authority and restraint. We are willing to grant that Voltaire did now and then strike a blow for political and social reform. But the sordid immorality of his life, so dismally mirrored in his pages, his treacherous attacks on all that Christians hold sacred, the dull, hopeless void his sarcasm and his sneer have made in the hearts of thousands, will not allow us to call him, with Mrs. Konta, one of the benefactors of humanity. Benefactors of humanity are made of sounder stuff. Their work is constructive: Voltaire's life-task was to destroy. He has blasted the faith of thousands. What did he give instead? Carlyle may not have been altogether wrong when he said that in Voltaire he had looked in vain for a great thought. The unfortunate Louis XVI had some reason to exclaim, as he pointed to the works of Rousseau and Voltaire: "These two men have ruined France."

In speaking of the Catholic Church, Mrs. Konta has tried to be impartial and fair. Had she gone directly to Catholic sources she would have avoided some mistakes. We instance one. In the second note on p. 115, referring to the Great Schism of the West, she asserts there were "several popes at the same time in Avignon and in Rome." This, we say it in all courtesy, is an error. There were several claimants to the papal throne, and the question was: "Who was the real pope." Neither the claimants themselves nor Christendom at large believed for a moment that there were or could be two or more popes. Every intelligent Catholic knew then as he knows now that the papal prerogatives and power are vested in one single individual.

On page 344 we find an historical error of another kind. "Finally, Malfilâtre and Gilbert were—like Chatterton in England and Calderon in Spain—young poets consumed by misery before their genius had fully ripened." Calderon was eighty-one years old when he died. His powers had reached maturity: 120 comedies and 70 or 80 "*autos*" sufficiently prove it. His name cannot be coupled in this instance with that of Chatterton.

The appendix contains two lists, one of the Forty Im-

mortals of the French Academy, and one of the Rulers of France from Clovis to Pres. Fallières. There is also a good Index.

JOHN C. REVILLE, S.J.

Nathan Burke. By MARY S. WATTS. New York: The MacMillan Co.

After Thackeray, DeMorgan; after DeMorgan, Mrs. Watts. These two successors of Thackeray will not let the old tradition of the three-decker die. Mr. DeMorgan is something garrulous: He goes on refining to an inordinate degree. Instead of moralizing, however, he sometimes (if one may twist a word out of its ordinary meaning) demoralizes. He is an apostle of doubt. We are here, we know not why, and we are going, we know not whither. A style, no matter how cheerful, cannot, when it conveys such news, exhilarate the reader. In fact pessimism and agnosticism are closely related; and in their presence mirth and humor creep on a broken wing. It is regrettable that Mrs. Watts should here and there give utterance to sentiments which are almost frankly agnostic. They add nothing to the book and are, to say the least, depressing in their effect. Surely the gifted author could change all this, and so make her book available to a larger audience.

Nathan Burke is a remarkable novel. It is big, it is spacious. Wit, humor and keen characterization are found in every chapter. History, too, plays its part. The Mexican war is presented to us in splendid and vivid narration. Mrs. Ducey is a portraiture worthy of Dickens. Her graceless son recalls Thackeray. Jim Sharples is an unusually good type of the literary Bohemian. He is lovable, masculine, and yet, save in one passage of questionable taste, gifted with a woman's delicate intuition.

Nathan Burke tells the story. He does it well and modestly. And yet, despite his modesty, he is the hero to the end. When all is said, the book, if not great, comes little short of greatness. Men and women and life are put before us in a manner that is at once large and minute. Would that the author had more faith! Her wit, then, would have an additional lustre: her humor a sunnier charm.

F. J. FINN, S.J.

Hiawatha's Black-Robe. By E. LEAHY. Dublin: Catholic Truth Society of Ireland (Iona Series). St. Louis: Herder. 35 cents.

A recent writer remarks, apropos of another volume of the Iona Series, that owing to the utilitarian spirit now so widely prevalent the general tendency in literature is to cut away from beauty of form and seek success by paying routes. It is remarkable that in Catholic literature the general tendency for a decade or two is rather in the opposite direction. It used to be said that our literary output was inferior to secular productions, excellence of matter often painfully contrasting with slovenliness of dress. The Bellocs and Meynells, Fathers Sheehan, Benson and Barry, John Ayscough and the late Francis Thompson, are among the names that occur to one of recent Catholic writers who have followed the route of literary beauty and, incidentally, found fair reward at the stopping-places. Dr. Sheehan's books, it is reported, are the most sought for in London libraries. This would seem to indicate that beauty of form is, after all, a paying route, and its rarity is due less to commercialism than to a cynical and sceptical atmosphere destructive of that subtle spiritual charm whose touch is the seal of beauty.

"Hiawatha's Black-Robe" (the life, deeds and after-story of Father James Marquette, S.J.) is a little book, handsome inside and out, that combines the literary and spiritual touch.

The native Indian, savage and Christian, of three hundred years ago; the young Marquette, noble of character and blood; the Christ-inspired zeal of the explorer; his sweet humility and generous, unwearied toil for souls whether in acquiring a dozen dialects or teaching Christ to chief and child or bending to the oar for a thousand leagues along the Great Lakes, down the Wisconsin and Mississippi and back to the mouth of the Marquette, where, like Xavier on a deserted shore, this pure, apostolic spirit journeyed to its eternal home,—all are pictured with a charm of style and spiritual grace that make "Hiawatha's Black-Robe" a fascinating story for old or young. The author shows intimate knowledge of the diverse scenes and routes and the literature of his subject. The history of city, state and national tributes to Marquette in speech and frieze and statuary is well told, as is the explanation of Longfellow's debt to the missionary's Journal. The book in every sense is good literature, and we reciprocate the author's farewell to his readers:

"Peace be with you and your people,
Peace of prayer and peace of pardon
Peace of Christ and Joy of Mary."

M. K.

It is not wise to judge a book by its price. **Frequent and Daily Communion**, by REV. JOSEPH McDONNELL, S.J. (Dublin: The *Irish Messenger* Office), is a penny booklet, by post five cents. Its forty-eight well-printed pages contain 20,000 words, and not one of them is wasted. We do not wonder it has quickly reached the fortieth thousand. It explains the Decree on Frequent Communion, illustrating its salient points from Scripture, the Fathers and Church history; also the decrees on Communion of children and the sick, and the attached indulgences. The summary of the effects of Holy Communion on soul and body, and the answers to objections urged against its frequency are sound, simple and satisfying. We heartily commend this booklet to Catholics, especially to priests and teachers, and with it Father McDonnell's other penny publications from the same office: *The First Fridays*, *Our Lady*, *St. Joseph*, *The Holy Hour*, *The Bona Mors*, *Tales of the Blessed Sacrament* (2), *Daily Mass*, *Footprints of Ireland's Saints* (12), *Young Jesuit Saints* (3), *Great Irishmen* (6), *Our Lady's Album*, etc. Several have been collected into bound volumes, at from ten to fifty cents, and have gone through many editions. The *Irish Messenger* and its cheap but valuable publications are doing good service for Catholic truth.

* * *

Il Giornalismo Cattolico. Criteri e Norme. 1910. Stabilimento Cromotipico. Torino: P. Celanza e C.

The anonymous Jesuit author of this booklet of 102 pages explains the criteria and principles of Catholic journalism in nine conversations between Don Eusebio, an elderly, prudent and learned Catholic, and his two clever nephews, Alessandro, an engineer, and Mario, a lawyer. The objections of these young men are real difficulties which every truly Catholic journalist has frequently to overcome. Don Eusebio never shirks the objection and always gives a satisfactory and complete answer. He of course condemns ambiguous and equivocal language in matters of faith, comparing those Catholic writers who avoid nothing but downright heresy, while they welcome rash, scandalous and false views, to men who avoid only the poisons that cause sudden death while they steadily undermine their health and shorten their lives by excesses. The delicate question whether able anti-Christian writers should ever be praised for their style

is well handled. Praise begets admiration and a consequent tendency to condone errors. To deny evident skill would be unjust, but there may be no necessity of alluding to such writers at all. In this we are justified in taking a leaf from the anti-Catholic school which observes a strict conspiracy of silence with regard to incomparable Catholic authors. If this little book were translated into English it would make many Catholic journalists sit up and take notice.

* * *

The Light of His Countenance. By JEROME HARTE. New York: Benziger Bros.

This is a story of the Christian persecutions in the second century of the Christian era. The author has a fairly good story to tell; but he makes a serious mistake. He has deliberately chosen to conduct all the conversation in what might be called Scriptural style. Thou and thy are so plentiful that it is extremely difficult to find a single you in the whole story. It were safer had the author played with fire; for he apparently knows little of the grammatical rules which hedge in this form of speech. Hence we read "There hath been murmurings." Again, he makes they and ye do service in the same paragraph when the speaker is addressing two persons. Again we have "Thy and Merope hath now abjured." A number of other such constructions might be quoted; and it is hard to read them with an equal mind. Mr. Harte is much better when he writes in the language of the present century. His idiom and grammar, then, are good enough for the practical purpose of narration. As to the grammatical derangements of the dialogue, one is surprised that any proofreader should let them pass uncorrected. The book, we regret to say, is not up to the high standard of Catholic fiction which the Benziger Brothers have been recently offering the public.

Principles of Political Economy. By JOHN STUART MILL. London, New York, etc.: Longmans, Green & Co. **Handbook of Political Economics.** By J. SCHRIJVERS, C.S.S.R. Translated from the French by F. M. CAPES. St. Louis: B. Herder. \$1.35.

With regard to the first of these it is enough to say that it is edited and supplemented with an introduction by W. J. Ashley, Professor of Commerce in the University of Birmingham, who contributes not a few useful notes. Of course, we differ almost *toto coelo* with Mill, nevertheless our economists cannot get on without his work, an authoritative exposition of a school which practically formed the opinions of the commercial and industrial world of the second half of the nineteenth century and still has many disciples.

The second book is an English translation of a work popular in Belgium. As *Political Economy* is far from being an exact science, one cannot expect to find a treatise with which he will agree entirely. If a Catholic author follows the lines laid down by Leo XIII in his encyclicals, as of course the author of this book does, he must be allowed freedom in working out details. Hence we abstain from mentioning several matters which we do not view as he does. We may observe, however, that business men will usually judge such a book as this from its treatment of things with which they are familiar. These will find chapter II unsatisfactory, first, because it shows the author to be lacking in practical experience in financial and banking operations; second, things there said, though true of Belgium, are not always true of England and the United States. It would have added much to the book to have had this chapter carefully revised by a capable business man. Nevertheless, it will prove in good hands a very useful elementary text book.

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LIBRARY NOTES

Librarians and library workers in various parts of the country are now turning their eyes in the direction of Mackinac Island where, from June 30 to July 6, will be held the annual conference of the American Library Association. The natural charms of the spot may prove so attractive as to divide the attention of even conscientious librarians assembled to derive such profit as they may from listening to papers upon professional topics and some may "cut" a paper occasionally to take a stroll to Arch Rock, Sugar Loaf or Fort Holmes, in the cool air for which the Island is famous. But the program as announced in the current number of the *Bulletin* of the Association presents for consideration many subjects of importance in the ever-widening scope of library activities.

The first session will be occupied with the President's address, in which is usually given a rapid survey of the progress of the past year; this will be followed by a paper upon Michigan history and legends, and by Michigan songs, presumably folk-songs. Another paper will be upon the deterioration of the paper used in newspapers, a topic which has been up for discussion for many years but has never led to any material improvement of the stock of paper upon which newspapers are printed.

Forty years ago Dr. Justin Winsor, then librarian of the Boston Public Library, called the attention of publishers to the rapid disintegration of newspapers when exposed to sunshine, and to their equal liability to injury from dampness, and suggested that a special edition of every newspaper should be printed daily upon a better quality of paper. Dr. Winsor pointed out the value of newspapers as contemporary records of the nation's doings, and as passing pictures of its daily life; he claimed that, in their way, they are of inestimable value to the historian, and when lost their loss is irreparable. But his appeal fell upon deaf ears; to issue a library edition would entail too much trouble and expense to be considered by the publishers. It is to be hoped that the forthcoming reopening of the question will lead to some practical results.

Popularizing agricultural literature is another topic to be discussed by representatives of the agricultural colleges, which are now for the first time given special recognition on the program of the association. The Department of Agriculture at Washington has for many years been issuing and distributing literature relating to better and more economical methods of cultivation; it is now proposed to reach individual farmers through agricultural societies and clubs, granges, rural schools, and especially through traveling libraries of books upon agriculture. The same means will also be

employed, no doubt, to furnish the farmer wholesome reading along general lines,

Mackinac Island is now noted chiefly as a summer resort, but it has a history replete with associations for the Catholic. On this island in 1670 Father Dablon established the Jesuit Mission of St. Ignace. Finding the extent of the island too small to furnish sufficient cornfields for all his converts, and incommoded by separation from the mainland, where lay the field of much of his spiritual labors, Father Dablon in 1671 moved the Mission to Point St. Ignace, on the north shore of the straits, where for forty years the Jesuits maintained a chapel which was the centre of mission work among the aborigines scattered through the immense wilderness of the Northwest. From this spot in the spring of 1673 Father Marquette and Louis Joliet departed upon their memorable voyage of discovery to the Mississippi River; and here at the Franciscan Mission of today rests part of the bones of the great missionary.

We have spoken above regarding recent modes of reaching special classes of readers, such as farmers. Another class of readers to be served are school children. The ordinary catalogue, or finding list, of a public library is unsuitable as a guide for children's reading. The alphabetical or topical arrangement of the titles permits of no grading of the books according to their relative interest to children of differing ages. To meet this need many public libraries have issued special graded lists of books intended for children's reading or for use in the schools. Thirty-five out of forty-five libraries answering AMERICA's query upon this point, replied that they have prepared special lists of books suitable for school children.

The Class-room List, issued by the Buffalo Public Library in April, 1909, is an especially instructive example of such a list. It is a book of 166 pages; the titles are grouped in nine sections corresponding to the school grades for which the books are especially suitable. Author and subject indexes furnish convenient guides to all the titles in the list, and there are three supplementary sections, entitled "Reference Books," "Stories About Children for Teachers and Parents," "Poetry About Children for Teachers and Parents." A finding list of this kind is a source of relief and pleasure to the teacher who must select books for the class-room or is called upon to aid pupils in selecting books for home reading. The Catholic teacher should, of course, be careful to see that none of the books drawn from such a list are harmful to the children in any way. If a list of the Catholic authors to be found at the local library has been compiled, this list may usefully be supplemented by a graded school list; the one being a guide

to the desired authors and the other a guide to the desired grade.

Mr. W. E. Foster, of the Providence Public Library, whose carefully prepared replies to our queries have been quoted before, writes in regard to supplying special lists of books for schools: "If requested to do so, we are glad to do so. Usually, however, the selection is made by some one outside of the library force, and this seems to be a more satisfactory way. In other words, we recognize the fact that the teachers, parents and pastors of these children have definite preferences as to the reading of the children, and we wish to have these preferences respected and even safeguarded. Not only do we not wish the library to be in any sense an agency for winning these children to other beliefs, but we do not wish even to seem to make it so." The libraries will in most cases supply lists of books specially adapted for children's reading; but the Catholic teacher has responsibilities in the matter which the library cannot be expected to assume.

W. S. M.

BOOKS RECEIVED

- A Winnowing. By Robert Hugh Benson. St. Louis: B. Herder. Net \$1.50.
 I Choose. By Gertrude Capen Whitney. Boston: Sherman, French & Co.
 Yet Speaketh He. By Gertrude Capen Whitney. Boston: Sherman, French & Co.
 The Diary of an Exiled Nun. With a Preface by François Coppée. St. Louis: Herder. Net \$1.00.
 Laws of the Kings. Talks on the Ten Commandments. By a Religious of the Society of the Holy Child Jesus. New York: Benziger Bros. Net 60 cents.
 The Light of the West. By Sir William Butler, G.C.B. Second Edition. New York: Benziger Bros. Net \$2.00.
 Good Health and Good Manners. With Suggestive Questions and Notes. By Ervie M. Ravenbyrne. Chicago: Ainsworth & Co. Net 30 cents.
 Sermons for the Christian Year. By the Late Dom Wilfrid Wallace, O.S.B. With a Preface by Dom Bede Camm, O.S.B. 3 Vols. St. Louis: B. Herder. Complete set, net \$4.00.
 The Lives of the Popes in the Early Middle Ages. By the Rev. Horace K. Mann. St. Louis: B. Herder. Net \$3.00.
 The Legends of the Jews. By Louis Ginzberg. Vol. 2. Philadelphia: The Jewish Publication Society of America.
 Prohibition. Its Relation to Temperance, Good Morals and Sound Government. Selections from the Writings of Men who have given Thought and Study to this Question from the Standpoint of both Theory and Practice. Compiled by Joseph Debar, Cincinnati, Ohio.
 A Quebec View of Canadian Nationalism. An Essay, by a Dyed-in-the-wool French-Canadian, on the Best Means of Ensuring the Greatness of the Canadian Fatherland. By Oliver Asselin. Montreal: Guertin Printing Company. Net 25 cents.
 A Study of First-Year English in Secondary Schools. By William P. Rarigan, S.J., Instructor in English, Marquette Academy. Milwaukee: Marquette University.

German Publication

Staatslexikon. Dritte, neubearbeitete Auflage. Unter Mitwirkung von Fachmannern herausgegeben im Auftrag der Görres-Gesellschaft zur Pflege der Wissenschaft im Katholischen Deutschland. Von Dr. Julius Bachem. Dritter Band. Kaperei bis Paszwesen. St. Louis: B. Herder. Net \$5.15.

Latin Publication

Commentarius in Decretum "Ne Temere." Ad Usum Scholarum Compositus. By Ludovicus Wouters, C.S.S.R. Rome: Desclée et Socii. Editores Pontificii. Net 20 cents.

French Publication

Année Sociale Internationale, 1910. Royal 8 vo., 1002 Pages. Reims: Action Populaire, 5, Rue des Raisiniers. Prix 9 francs.

EDUCATION

The third annual Commencement of the Fordham University School of Law was held at the Theatre of the University, Fordham, on June 11th, at 3 p.m. The degree of Bachelor of Law was conferred upon thirty-two candidates.

The honors of the graduating class were won by William Hayes, whose standing for the three years of his course was 96 per cent. The scholarship in the Master of Laws course hereafter to be established was awarded *ex aequo* to Arthur D. Fisher and William Hayes. Ignatius L. M. Wilkinson was awarded the scholarship in the second year class for the highest standing in the work of the first year. Paul Fuller, LL.D., Dean of the Law School, presided at the exercises, and addresses were made by Rev. Daniel J. Quinn, S.J., President of the University, by Robert N. King, A.B., of the graduating class, on "Overcapitalization of Corporations," and by John N. Scelsa, A.B., another of the graduates on "National Incorporation."

The address to the graduates was delivered by Hon. William McAdoo, formerly Police Commissioner, Member of Congress from New Jersey and Assistant Secretary of the Navy, who gave the graduates his views on the duties of lawyers and courts to the public, and illustrated many of his remarks with anecdotes from his own experiences in his life both private and public. Many members of the judiciary and men prominent in other walks of life attended the exercises.

This Commencement of the Law School once more brings to our minds the remarkable growth of this Law School, as shown by the increased graduation each year. Thirty-two graduates this year as compared with sixteen last year and six the first year show how great the growth of the school has been. This growth is due in great measure to the excellent course given by the school, the high ideals of both Faculty and student body and to the convenient hours and the location of the school. The school is located in the *Evening Post* Building, 20 Vesey Street, within a block of the Subway, Hudson Tunnels, the Elevated Railroad, and three minutes' walk of all ferries. It is also within five minutes' walk of the Supreme, Surrogates' and Federal Courts. The hours of the school, 4.15 to 6.15 p.m., are an inducement to young men who desire to work in law offices at the same time as they attend law school. At the Fordham Law School a student can combine theory with practice by working in a law office during the day, and in the afternoon attending the classes of the Law School.

A special report issued by the Carnegie Foundation on the medical schools of the

country is exceedingly severe in its strictures. For twenty-five years, it claims, there has been an enormous overproduction of ill-trained doctors because of the existence of independent or proprietary schools, commercially managed and dependent on fees for support. The report affirms that of the 155 medical schools now existing in the country only one-fifth are needed, and, in the spirit of opposition which the Foundation shows to "small colleges" generally, it insinuates that only the bona fide university department schools can expect to survive.

Existing schools are criticized, some for lack of high entrance requirements and consequent low grade general scholarship on the part of the students admitted; many are not equipped with the necessary laboratories; and a not inconsiderable percentage are deficient in the hospital and clinical facilities suitable medical training requires. The report has aroused a storm of protest among the heads of medical schools in Chicago, its reference to these being particularly sharp and caustic. Indeed the report puts the ban of its displeasure not alone on ten undergraduate medical schools of that city, but upon the Illinois State Board of Health as well. James A. Egan, secretary of this latter body, roundly denounces the statements contained in the report.

He says: "The report of the Carnegie Foundation calls for but little attention from the people of Illinois. It evidences a lack of knowledge on the part of those by whom it was prepared, of the legal requirements in Illinois and the rules and regulations of the State Board of Health. It betrays a deplorable ignorance as to what constitutes a medical college. This is shown by the reference to an osteopathic institution which is not a medical college and has never been recognized by the State Board of Health. The charges as to the connivance of the State Board of Health with certain medical colleges are not only groundless but are also maliciously false. The inspections of the Illinois medical colleges were made for the Carnegie Foundation by a gentleman who is not a physician, and who, so far as I have been able to learn, does not possess the qualifications enabling him to intelligently determine whether a medical college is adequately equipped to teach medicine."

Loyola University, the institution incorporated in succession to St. Ignatius College by the Jesuits of Chicago a year ago, received \$195,000 in gifts last week. Of this \$135,000 was given by Mrs. Henri F. DeJonghe, a member of the new Jesuit parish of that city, and \$60,000 was pledged by the members of the Bennett Medical College, one of the professional schools of the University. The gift of Mrs. DeJonghe, be-

stowed because of the interest she takes in the progress of the Jesuit institution, is to be devoted to new buildings and other improvements for the University. An administration building will be erected at Sheridan Road and Devon Avenue, a school building will be added to the parish equipment and some scholarships will be created. The medical school will use the fund donated by the members of the school faculty for enlarging its buildings.

Mayor Seidel, of Milwaukee, who has disappointed the expectations of the many who predicted an administration of "fads" following the Socialist victory which placed him in power, is not always entirely practical in his suggestions. Recently he urged those concerned to compete with the nickel theatres by introducing moving pictures into the schools. With the picture lanterns, he declared, lessons in history and geography might be vivified with moving pictures cast upon a screen. The great complaint, he went on to say, with our schools to-day is that they fail to hold the interest of the children, and that the latter slip away from school attendance just as fast as the law allows. It is to be feared that Milwaukee's Mayor in this little talk forgot the lesson of his own life of hard discipline. Is it a real kindness to school children to try to attract them by removing all that is difficult from the school routine in order to make school hours a round of easy, pleasant experiences? It is singular that in a time of feverish effort for high educational development, the activity of school authorities should be directed so commonly to a line of least resistance for pupils, one involving no strain on the mental powers. There are old-fashioned people who still believe that the self-denying drill in the little hardships of the school-room is the feature of school training productive of best results in the education of children.

Rev. M. O'Flanagan, of the Diocese of Elphin, having completed his visit to the United States in the interest of the Irish lace and cottage industries, has returned to Ireland. He visited and organized exhibitions of lace and other Irish school and cottage industries in over fifty cities, with the result that they are now on sale and appreciated in every city of importance. More than a million people visited the exhibitions, and the annual sales of this class of Irish goods in the United States now exceed \$500,000. The actual profits made by the two Irish girls whom Father O'Flanagan brought over to exhibit their work have enabled him to pay off the debt on the Convent Industrial School, Loughglyn, County Roscommon, where they were trained, and erect additions for the development of the work. The exhibitors have also returned to Ireland.

SOCIOLOGY

The Smithsonian Institution has published a brief monograph by Captain Ferdinand Schmitter of the Medical Corps, U. S. Army, on the native customs of the Indians of the Upper Yukon. He tells us that formerly these people lived in tents of skins, but have now taken to log cabins, always ill-ventilated and dirty. The Bellevue Hospital has issued the annual report of its Tuberculosis Clinic. The reading is interesting, but for a layman the pictures are still more so. Several of these illustrate the roof-cure and show consumptive patients living night and day, summer and winter, in the heat and in the snow, on the roof, with only a small shelter tent between them and the sky. The comparison is instructive. The Indians who have abandoned their tents for huts that reproduce the unsanitary conditions of the worst tenements have become most susceptible to pulmonary complaints. Our tenement people, under the pure-air treatment the Indians once enjoyed, are gaining strength to resist its infection.

In one of the sessions of the fiftieth convention of the United States Brewers' Association, held in Washington last week, a Cincinnati delegate, in an address on the effects of prohibition, made a startling statement. He said that while 38,000,000 people have been put under prohibitory legislation of some or other kind during the past fifteen years, the consumption of whiskey in that period had increased 50 per cent. and the per capita consumption of beer more than 46 per cent.

ECONOMICS

The production of the principal wheat-growing countries in 1909 was as follows: Russia, 786 million bushels; United States, 715 million; France, 361 million; British India, 253 million; Canada, 166 million; Italy, 155 million; Spain, 144 million; Germany, 138 million; Argentina, 133 million. Thus, of the nations virtually self-supporting, France produced 9.26 bushels per head of population; the United States, 8.12; Spain, 7.66; Russia, 5.17; Italy, 5.09. The domestic consumption in Russia, however, is comparatively small and it is a large exporter. Germany produced only 2.16 bushels per head; and India, about 1 bushel. It must be remarked that in India only the people of the Northern Provinces use wheat, those of the South living chiefly on rice. Of the countries raising wheat for export, Canada produced 30.91 bushels per head of population; and Argentina, 21.45. Great Britain, the chief importing country, produced 67 million bushels or 1.51 per head of population. From these figures it

is not difficult to judge how near the United States is approaching the limit of an exporting country.

During the winter months in Alaska gold mining is kept up. The pay dirt, however, is not washed until the return of spring gives a supply of water. This washing, by which the gold is separated from the clay containing it, is called the spring clean-up. At Nome it is expected to produce this year \$1,175,000, and at the new fields of Innoko and Iditarod, \$1,250,000. There is quite a rush of miners to these districts. The steamer Victoria, well known forty years ago in New York as the Parthia of the Cunard Line, has left Seattle for Nome with over five hundred passengers bound for them. Other steamers are sailing with large passenger lists.

The total trade of Great Britain with foreign countries during 1909 was £811,106,552. That of the British colonies with foreign countries was £283,123,571, and with Great Britain, £272,490,013. The total trade of the Empire, therefore, excluding intercolonial trade, was £1,366,720,136, of which over 40 per cent. was connected with the colonies.

The Bureau of Commerce notes the general increase in the value of international commerce. While admitting some increase in the quantity of merchandise exchanged, it points out, as AMERICA has already done, that the increase in value is chiefly due to enhanced prices.

SCIENCE

Astronomers are still at work investigating the possible absorption of light in space, which would, if it really exists, effectually prevent our seeing stars beyond a certain distance, and thus arriving at any knowledge concerning the size and shape of the universe.

In continuation of what was said in AMERICA (Vol. I, No. 4, and Vol. II, Nos. 19 and 24), we read in the *Astronomische Nachrichten* No. 4411 (May 12, 1910), a very technical article on "Beiträge zum Nordmann-Tikhoffschen Phänomen," by Adolf Hnatek, of Vienna, which the author concludes in these words:

"At all events the problem does not seem to have entered upon that phase in which a material increase of accuracy may soon be expected. . . . Thus much, however, seems very probable even at present, that an eventual dispersion of light can hardly be sought for in space itself, because as long as the observed facts are based upon the presence of gaseous masses which must, if homogeneous, be under the measurable pressure of at least several millimeters, so long the theoretical and even

the actual behavior of these gases will give rise to serious doubts."

In the April number of the *Astrophysical Journal*, G. C. Comstock dissents from Kapteyn's conclusions in the issue of the preceding November (See AMERICA, Vol. I, No. 4, p. 107). After quoting the two sentences: "There is thus no reason for the supposition that the selective loss of light is different for galactic and extragalactic regions. In particular we cannot explain the greater richness in stars of the Milky Way by a smaller space absorption for, if anything, this absorption is greater there than elsewhere." He says: "This result is obtained from a discussion of the discordances between the Harvard star magnitudes photographically and visually derived, and rests upon the assumption that if there be a sensible space absorption its effect must be apparent in a difference between the photographic and visual magnitudes, which difference will systematically increase with increasing distance of the stars observed."

He says that stars of equal magnitudes, whether in the Milky Way or out of it, are probably at the same distance from us, and that therefore no conclusion can be drawn from their position in the galaxy. He ends: "Whatever probative force the data may possess tends away from rather than toward Kapteyn's conclusions above quoted, and appears to render that conclusion entirely untenable, so far, at least, as the present data are concerned."

Whether the coloring of the stars is really objective in the stars themselves or merely a subjective illusion on the part of the observer, is the question discussed at great length by Louis Bell in the April number of the *Astrophysical Journal*.

After stating that among the brighter single stars there are no extraordinary colors, he proves that the strangely large number of blue companions attending brighter stars cannot have an objective cause, but must be due entirely to optical propinquity. He says: "It is not putting the case too strongly to state that all the colors observed in double stars, and not pertaining to stars in general, are purely of subjective origin, and due to causes readily assignable from the data of physiological optics."

"In point of fact the subjective colorations observed are chargeable to four separate causes." These are simultaneous contrast, fatigue color, shifting of the retinal color sensitiveness away from the red in faint illumination, and 'dazzle tints,' that is, the subjective colorations corresponding to positive after-images."

The writer tested the efficiency of these physiological causes by means of artificial stars and says that "the whole curious list of colors given at the beginning of

this paper may be picked up in these observations on artificial stars before the difference in magnitude has become great enough and the eye sufficiently settled into its fatigued state to produce the final color contrast."

He then extended his observations to artificial triplets and clusters with rather striking and even absolutely startling results, which he had checked by three other observers. His final conclusion is that "subjective colors play the chief, if not the only, rôle, in determining the apparent tints observed. . . . Some initial color differences there certainly are, as the spectra show, but the actual colors do not vary enough to account in any material degree for the strange hues which have been reported. The subjective colors arising from the causes here set forth are, however, fully adequate to account not only for the extremely great differences in color reported, but for the curious and evanescent tints which have so put to the test the descriptive powers of those who have noted them. The rôle of the dazzle tints is particularly noteworthy as bearing on the roseate, lilac and purplish hues never observed in isolated stars and very far from affording complementary tints to their primaries."

WILLIAM F. RIGGE, S.J.

ECCLESIASTICAL ITEMS

The celebration of the fortieth anniversary of the Most Rev. John M. Farley's ordination to the priesthood opened with pontifical Mass at St. Patrick's Cathedral, New York, on Saturday, June 11. The ceremonies lasted from 11 a. m. until nearly 2 p. m. All of the dignitaries of the Church in the diocese and others from outside took part. The bishops present were the Rt. Rev. Thomas F. Cusack, the Rt. Rev. Charles E. McDonnell, and the Rt. Rev. George W. Mundelein; among the monsignori was the Rt. Rev. Mgr. Thomas J. Shahan, Rector of the Catholic University. The clergy, secular and regular, attended in large numbers. Seated to the right of the altar were 125 representatives of the religious sisterhoods of the diocese, while other religious orders were represented by 175 men. There was also within the sacred edifice a great gathering of the laity who had come to show their respect and veneration for the beloved Archbishop. The Rev. John J. Kean, rector of the Church of the Holy Name, delivered the official address of the clergy, in which he reviewed the active career of the Archbishop from the time he was ordained, and spoke of their appreciation of his services and their affection for him personally. He also announced that the clergy of the archdiocese had raised \$300,000 which, with \$200,000 raised from other sources, will be

used in payment of the debt that has been attached to the Cathedral for thirty-one years.

The Archbishop made a feeling response. He was unwilling to have any special commemoration of the anniversary of his ordination to the priesthood, in view of the fact that the archdiocese is already preparing for an extraordinary festivity on the occasion of the formal consecration of St. Patrick's Cathedral, and the commemoration of the centenary of Cardinal McCloskey's birth. His priests, however, finally prevailed upon him to permit a slight recognition of the day and he yielded to their wishes.

The first Bishop of New York, the Right Rev. Richard Concanen, was a distinguished member of the Order of St. Dominic. His brethren of St. Vincent Ferrer's Church, this city, will commemorate the centenary of his death on June 19, by a solemn Mass, at which His Grace Archbishop Farley will preside, and the Right Rev. Mgr. Hayes, D.D., will preach.

All Mamaroneck, without distinction of creed or class, was fully represented at a reception held in the town hall on the evening of June 13, to commemorate the fortieth anniversary of the ordination of the Rev. Dr. Isidore Meister, rector of Holy Trinity parish. The addresses of congratulation and testimonials offered to him on the happy occasion were ample evidence that he is regarded by all not only as a zealous and successful pastor, but a citizen of the community whose leadership and influence have always been used for its very best interests.

The Spanish hierarchy, under the leadership of Cardinal Gregorio María Aguirre y Garcia, Primate of Spain, have addressed a memorial to Premier Canalejas, Minister of Government, in relation to his proposed hostile action against religious Orders and Congregations. They show that his measures as announced infringe upon the Concordat and have no foundation but a revolutionary law of 1837, long since obsolete. They speak out nobly in behalf of the Orders and mention some of the benefits that come from them to Church and country. In courteously acknowledging the receipt of the memorial, the premier stated that the negotiations with the Holy See begun by his predecessor, Moret, and now being conducted by himself, could not be made public without want of respect for the Pope, but he assured the prelates of the esteem and respect in which they were held by the ministry.

On May 15, the Catholic young men of Buenos Aires went on a numerous at-

tended pilgrimage to the Sanctuary of Lujan, as a part of the religious observances of the centenary of the Argentine independence. The same venerable shrine was visited in 1810 by Belgrano, Soler and many other prominent leaders in the revolutionary movement, to implore the blessing of Heaven and the protection of Our Lady on their attempt to free themselves from the shackles with which Napoleon had bound Spain and Spanish America.

OBITUARY

General Sir William Francis Butler died, June 7, at his residence, Bansha Castle, County Tipperary, Ireland. Born at Suirvale, Tipperary, he was educated at the Jesuit College of Tullabeg. Entering the English army in 1858 he served with distinction in India, Canada, Natal, Zululand, Egypt and the Soudan, where he was knighted for his services as Brigadier-General of the Frontier Force, 1886. Major-General in 1890, he commanded at Aldershot and at the Cape, where his opposition to Mr. Chamberlain's design on the Transvaal and his frank warnings to the War Office made his office memorable. Recalled 1898, the verification of his forecast increased his reputation, which was further enhanced by his bold condemnation of high-placed personages, as chairman of the committee on South African war contracts. Lieutenant-General in 1900, he retired 1905, and has since devoted himself chiefly to speaking and writing in behalf of Irish National and Catholic interests. He was a member of the Irish Privy Council and a Senator of the new Irish National University. His lives of Gordon, Napier and Colley, his books of Canadian and African adventure, *The Great Lone Land*, *The Wild Northland*, *Red Cloud*, *Far Out Rovings*, *Campaign of the Cataracts*, *Naboth's Vineyard*, and the last (1909), which best expresses his mind as a Catholic and an Irishman, *The Light of the West*, are of a high order in style, interest and thought. He will receive fuller treatment in our next issue.

PERSONAL

Whilst in Ireland, during his recent trip abroad, the Hon. Gifford Pinchot did some visiting in company with Sir Horace Plunket. At Kilskeary, County Donegal, Father Maguire showed what had been done in the parish to improve the material conditions and brighten the homes of the people, through the agency and industrial teachings of the Gaelic League. Mr. Pinchot said that having witnessed the Gaelic songs, dances and other home-brightening influences, he understood the meaning of nation-building. It was Sir

Horace Plunket's account of the Home-Brightening movement in Ireland that impelled President Roosevelt to appoint the Country Life Commission in the United States.

The Holy Father received in recent private audience the Rt. Rev. Mgr. D. J. McMahon, D.D., General Supervisor of the Catholic Charities of New York. His Holiness was deeply interested in the working of the thirty-six different branches of Catholic beneficence which are grouped under Mgr. McMahon's presidency. The Holy Father showed a special solicitude in the work undertaken on behalf of emigrants, particularly Italian emigrants, and gave a blessing in his own handwriting to Mgr. McMahon, his people, his fellow workers, men and women, priests and religious. He also praised his labors as head of the Catholic Summer School, which Mgr. McMahon has persuaded Cardinal Vannutelli, the Pope's legate to the Montreal Eucharistic Congress, to promise that he will visit.

PULPIT, PRESS AND PLATFORM

Commenting editorially on the Accession Oath and the lame attempts hitherto made to amend its wording, *The Springfield Republican* of May 13 says very sensibly:

"In view of the death of King Edward VII and the accession of George V, it is now to be regretted that the government did not push the bill through as a ministerial measure when the Liberal majority was overwhelming in number.

"The offensive portions of the accession oath were forgotten by the public during the long reign of Queen Victoria, but at her death in 1901 the Roman Catholics made their protest heard. Edward VII repeated the declaration with reluctance, it is understood, but he had no alternative. Even the kingship itself in Great Britain is statutory and could be abolished by a simple act of Parliament. The hereditary feature is also statutory. Parliament prescribes all the conditions under which the king assumes office. Edward swallowed his aversion to the form of the declaration and took the oath.

"The existing form was settled at the revolution of 1688, and the declaration against transubstantiation was deemed necessary, in the interest of 'the Protestant reformed religion established by law,' to prove that the sovereign was not a Roman Catholic.

"While some declaration by the monarch may be necessary so long as Great Britain maintains a state religion through the agency of the Anglican church, it seems perfectly clear that the characterization of the Mass, the belief in the doctrine of

transubstantiation and the worship of saints as 'superstitious and idolatrous' is wholly unjustified in our time. As well might the king be compelled to denounce the Mohammedan and Buddhist religions, which are professed by hundreds of millions of his subjects in India, Egypt and other parts of the empire.

"But it is astonishing how zealous certain groups of English Protestants are in demanding that the accession oath be left as it is. Their bigotry could not be surpassed. This feeling is not confined to the nonconformist descendants of the old Puritans. One of the most aggressive organizations is the Church Association, representing the evangelical branch of the established church, whose chairman denounces any amendment of the oath as 'a flagrant act of treacherous disloyalty.' In the opinion of these zealots, no doubt, the main reason for maintaining the monarchy is to preserve and safeguard the established religion, and such a point of view may easily lead one to insist upon the conservation of every antique piece of ecclesiastical trumpery in the ceremonial and pageantry of royalty. These people, it is safe to assume, by no means represent the bulk of the English people; but they are dynamic enough to create an uproar and the modern politician has no taste for religious controversies.

"The proper way to settle the difficulty is first of all, to disestablish the Anglican church. That done, the king, no more than the president of the United States, would need to make a declaration in support of a particular religion or religion in general. But, as the English are inclined to be proud of their contempt of logic in their governmental arrangements, the probability is that, so long as the Catholics do not become so violent as the Protestant extremists in their attitude, nothing whatever will be done even to change the language of the accession oath."

LETTERS TO THE EDITOR

QUERIES OF A LAYMAN.

To the Editor of AMERICA:

Did King George miss connections with the psychological moment of his life?

We have been led to believe that the morganatic marriage of George V was one of those exalted love affairs which supremely unites the life-long affections of man and woman. We have been further informed that three children blessed the union which grew out of this love-match.

We picture George during his days of "natural choice" as a devoted husband and a happy father. We can see around his hearth-stone the sanctity of home life, and we behold under the shadow of his protecting love a woman's glory as wife

and mother radiating through the little world wherein her brood was sheltered.

A man dies. His head was destined to wear the crown. He had been engaged to wed one looked upon as worthy of sharing the crown with him. The dead one, lamented with the grief of a royal family and the tears of a beloved fiancée was royally buried and George, with shaking knees, was told to pull up the stakes around his fireside and abandon his innocent wife and happy children to marry the fiancée of his deceased brother.

State influence compelled (?) him to tear his soul on the most cruel rack yet designed by noble (?) self-sacrifice, but what would we think of a family cat that chooses between its nursing kittens and a purple ribbon to follow the lure of the ribbon?

George was a man, and the presumption is that he loved his wife and children. If this were so, there was nothing to prevent the discharge of his first duties toward them by taking passage to North America, a voluntary exile, with wife and children at his side, and going to work to support them.

He now has another wife and other children, but are there moments when out of the dusk there comes to him a picture of those to whom he had given man's holiest pledge of husbandhood and fatherhood, and do the echoes of once-loved voices sometimes cry out in his dreams: "Why did you abandon us if such words as husband and father and love and home meant as much to you as the formalities of a court?"

Does the thought ever occur to George that, had he proven himself worthy of fatherhood over the children of his own flesh, he would have perhaps more fittingly proved himself worthy of fatherhood over a nation?

The probability is that had George sought escape from the distress of his position by leaving home and country with the woman of his choice and the mother of his children, he would have made such an appeal to the love of the English people by his noble act as no man has succeeded in doing since the English dynasty began.

If the common people are to believe that home ties are sacred, what are they to think when kings and princes show by their example that they are not, and what are they to think of a national religion which sanctions the disruption and destruction of a family rather than embarrass the wishes of a crown?

If the scraps of information which the layman gathers from the daily press on this subject are authentic, George V did indeed miss connections with the psychological moment of his life.

ALFRED WATTESON McCANN.
Rutherford, N. J., May 23, '10.

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CHRONICLE

Mr. Roosevelt's Welcome Home.—Mr. Roosevelt stepped on American soil shortly before noon on June 18, after an absence of fifteen months. Within the few hours of his stay in New York, he received every mark of honor that time and his own comfort permitted. His welcome began when the Kaiserin Auguste Victoria loomed through the mists of the lower Bay. At 8 o'clock, off Quarantine, he was received by representatives of President Taft and Governor Hughes and by Senators and Governors and Legislators and citizens of distinction. New York Bay was dotted with ships of war and merchant vessels assembled to escort him up the North River and back to the Battery. Mr. Roosevelt was taken on board the Androscoggin, a revenue cutter, which headed the long double line of various classes in the water parade, while the guns of the battleship South Carolina fired the salute that is reserved to honor the first citizen of the Republic. Off Twenty-third street the Androscoggin turned back and passed in review the vessels in the parade. When Mr. Roosevelt set foot on Manhattan Island, at 11 a.m., there were 100,000 persons in Battery Park to give him welcome. Mayor Gaynor greeted him in a short, crisp speech and Col. Roosevelt, with almost equal brevity, assured the Mayor and his fellow citizens that he was glad to be home and that no man could get such a reception without being made to feel very proud and very humble. Presently the land parade was started. With the Rough Riders ahead of him and prominent citizens in carriages behind him, the idol of the hour advanced with

Mayor Gaynor and Cornelius Vanderbilt. There was no doubting his popularity. It was shown in two hours of uninterrupted cheering from five miles of people.

It was not quite two o'clock when the parade disbanded at Fifty-ninth street. The reception given to Mr. Roosevelt was marked by perfect weather, which suddenly changed as soon as the program was carried out. Death came to fifteen persons and many were seriously injured in a violent storm which broke over the city and its environs and did great damage on land and river and sea.

Further Conquests of the Air.—Another triumph in the navigation of the air was accomplished during the week under review, by Charles K. Hamilton, who made the flight from New York to Philadelphia and return, a distance of 172 miles in 200 minutes. He made two stops, one of them prearranged, the other a mishap which brought him down in a New Jersey swamp. Undeterred by the latter accident, which happened on the return trip and threatened to be serious, he lifted his machine with marvellous precision out of its perilous position, soared a thousand feet in the air and winged his way over the hills of Staten Island and the waters of the upper Bay, setting new marks in the conquest of the air. Hamilton's best record, up to the present, was made at San Diego, Cal., last January, when he flew twenty-six and a half miles across country and sea to the Mexican border and flew back without making a stop. Thirty miles of the distance was over the Pacific, out of sight of land.—At Indianapolis, the world's aeroplane record for altitude was broken by Walter Brookins, in a Wright bi-plane.

He was in the air thirty-five minutes and rose to a height of 4,384 feet; the former record of 4,185 was held by Louis Paulhan.

Gen. Edwards to the Philippines.—General Clarence R. Edwards, chief of the Bureau of Insular Affairs, will leave Washington for the Philippines the last of June and will make an extensive inspection of the governmental machinery of the islands. This trip is taken owing to the desire of the President to maintain the closest relations between the Insular Bureau and the Philippine Government. General Edwards will also look into some financial problems of importance to the Philippines. He is known to be extremely close to the President, and his inspection of Philippine affairs will be in point of satisfaction to the Executive second only to an inspection by Mr. Taft himself.

Cold Comfort for Madriz.—The representations of the *de facto* President of Nicaragua to President Taft on the unfriendly action of United States officials and, notably, Commander Gilmer, of the gunboat Paducah, now in Nicaragua waters, promise to effect no change in the government policy. The Estrada faction maintains that Madriz, as Zelaya's henchman, was foisted upon the country in defiance of constitutional right and is ruling by force instead of by law. Madriz has had recourse to a merciless draft to recruit his army, old men and mere boys having been seized, and driven, with arms pinioned, to the scenes of guerrilla warfare, to be shot at and to shoot, without understanding what the fighting is about.—Great Britain and Germany have sent notes to the United States Government on the intolerable state of affairs in Nicaragua which has paralyzed commerce, ruined agriculture and demoralized the people. Effective measures towards preventing further bloodshed are expected daily.

Canada's Governor in England.—Earl Grey, who has recently arrived in England on a visit before definitely resigning his governorship into the hands of the Duke of Connaught, is already stirring British business men to the commercial possibilities of Canada. The *Westminster Gazette*, in an editorial of June 17, says: "Earl Grey, whom we are glad to see back in England for a brief holiday, is of the school of business viceroys. Hardly had he landed yesterday when he was preaching the possibilities of Canada." The paper then quotes a part of Earl Grey's communication urging British commercial houses to send their best agents to Canada, contending that they are not taking advantage of the opportunities as do firms in France, Germany and the United States. The editorial then continues: "This is the text of nearly all our consuls and proconsuls—that the British commercial man has not the push of his rivals. Earl Grey sees a great opportunity in the exhibition which is to be held in Toronto. The British manufacturer is a little distrustful of these international shows, but we agree that he must be pre-

pared to exhibit at them in a large spirit if the world is to be disillusionized of strange ideas of our decay that it is the purpose of a large party to promulgate."

British News.—Lord Wolverhampton has left the Cabinet on account, it is said by some, of his dissatisfaction with its financial policy. On the other hand he is eighty years of age, and it seems unreasonable that one who remained in the Cabinet while that policy was in doubt and his resignation would have helped to check it, should now resign in protest against it when it has become law.—Lord Kitchener has asked to be allowed to refuse the appointment to the commander-in-chief in the Mediterranean. Public opinion seems to be in his favor, the appointment being looked upon as a device to get him out of the way.—The British Labor party, according to its own report to the International Congress at Copenhagen, numbers 1,481,368, made up of 1,445,708 members of 161 unions, 30,982 members of Socialistic societies, 4,000 members of Women's Labor League and 678 cooperators. It numbered in 1900 375,931, and in 1908 1,152,786. In 1909 the Miners' Federation was affiliated, numbering 550,000. This would seem to indicate a loss of 221,000 members in 1910. Probably a large number of miners were already affiliated to the party as individuals when the Federation came in.—The King paid a long afternoon visit to Mr. Chamberlain in London.—The proprietors of the *Academy* brought libel suit against the *Daily News* and Rev. R. F. Horton. The former published a letter from the latter to the effect that the *Academy* had passed into Roman Catholic hands and viewed literature from a Roman standpoint only. The editors of *Academy* stated that they were High Churchmen, that their views had a recognized place in the Church of England and that it was a serious matter to call them Roman. The jury found for the defendants, holding the words objected to, to be fair comment in the public interest. It recommended Mr. Horton to be more careful in ascertaining facts. It seems that in asserting Lord Douglas to have become a Catholic, he confounded him with his uncle, Rev. Lord Archibald Douglas.—Sir Edward Clarke, at one time Solicitor-General under Lord Salisbury, has written a long letter to the *Times* in favor of maintaining the Royal Declaration against Transubstantiation on the ground that the doctrines it condemns explicitly are taught by many clergymen of the Church of England, with whom it is important that the sovereign should not be associated.—An interesting case is in progress concerning the religion of minors. Casimir Minelya, a Russian subject, married a Jewess, and had his children baptized. When he came with them to England, their mother's relatives took possession of them and began to bring them up as Hebrews. He applied to the courts and obtained custody of them with the view of taking them back to Russia. Before he could do so the mother's family kidnapped one of them, and her father, Joseph Cohen, has been arrested for assault in connection

with the affair. The police are looking for the kidnappers and the child.

Imperial Items.—An unsuccessful attempt has been made to wreck the mail train from Calcutta to Darjeeling. This is the fifth of the kind. In South Africa the premier, General Botha, has determined that Pretoria East shall be contested in the general election against Sir Percy Fitzpatrick, a leading Unionist. The Unionists claim this to be a confirmation of Botha's inability to carry out his wish to avoid strict party lines in the new Dominion Parliament. He, however, may find in the assumption by Dr. Jameson's party of the name "Unionists" an insinuation hard to bear; and may look upon the nomination of one who was intimately connected with the raid, for a seat in Pretoria as intended to provoke a manifestation of party spirit by himself and his followers.

Ireland.—General Sir William Butler's funeral at Bansha, Tipperary, was of a national character. Archbishop Fennelly, of Cashel, presided at the Solemn Requiem and all classes, national, official and military, were represented. Queen Alexandra telegraphed to Lady Butler: "It is from the depth of my own broken heart that I mourn with you in your overwhelming sorrow for the loss of your distinguished and excellent husband. May God help us each to bear our heavy cross." Lord Wolseley had written to General Butler on the eve of his death: "I always looked upon you as a host in yourself, ready to undertake any difficult job, and the more dangerous it was the more you enjoyed it. May God in His mercy restore you to your friends, of whom none have ever valued your friendship more than your very attached friend and old comrade—Wolseley."—The proposed conference between the Unionist and Liberal leaders on the Veto Question is not regarded with favor by the Irish party, which sees no room for compromise as the demand already made by Mr. Asquith is deemed the irreducible minimum. Mr. O'Brien favors the conference and would also wish to have one on Home Rule. The Orange lodges are still agitating against any change of the Coronation Oath, but the majority of leading Protestants favor erasing the objectionable clauses. At the recent County Council elections several Catholics were elected in a few northern Protestant districts, a thing hitherto unprecedented. The proposal of the Board of Studies, Belfast University, to extend the Lectureship in Scholastic Philosophy so as to cover Scholastic Metaphysics, Logic and Ethics, was negatived by the Senate, 14 to 13.

The Borromeo Encyclical.—The official *Norddeutsche Allgemeine Zeitung*, announced a satisfactory understanding between Germany and the Vatican in the matter of the recent disturbances occasioned by the St. Charles Borromeo Encyclical. The Vatican authorities have agreed that the Encyclical will not be proclaimed by the bishops of the empire in the usual formal and public man-

ner, but there has been no withdrawal of any statement in the document. Cardinal Merry del Val communicated to Dr. von Mühlberg, Germany's representative at the Vatican, a note in which he protests his conviction that the commotion in evangelical circles was due to a misunderstanding of the purpose of the Encyclical. The Pontifical Secretary of State declares that certain clauses of the Encyclical have been interpreted in a sense entirely foreign to the Holy Father's mind. The Holy Father, the Cardinal adds, has heard of the unfortunate commotion aroused by the document with sincere regret, since any thought of giving offense to the non-Catholics and the Princes of Germany, was absolutely absent from his intention in promulgating his letter to the Christian world.

What the Encyclical Contains.—The pontifical document which has occasioned undue excitement in Germany was issued by the Holy Father in commemoration of the third centenary of the canonization of Saint Charles Borromeo, Cardinal and Archbishop of Milan. The scope of the Encyclical is to show that the Modernistic tendencies of our times are similar to those against which Saint Charles fought with such notable success, and that the aim of the innovators of his day, as it is of Modernists today, was a general defection from the Faith and the discipline of the Church. The document recommends great zeal in the catechetical instruction of the young, condemns the so-called lay or neutral schools, urges the establishing of denominational schools and calls attention to certain countries where, in the name of liberty, the worst form of tyranny is practised. The present danger, it goes on to say, is even greater than that of the times of Saint Charles Borromeo, as the enemy threatens within the very pale of the Church, feigning obedience to her authorities, thus secretly to propagate ideas which are more radically pernicious than those of the so-called reformers. Even those engage in this warfare who, by their position, are pledged to defend the Church. They are under the illusion that the Church can compromise with the spirit of the age. Finally the Holy Father gives expression to his sorrow that not enough stress is laid upon the reception by the faithful of the Sacraments of Penance and the Holy Eucharist.

Change of Minister in Germany.—Herr Dernburg, recently Secretary of State for Colonial Affairs, has offered his resignation and his request was at once accepted. Dernburg will be remembered as one of the chief pillars of the bloc of Chancellor Bülow, which went to pieces a year ago when it proved unable to give the empire the necessary finance reform legislation. His last "triumph" was the defeat of the bill providing for the equitable division of the tax burden of the colonies among the corporations and private concerns chiefly benefited by colonial development. It was a Pyrrhic victory, since the principle of the proposed change will no doubt sooner or later be put into execution.

Destructive Floods in Europe.—Despatches from all parts of Europe last week indicate a general uprising of rivers which are inundating large sections of the continent. In Switzerland many deaths from drowning are reported; several railways have been compelled to cease operating; vast areas have been deluged, the houses in many places have been flooded as high as the second story; the agricultural loss is immense. In Servia torrential rains followed by floods have caused havoc in the Morava River valley. In Turkey the province of Erzerum, Turkish Armenia, has been the worst sufferer. The rise of the waters resulting from heavy rains having caused terrible floods to sweep over the entire district. Great loss of life and considerable property damage are reported from the province.

Cloudbursts in Germany.—In Germany the heaviest loss is reported from the Ahr valley in the Eifel region. A violent rain continuing for several days caused the river Ahr to break its banks. The storm culminated in a cloudburst and the waters choked the valley, drowning every living creature in their path and causing immense monetary damage. Late estimates place the total number of the dead at 200.—Berlin suffered a like visitation, a heavy cloudburst causing hundreds of thousands of dollars' damage. For a time the water was three feet deep in most of the principal thoroughfares; cellars everywhere were flooded, and streetcars, omnibuses and other forms of traffic were at a standstill.—Oberamergau, the scene of the Passion Play, was for two days cut off from railway communication with outside points by the flood which invaded the district. Three hundred Americans were marooned in the Bavarian village.—Meteorological observations in the higher Alps announce that the snow is melting rapidly and that greater floods are expected.

Concessions to Catholics.—The treatment heretofore meted out to Catholics in the Duchy of Brunswick may be recognized from certain "concessions" recently proclaimed in favor of Catholic children attending the State schools in Brunswick. Hereafter Catholic children will not be obliged to participate in specifically Protestant celebrations such as the "Luther feasts," but they will not be exempted from the Protestant school prayers, nor the "devotions" on the emperor's or regent's birthday, on the commemoration of the battle of Sedan and similar solemnities. They will no longer be obliged to sing or to learn by heart Protestant hymns or to be present at Protestant catechism instruction or to buy Protestant catechisms and other hand-books of religion. When will Brunswick, asks *Germania*, at last enter the number of civilized States?

Catholic Activity in Italy.—Thirty thousand Venetian agriculturists were assembled recently at Cittadella and

addressed by Mgr. Pelizzo, Bishop of Padua, and other speakers. The aim of the demonstration was to inaugurate an interprovincial agricultural syndicate. The project was realized, and the comment of the Socialist journal, the *Avanti*, is significant: "The Clericals, these days, are working harder than the Liberals, Radicals, Democrats, Republicans and Socialists combined!" This organ predicts that there will be serious losses for the Anticlericals at the coming elections.

Opening of Bosnia's Landtag.—Despatches from Sarajewo, Bosnia's capital, describe an unfortunate incident of the opening of the first Landtag convened in that city. Following the annexation of the provinces of Bosnia and Herzegovina by Austria, a constitution was proclaimed, elections were held and on June 15 the new Landtag met for its opening session. The Governor of the newly annexed provinces, General Varesin von Vares, as representative of the emperor, read the speech from the throne and the usual preliminaries attending such an occasion were formally acted upon. The session was brief. As the Governor was returning to his palace, five shots rang out; happily, the would-be assassin, a Servian Socialist, missed his aim and the bullets flew harmlessly by the Governor. Realizing that his purpose had failed the assassin, before anyone could arrest him, shot himself. The Governor was enthusiastically congratulated on his escape.

Indian Uprising in Yucatan.—Forty slain, between troops and Indians, and seventy Indian prisoners resulted from an uprising at Valladolid. After mortally wounding the jefe político, Regil, the infuriated Indians hacked his still living body to pieces with their machetes. Regil's despotism and cruelty are said to have caused the outbreak. The prisoners are to be tried by martial law.

Martial Law in Argentina.—Owing to murmurs of discontent and threats of popular disturbance, the congress of Argentina has suspended the constitutional guarantees and declared the whole republic in a "state of siege." Law-abiding citizens rejoice at the measure, which falls heavily only on anarchistic agitators and disturbers of the public peace, who had openly threatened a revolutionary outbreak as their contribution to the festivities in honor of that country's centennial of independence.

Crete.—The powers have notified the Executive Committee that Mohammedans are not to be deprived of their rights in the Chambers because they refuse the oath of allegiance to the King of the Hellenes, who, being only administrator of the Island, has no claim to their fealty. It is possible that the powers will have to occupy the island with a military force.

QUESTIONS OF THE DAY

A Great Catholic Irishman

I.

"Ireland, to which the Empire seems bound to turn for her greatest soldiers," says a London paper, "gave us one of the best of them in Sir William Butler, and it was a harsh stroke of fate's irony that deprived us of his gifts and experience when honor compelled him to resign his South African command." The *Dublin Leader* writes: "The regret which his country feels at his death may well be intensified by the thought that his great abilities, as is the case with so many other eminent Irishmen, were spent mostly in the service of another country." Butler was an exception. We shall see that while serving another country with great ability he found time to devote his best abilities to his own and, we think, when the effect of his distinguished official services shall have passed, his services to his country and religion will continue to be remembered and to fructify.

Born 1838 in Suirvale, Tipperary, William Francis Butler came of good Catholic stock. He was of the direct line of the Ormond Butlers, who furnished strong men to Church and State for 700 years. In *AMERICA* (No. 3), we had occasion to say of General M. C. Butler, a scion of the same house, that his Butler ancestry gave generals to every war of the Union. Army or altar seemed the natural vocation of the Butlers, but Sir William's most notable ancestor, Sir Theobald Butler, was a lawyer. After the Catholic cause was lost at the Boyne, he stood as the fearless champion of his fellow-Catholics in the bigoted Irish parliament, and though overruled by brutal force, his bold defence was pronounced irrefragable. He forfeited large estates in consequence, and little of Ormond's broad acres remained to his Catholic descendants, but General Butler, his son, Rev. Richard Butler, O.S.B., and his cousin, Rev. Theobald Butler, S.J., of Macon, Ga., late Superior of the Southern Province, are proof that the inheritance of his faith and character has not been forfeited.

When young Butler left the Jesuit College of Tullabeg to enter the English army he carried his religious and national principles along with him, and never suffered professional aspirations or alien associations to taint or dilute them. Hence it is the strongest testimony to his military genius that wherever he served, in India, Canada, Natal, Ashanti, Zululand, England, Egypt, the Soudan, the Cape, he was always in the line of promotion. His every experience was the occasion of a book, essay or lecture, and in speech and writing he was outspoken as a Catholic and an Irishman. Belonging to no clique, military or political, he was the frank and forcible defender of oppressed nationalities everywhere, and at a time when the government he served was enacting and

enforcing coercion laws in Ireland, he championed the cause of the Irish tenants and Ireland's autonomy, and sat beside Parnell in open court at the *Times* Commission Trial of 1889. His life of General Gordon, written the same year, had this to say on Gordon's visit to Ireland:

"He beheld this strange state of slavery and slave-driving (of the Soudan) almost at the door of his own house. He who had been fighting man's savage injustice to man afar off in Darfourian deserts found all at once that within twelve hours' travel another species of vile traffic was going on. Officials found his opinions on this question so obnoxious that they declared Gordon 'had not had time to fully comprehend the Irish question.' Doubtless there were many pachas in Egypt who said the same of his Soudan views, and drivers and traders who spoke in similar strain of his effort against slavery." His promotion, notwithstanding, to a Major-Generalship a few years later and his assignment to the critical command of the Cape, were clear recognition of his pre-eminence among British generals.

His character as a man was soon to prove equally eminent. In "Far Out Rovings," published 1879, he had pictured the Boers as a strong and sturdy race, attached to their independence and worthy of it, and predicted that in a contest with British forces of anything like equal numbers they would triumph and deserve to triumph. He let his masters know that he had no relish for the task of crushing such a people, and that not an army of 50,000 or 100,000 could accomplish it. The disgrace of his recall was soon blotted out in the complete vindication of his forecast and his attitude. His last official act before his retirement as Lieut.-General in 1905 was to sit in judgment on men of high position who had corruptly profited by the war they had promoted.

His position on the Boer question was the natural outcome of his life-long principles. As a soldier he did what he was set to do, with indeed a consideration and humanity uncommon among his compeers, but he never assumed or assimilated the conscience of his taskmasters. He never sympathized with unjust aggression, and least of all with aggression that was propped by hypocrisy. He believed that "the white man's burden" was usually the white man on the black or brown man's neck. As far back as 1865 he had written in "Belgian Battlefields":

"The fact is we like to make show of a sort of principle whenever we fight for interest. . . . If we go to war with the Chinese because they don't want to get drunk upon our opium; if we annex half Asia, clear the Maori from New Zealand or knock Prince Satsuma's city into ruins, 'Duty' will be sure to figure somewhere in the performance. Glory won't do, for the French fly that flag; so we run up our big bunting labeled 'Duty'—and like charity it covereth a multitude of sins."

Had General Butler never worn sword his pen would have made him famous. "Great Lone Land," "Wild

North Land" and "Red Cloud" are living pictures of real persons, places and adventures, more striking and fascinating than fiction. His life of Napier, another Irish soldier of strong individuality and equally dexterous with sword or pen, sets the reader face to face with the man rather than the official, and leaves a bold outline stamped upon the memory. But in biography "General Gordon" is his masterpiece. Here was a man after his own heart who could keep an independent soul under a British uniform, and to keep his soul would risk the uniform. His Life of Gordon and especially his lecture of 1907, throw as much light on General Butler's own career and character as on Gordon's.

Gordon also had a Celtic "light-heartedness which, while largely explaining his failure with the bureaucratic elements of English government life, was the active element in his nature that made him the most successful ruler of Eastern and African races that England has produced." Utterly unselfish, he was the only soldier Butler ever knew who complied with the third clause of the Baptist's rule for soldiers: "Do violence to no man, neither calumniate any man, and *be content with your pay.*" Gordon said of his library, the Bible: "The very heart of nature speaks in the Book," and Butler: "If the object in reading be the training of the human mind to the measurement of man in the world and to the best apportionment of his life therein, then the Bible outweighs in its school value all other books combined. It is the anatomy of the whole human body tied up on the cross of life."

Both acted toward the native races on the principle formulated by Gordon: Advise what is universally right throughout the world and what is best for the people themselves; and both learned "the great lesson that in all nations and in all climes there are those who are perfect gentlemen, and who, though they may not be called Christians, are so in spirit and truth." Gordon "threw in his lot with Egypt, 'which had long been the prey of all the vultures in Europe,' against the amalgamated spoilers of London, Paris, Berlin and Vienna;" and Butler adds from his own African experience: "Governments, parliaments, armies, etc., are on the stage, but there are strings underneath that are held by the vultures and the great people above are dancing to them. This is the story of Egypt for forty years."

When Gordon was recalled, for much the same reasons as Butler was later, he told Lord Lyons, the British Plenipotentiary, "some wholesome truths that 'stamped him in official eyes as a madman.' To tell this diplomatic Polonius the simplest form of truth is to put him, the greatest Englishman of his time, out of court forever." We shall see that Butler's estimate of Gordon was even truer of himself: "No matter what the task before him he knew but one rule: *that right could never be wrong.* This was the keynote of his life-work. He was no man's copy: he was himself."

M. KENNY, S.J.

Church Control of Schools

The editorial writer reviewing recently, in a western paper, the expanding influence of Mr. Carnegie's Foundation for the Advancement of Teaching, said: "Our very education is at the mercy of great aggregations of wealth, and our religious and benevolent work is sharing the same fate." Criticism, of which this is a fair sample, is evidence that the status of the Foundation has not yet been finally fixed, and that there are conservative leaders among us who will insist that the autocratic tendencies manifested by the directors of the Foundation be effectually controlled. It is true surprise is expressed in many quarters because of the opposition to the Fund which appears to be growing. And the surprise seems to arise largely from the fact that the critics of the Foundation affirm its provisions to be inimical to Christian teaching. Many claim to see no grounds for this statement. According to them the Foundation does not forbid or mean to forbid Christian influence in the schools privileged to enjoy its bounties. All that it requires is that the colleges it aids shall not be put under denominational control, that control, namely, "which limits academic freedom by imposing a denominational test on teachers or pupils, or by warping administrative policy."

AMERICA has already commented on the true significance of this apparently innocent requirement of the Foundation. As interpreted by the Trustees of the Fund themselves a mere *legal* dependence upon religious bodies is sufficient to exclude an institution from the benefits of the Foundation, a dependence, as was declared by skilled advocates, which "involves mere technical provisions in historic charters that are found in actual practice not a bar to the complete liberty and autonomy of the colleges concerned."

It is just as well for us to come out into the open in discussing the question. They who are directing the fortunes of Mr. Carnegie's philanthropic trust for the advancement of teaching have proclaimed to the world in no uncertain tones, albeit not in the offensive speech of European deists, that liberty of thought and freedom of educational methods are incompatible with religious control of schools. They hold such control to involve essential antagonism with the ideals of a liberal education. Perhaps they may diplomatically resent the brutal plainness of expression their European confreres make use of, but they surely cannot refuse to align themselves with the defenders of the "free," that is, non-religious schools, whose virulent attacks on Church schools in Europe have held notable place in the chronicle of recent school history on the Continent.

These, too, profess that their purpose is not to favor irreligious or anti-religious education. Such characterization of their aims by churchmen they affirm to be false. They desire, so they say, only that the school be freed from the intolerable Church influence which has thus far cramped its freedom in scholastic effort; and hence.

their demand that the religious instruction heretofore imparted under clerical direction be superseded by an undenominational Christian instruction, whatever this may be, given by a lay teacher whose aim shall be to arouse and enkindle into flame the natural religiosity of the youthful heart.

Thus far who shall say that the purposes of these men differ in any appreciable degree from the aims clearly described in the conditions set down for participation in the privileges of the Carnegie Foundation? And if the aims be the same, does not logic require that a use of similar means to attain these aims will effect similar results? What results are hoped for is evident. The purpose of the "free" school leaders abroad is, in their own words, the introduction of a system of secular ethical training through lay teachers, which shall assure to those frequenting these schools an unsectarian religious formation independent of all Church dominance, thus to build up an effective counterpoise to the clerical influence won through the religious instruction imparted in private schools controlled by the Church. Young people trained in such a system, if not at once, surely with maturing years, will easily come to take things at their right value; will readily learn, using the instincts of their own reason, to make their own selection among the so-called religious essentials proposed to them. Thus the religious horizon will be gradually cleared, and men and women of the land will be freed from the intolerable bigotry of clerical religiosity now prevailing.

This outcome, spelling scepticism and indifference in religious judgment, were surely an evil sufficiently marked. But the more advanced proponents of education freed from Church control in Europe to-day clamor for much more. If educational methods, say these latter, are to be systematized as they should be, then religion has no place whatever in the program of instruction, and religious sentiment is to be used in no way in the development of the student. The school, as an institution, rests upon the achievements of natural culture, and if its scope include the forming of moral character, this ought to be compassed through the influence of an ethical system whose basic principle is the recognition by the student that obligation to moral conduct proceeds from his own intimate persuasion of what is right.

He must come to accept the mandate laid upon him to do this and to avoid that, not because of belief in the existence of a God, who rewards the good and punishes the wicked; not because of a belief in an enduring life after death; not because his soul is immortal—but simply because his own as well as the common good requires that he obey. Religious motives, as they are understood among Christians, are of no value whatever in the manner of training the "free" school advocates, simply because the principles underlying these motives are not recognized in the philosophy of the leaders of these schools.

No doubt the mere suggestion that so sweeping a devotion from accepted standards is likely to result from

the Carnegie methods will shock the college trustees who blithely abandoned even the tenuous tie of *legal* dependence on Church bodies in order that their institutions may profit by the material benefits the trust fund scatters among its recognized friends. But after all, the question is not one of mere theory, rather is it one of logical sequence from the practical principles involved. One may claim that a certain system is not anti-Christian, but unless his claim rest upon unassailable evidence in actual fact, what does it amount to? If Church influence is excluded in its entirety from schools accredited by the Foundation, in order that undenominational Christianity alone, whatever that may be, shall constitute the religious atmosphere of a school, how long will it be before the materialistic and sceptical tendencies of the age bring the young generation to the repudiation of Christianity with its unselfish and self-denying standards? How much higher will the stream get than its source?

Like methods work into like results and the Carnegie fund requirements, though smoother in application and less shocking in their announcement, are identical with the principles that underlie the dechristianizing of the schools in France. Happily they have not here the backing of the government to force them upon the country. Nevertheless, as the *Springfield Republican* declared a short time since: "a foundation invested with power to inflict what amounts to a heavy pecuniary fine, may exert autocratic powers in fields which neither State legislatures nor Congress would venture to invade."

M. J. O'CONNOR, S.J.

The Church and the Irish Primary School

A kindly letter from a visitor to Ireland, published in *AMERICA*, under date of May 7 last, records of the Irish Primary School system that "the Government supports the Catholic Schools, and the priests absolutely control them." The sweeping character of this statement prompts an attempt to state briefly the actual relations of religion and primary education in Ireland. For the sake of clearness, what follows will deal only with the great mass of the Irish primary schools, those, namely, which are definitely under State control, or supported in the main by the public funds. The splendid organization of the Irish Christian Brothers, which stands outside the State system, and the excellent convent schools which occupy a special place within that system, are not included in the following summary.

The Board of National Education in Ireland has existed for eighty years as a separate and largely independent branch of executive government. Formed of ten Catholic members and of ten Protestant colleagues of varied denominations, it finds the one serious check on its autonomy in its dependence, as to financial administration, on the Treasury in London. On other matters of educational policy, it is limited only by the "fundamental principles" under which it was created, and which it has it-

self formulated. According to these principles, the Central Board works on the basis of affording "combined literary and moral, and separate religious instruction, to children of all persuasions, as far as possible, in the same school;" and hence it naturally "wishes" that "the clergy and laity of different religious denominations should cooperate in conducting National Schools."

These "fundamental principles," unchangeable without the assent of the Crown, have worked out in very special directions since the Board came into existence. The first point to be noted is that the Board has been, in the main, unable to combine "children of all persuasions" in the same school. There are some 700,000 children now in the schools maintained by the Board; 500,000 of these are in 5,900 schools, where scholars and teachers are either exclusively Catholic or exclusively Protestant; 2,500 other schools, wherein all the teachers and more than nine-tenths of the children are of one denomination, provide for 190,000 other children. In only the small remnant of less than 100 schools, with less than 6,000 scholars, are children and their teachers really "mixed" as to religion. This marked tendency to eliminate "united secular education" is even more noticeable among Protestants than among Catholics. Especially in Ulster, deep-seated jealousies between various Protestant bodies have led to an extreme multiplication of very small schools, each in practice reserved for one denomination alone, though legally no child can be excluded from any school.

The second "fundamental principle," that of the cooperation of clergy and laity, of all denominations, in conducting schools under the Board, has also worked out in one particular way. Speaking generally, the various religious bodies do not cooperate with each other. Each cooperates, for its own objects, with the Board sitting in Dublin. So it has come that this Central Board administers the schools through an army of denominational managers. Of these, some 7,500 are clergymen, of whom 5,700 are Catholic priests. The lay managers number 760, and of these about 170 are Catholics. Out of 8,500 schools, only 22 are under managerial "boards" of mixed religious types. These mixed bodies are due to the recent policy of the Central Board, which seeks to amalgamate the small separate "Protestant" schools referred to above. Sometimes three and even four of these small schools were to be found in a country parish, each with its fifteen or twenty scholars, each supported and styled "undenominational" by the Central Board.

From all this it is clear that primary education in Ireland has tried to be as denominational as the existing law will permit. The characteristic factor in this result is not the Central Board, but the universal demand that the Board shall appoint local managers distinctively denominational by profession, to safeguard the religious interests of a school population ranged under clear denominational categories. To Catholics and Protestants alike, the managerial system is the sheet anchor of Irish primary educa-

tion. Even the Ulster Presbyterians, ever clamorous for "non-sectarian" university education, are vigilant in securing that their children frequent schools dominantly Presbyterian, under teachers of their own belief.

On the part of three-quarters of the population, the Catholics of Ireland, it may be said that the limited recognition of the primary school system by the Church, is conditional on the existence of managerial control. "Unsectarian" or "secularist" primary education does not exist in Ireland. The movement towards it by some Ulster Protestants is largely due to the rivalries of Protestant bodies there, and to the grievances felt in consequence by some teachers. Lay managers, of whatever religion, are now largely an accidental survival. They are often managers because as landlords they, or their predecessors in title, built schools and placed them under the control of the Central Board. The clerical managers are the normal local administrators of the primary system. What will be said of the Catholic priest as manager, will be true, in all essentials, of the Protestant minister in regard of the "Protestant" school.

Two-thirds of the cost of a school building is usually provided by the Central Board from public money; the site and the remainder of the cost falls on the priest and the parishioners as voluntary contributors. Incidental expenses at present fall on the priest-manager as a general rule. He is appointed formally by the Central Board. Catholic training colleges are well organized, and receive from the Board \$250 a year for each student in residence. The teachers so provided are examined, graded, paid and pensioned by the Board, from State funds alone; no local rates are levied in Ireland for primary education. The teacher is appointed by the manager at the latter's free choice, subject to his character and educative power continuing to have the approval of the Board. He can be dismissed by the Board, acting through its Inspectors.

The manager also can dismiss a teacher, without cause assigned, on giving three months' notice, or paying three months' salary—as a personal liability—instead of notice. He can also dismiss him peremptorily, "for sufficient cause." Such action by the manager is not subject to review by the Central Board or other civil authority. But by ecclesiastical law, no dismissal by any priest-manager can take effect until the teacher has had an opportunity of having it reviewed by the bishop. The bishop's approval is also made necessary for a new appointment of a teacher. For the whole country there is a very effective association of Catholic clerical managers, with diocesan and provincial committees.

Under this control by Catholic priests as local managers, with Catholic teachers, and with school rolls containing names all or almost all Catholic, more than 6,000 State schools work in Ireland. But though described in the Education Code as "under Catholic management," they cannot be called "Catholic schools." The "fundamental principles" of the system, cited above, are always and everywhere in operation. Thousands of schools ex-

ist which have never been entered by any non-Catholics. Yet even in these schools the books used, the lessons taught, the school exercises, the pictures and statues, must be such as could at any moment be used in educating non-Catholic children. The fact that there is not a Protestant child living within the school district has no effect whatever on this situation.

During the time of "secular instruction," which is at least four hours a day, no Catholic practice can be inculcated, no Catholic prayers can be said; indeed, "any spiritual exercises whatever" are prohibited. No priest, not even the manager of the school, can give any "secular instruction." The fact that this instruction is in progress is shown by a large placard on the wall. At the close of the day there is a quick change performance. A placard with the words: "Religious Instruction," replaces its secular predecessor; it is even carefully provided that the two cannot be exposed at the same time. A rigorous "conscience-clause" comes into operation forthwith.

Time must be given for any non-Catholic scholars to leave the room; none such can remain except by express and spontaneous written direction of parent or guardian. Secular books are put into a press; the catechism, the Douay Version, the hymn book are produced from another press, and "religious exercises" are in order. Corresponding limitations exist on the work of a school "under Protestant management." The only difference is, that children of various Protestant organizations can receive religious instruction from the same Protestant teacher, except where a parent or guardian expressly dissents. Parental assent or dissent under the conscience-clause can be expressed or revoked at any time. Subject to these drastic provisions, a Catholic manager can choose the books to be used, and to some extent, the program of work to be followed. But all books and all programs are subject to the control of the Central Board and its hierarchy of officials—Resident Commissioner, Chief Inspectors, Senior and Junior and Assistant Inspectors.

From all this it will be evident that the education given to the great body of Catholic children in Ireland is, as regards actual instruction in secular knowledge, rather safeguarded against positive error than animated by Catholic principles and guided by Catholic ideals. This safeguarding is done by the Church through its priest-managers, acting under the control of the bishops, and supported by the Catholic spirit of the faithful children of the Church in Ireland. T. CORCORAN, S.J.

What a Reporter Remembered of Forty Sermons*

It is told of a priest of the Boston diocese, who is now no more, that he was complimented by one of his parishioners on a sermon. The priest was curious to know

what truth it was that made so deep an impression, but all his questioning elicited no reply. Finally the parishioner admitted that he remembered nothing of what was said. "But you see, Father," he urged in defence, "it's just like this. My wife puts my shirt in water, soap and bluing, and though none of those articles remain when the washing is finished, the shirt is far better off for it all. And so am I for your sermon, though I don't recall anything of it."

In many cases it must be sadly confessed that the Sunday morning sermon is like the Monday morning washing. The effects remain for some time in both cases, but the causes have evaporated. Yet the preacher is a teacher as well as a stimulant and is eager to have his lessons abide while they should also impart life and vigor in their delivery. Can one find out what it is in a sermon which will outlive the day of its preaching? Not fully, of course, because there are many strange survivals in memory as well as outside of it which seem to have no particular fitness entitling them to old age.

Still a voyage of discovery into the regions of the memory will disclose here and there some bit of land whether a tiny island of precarious volcanic origin or a more solid and greater continent not yet submerged by the waters of forgetfulness. For several years, with a view to discovering the constituents of the surviving lands, a teacher of rhetoric has had his pupils write out three of their earliest recollections of sermon truths. The experiment showed much variety and yet some marked uniformity in the traits of remembered truths. Those interested may perform the experiment for themselves and see whether it corresponds with the results obtained by the study of a reporter's memory. Mr. James Douglas made the rounds of the London churches and published his impressions of their preachers in the *London Morning Leader*. He afterwards gathered his remarks into a book called "The Man in the Pulpit." Here we may study the survival of the memory's fittest.

The material for the experiment is not wholly suitable. Mr. Douglas went as a critic. Now a critic is not a normal listener. He stands on the side-lines, we may say. He has not thrown himself into the excitement of the game. He enters the church as the school-inspector does the class-room, not to learn with the docility and eager curiosity of a child but to examine and test and approve with the cold aloofness of a judge. Mr. Douglas is a journalistic critic, and that renders him less suitable still as a listener. The journalist looks for the striking and arresting points, the spice for his readers. Mr. Douglas finally is a stylist of a pronounced type.

Macaulay offered up sacrifices to truth on the altar of balance. Mr. Douglas looks as though he would be equally unmerciful for the sake of a metaphor. It is certainly interesting and extremely diverting to watch him working and weaving a city, a church, a voice, a face, a person into the devious pattern of a metaphor. The result is fascinating; it is Swinburne in prose (Mr.

*The Man in the Pulpit. By James Douglas. London: Methuen & Co.

Douglas intensely admires Swinburne); it holds the reader entranced as the man does who keeps some half a dozen, sharp, gleaming knives whirling through the air, but when the breathless performance is over, the reader is tempted to say, "juggling."

The following passage gives us one out of many instances of the way Mr. Douglas likes to reduce a man or a scene to a common denominator: "Canon Barker's smile is a sermon, and his sermon is a smile. You realize that his face is carved out of joyous quietude. Its smooth surfaces are genial, untormented. The small eyes twinkle contentment. The nose juts out with jovial hilarity. Every gesture is an incitement to a cheerful acceptance of life. The strained mouth drawn tight as a bow string to battle with an inner tide of laughter that surges for relief. The man is an incarnation of optimism." Such writing is indeed stimulating and diverting, but it is fanciful and often strained. We admire the ingenious dexterity of Mr. Douglas; we are not convinced of the embodied risibility of Canon Barker or that his photograph would serve as a substitute for a joke column.

To give an example of the London reporter as a stylist, like Swinburne in his alliteration, like the Pickwickian Jingle in his sentences, we may quote his description of Father Vaughan. The criticism is better than the style. "The sermon is simple, sensuous, passionate. Glowing eloquence poured hot from the heart. No notes, no manuscript. Well-built withal. A noble edifice of emotion harmoniously balanced and richly decorated with spontaneous phrase. No taint or trace of a metaphysical microbe, no pulpit pedantry. Lyrically free from the disease of thought. Throughout it throbs with the poignant pathos of Christ and Christians crucified. It is a bacchanal of rapturous agony and ecstatic anguish, a pæan of passion, joyous saturnalia of sorrow."

But to come to the question of what was remembered by Mr. Douglas. Despite his drawbacks as a listener, it might be said because of them, the experiment is worth making. Underneath the critic, the journalist and the stylist is human nature and the man in the pulpit found in this man in the pew, a heavily armored, yet not impregnable listener. Even a reporter may on occasion be human and forget his profession.

Professors of the art of teaching tell us, and experience confirms their statements, that the teacher will make his pupils remember by repetition and novelty, or interesting presentation. Mr. Douglas confirms this truth. Rev. Silas Hocking had "reiterative amplifications of a simple phrase." "With the hammer of a phrase, he drives the nail of instruction into the board," says Mr. Douglas. Much of Father Vaughan's sermon too was hammered in by a refrain.

The first of the type of interesting presentation is the story. The example of this London reporter is hardly needed to prove that the story is a memory survival. Akin to the story are the facts and examples of history.

Rev. R. J. Campbell, Father Vaughan, Monsignor Croke Robinson and others get parts of their sermons in the *Morning Leader* by their historical facts. Comparisons save others from forgetfulness and in that point the reporter's memory is like the more fallible memories of ordinary mortals. Comparisons are the next help for the memory. The simile is indispensable in the art of remembering sermons. "We have powder in our breasts," said Pastor Thomas Spurgeon, and we should probably never have known that way of describing our inflammable passions, had not the fluttering wings of the truth been fixed in a distracted memory by the shining point of an epigram, here crowned with the jewel of a comparison. Rev. Archibald Brown combines epigram, example and comparison and has succeeded in being very much remembered. On the peg of his text "he hangs a whole wardrobe of racy aphorisms, quaint quips and homely parables." Canon Newbolt is an "epigrammist" and proves his fitness to survive by many "flashing phrases" like, "castles in the air for the imagination to dwell in are better than pig styes on the earth for sensuality to wallow in." Rev. J. H. Jowett unites many of the qualities already mentioned. His "delightful characteristic is his rich fertility of allusion and illustration, symbol and simile. He tells an anecdote with pungent humor, but his anecdotes are always apt and apposite."

So far, it might be said, it is external qualities which make the truth survive in the journalist memory. More important as preservers of truth are the internal qualities. Personality and sincerity, directness, absence of mere phrase making, avoidance of rhetorical flowers, these are qualities which this reporter harps on again and again, as qualities too which sent the truth living and quivering into his memory with vital vigor enough to survive the crush at the door after the services. Here is one statement out of a hundred very like it: "Just as his eyes save his face from insignificance, so his enthusiasm saves his oratory from conventionality. Personality can remove mountains and there is a flame in Hensley Henson's voice which sets his words on fire. He believes in his religion, his Church, and in himself. That is the one thing that completes the circuit between the pulpit and the pew. Without it sermons are corpses."

Personality, however, has its dangers for remembering and Mr. Douglas has repeatedly fallen victim to them. He remembers the man better than what he said. Is not that true of most of us? Emotion is better than personality as a fixer of thoughts. Dr. Lorimer, the "famous New York preacher," is conspicuous for true feeling. "He does not read his sermons, and here I may say," writes Mr. Douglas, "that read sermons ought to be abolished. No, he preaches with fresh, not stale, emotions, and his words fall molten from his lips." Mr. Douglas is generous to the several American preachers he heard in London.

The last point to be mentioned as a crystalizer of last-

ing remembrances is actuality. This quality is responsible for the largest number of longest survivals of the many sermons this reporter heard. His ideal preacher has his "eye on the hour." The science of the day with its difficulties against revelation, the social questions pressing for solution, the thorny points of theology now torturing Protestants, the position of the Bible, the nature of Christ, the personality of God, all these questions make the reporter forget the *Morning Leader* and merge himself into the larger humanity for whom the soul is more than a newspaper. Other means made phrases or passages survive in the memory; actually have preserved pages from oblivion.

What then will get your sermon beyond the Church door, into the paper and perhaps into a book? If Mr. Douglas may be taken as the type of a normal man, here is what you will have to do. Know the prejudices of the audience, if possible. They will remember what they like. Mr. Douglas is surely a Swinburnian and, it can be said with almost equal assurance, is a Scotchman. Enlist the prejudices in your favor. Embody your truth in a story; illustrate it with a comparison; condense it into an epigram; reiterate it with persistency. Gather historical facts with which to prove it. Show that what you defend is a living actual issue in the scientific, moral or religious world of to-day. Then if you have a clear order, and enforce what you say with sincerity, displayed in the flash of the eye, the swing of the arm and the ring of the voice, your truth will abide. It will set the hearts of your audience beating faster and so stimulate them as they hear, but more than that, it will enrich their thoughts with new life-blood and will continue to do good after the echoes of your voice have died away.

FRANCIS P. DONNELLY, S.J.

A Great Social Movement—Retreats for Laymen

"The soul of all progress
is the progress of the soul."

Everywhere the lack of strenuous Catholic laymen is felt, of men of character and unswerving principles, of men that are fit to wield a wholesome influence over their fellow-men, solid, sound and conscientious leaders in social circles and for the betterment of society. Now, to form such men of character, such leaders of society for the larger or smaller social circles in which they have to move, there can be no better means than the Spiritual Exercises of St. Ignatius.

We can make this statement the more confidently, because it has been brought out by the experience of different European countries at the present time. These retreats for laymen have been flourishing in Germany, Belgium, France, Spain and Austria for many years. In Germany about ten thousand men a year make the retreat; in little Belgium over 89,000 of the laboring classes and more than 17,000 professional men, tradesmen and employers have made the retreat since 1890.

At the house of Notre Dame du Haut-Mont in France, 30,345 men have made the retreat in the last twenty-five years. In the House of Retreats at Compstall Hall, England, opened about a year ago, 670 men actually made the retreat, while four times this number of applicants had to be turned away for lack of room.

What Spiritual Exercises for laymen are, is best explained by the very words of Retreat and Spiritual Exercises. A Retreat is a going away, a withdrawal of the layman from the hum-drum and cares of workshop, store or office, in order to devote himself, at least for three days, exclusively in silence and exercises of the spirit, amid new and soul-inspiring surroundings, under the guidance of a safe and trustworthy leader, to the quiet consideration of the one great question of life:

What, after all, am I here for on earth?

To serve God and save my soul. And all the rest is there only to help me towards this end. This point gained, all is gained; this point lost, all is lost. This is the fundamental principle of any life, and it must be the central and dominating idea of all my dealings with my fellowmen.

It stands to reason that such a training solidly worked upon in the Spiritual Exercises must have a far-reaching influence not only over our private lives, but also over all our social relations; that it must be one of the best means of forming Catholic characters and great Catholic social leaders; in one word, that it must be an immense factor in the work of social reform.

The Central-Verein, recognizing this power of the Spiritual Exercises as a means for the formation of a strong body of loyal Catholic lay-leaders, embodied in their program, at their last annual convention in Indianapolis, Ind., the following paragraph:

"We recommend participation in Retreats for Laymen held either in religious houses or in parishes at the request or with the consent of the pastor. It has been shown that great blessings have resulted from such Retreats. In Chicago a special society has been formed for the furtherance of these Retreats."

Very aptly it has been said that "the soul of all progress is the progress of the soul." The Catholic layman's soul must be filled with that inner strength and inspiration that spontaneously flows from an earnest Retreat and which makes him go forth and labor successfully as a leader in the cause of God and Holy Church. Besides, a Retreat is a time of rest for the soul, a time of spiritual recreation and invigoration spent at a great healthy summer resort of the soul. Why should the body alone have its rest? Why not give to the soul also some rest so sorely needed to keep it from being completely engrossed in things material to the utter and disastrous neglect of one's higher being?

This rest of the soul, this spiritual health cure of a Retreat will make the soul strong; it will give to the layman the same advantage, spiritual uplift, strength and peace that come to the priest and the religious out of

their annual retreat. It will send him forth better equipped for the hardships of this life, a successful leader for the betterment of his fellowmen, a new powerful factor in the great work of renewing all things in Christ!

To ensure more lasting results of these Retreats, Committees on Retreats should be formed, whose duty it is to spread the movement, and to agitate for the work among friends and acquaintances.

Rev. Joseph A. Horning, S.J., the Rector of Sacred Heart College, Prairie du Chien, Wis., who informed some of the right reverend bishops of these Retreats, received the highest recommendations and eulogies for the work from the Most Reverend John J. Keane, Archbishop of Dubuque; Most Rev. S. G. Messmer, Archbishop of Milwaukee; the Right Rev. Bishops James Schwebach of La Crosse, P. J. Garrigan of Sioux City, P. J. Muldoon of Rockford, E. M. Dunne of Peoria, and A. F. Schinner of Superior.

We may be sure that the Bishop of Peoria, in his letter to Father Horning, on April 29, 1910, voiced the sentiments of all the prelates of the country as he correctly voices the sentiments of the Supreme Shepherd of Souls Pope Pius X: "I feel confident that your contemplated project to hold retreats for laymen in your college this summer will receive the cordial approval and support of every prelate and priest having at heart the salvation of souls. It will be a pleasure for me to do what I can to further the worthy movement among friends and acquaintances."

JOHN B. KESSEL, S.J.

[The places where Retreats for laymen are to be held this year are the following. For particulars apply to the Rev. Father Rector of the places named. If there should be any other religious houses that offer similar opportunities, we shall be glad to publish their addresses, and the dates of the retreats:

Techny, Illinois, near Chicago. The Society of the Divine Word. For men and young men, in German, July 28-31; in English, Sept. 15-18.

By Priests of the Society of Jesus: Prairie du Chien, Wis., College of the Sacred Heart, German, June 25-27; English, July 1-3.

Florissant, St. Louis Co., Mo. St. Stanislaus Seminary, German, July 2-4; English, July 8-10; July 15-17.

Brooklyn, Ohio, near Cleveland. House of Retreats, English, July 4-8, July 30-Aug. 3; German, Aug. 4-7.

St. Mary's, Kansas. St. Mary's College, July 23-25.

Santa Clara, California.

For the Retreats to be held at Fordham University, New York, July 1, 15, 29, August 12, 26, application should be made to Rev. T. J. Shealy, S.J., 801 West 181st St., New York City.]

IN MISSION FIELDS

THE VINCENTIANS IN ABYSSINIA.

Missionary effort in Abyssinia has had a checkered career. From the twelfth century to the year 1839, seven different attempts were made to carry the light of the True Faith to that politically isolated country, and each attempt, after an hour of fair promise, and a long season of apostolic endeavor and hardship, ended in bloodshed and ruin. Bishop de Jacobis came in 1839 to make a fresh start and to raise the edifice of religion on the ruins of the work of his heroic predecessors. He toiled in a tempest of persecution, now general, now local, but never stilled. From the day of his arrival to that of his death in the depths of a ravine in 1860, he was never in peace, yet his was a spirit that thrived in adversity and waxed strong in trial. Several mission centres, full of hope for better things to come, were the reward of his zeal. The dawn of brighter days did not come at once, nor has it yet appeared; for, from his death to the present time, there have been no fewer than twenty-five more or less general and bloody uprisings against the mission.

By a decree of the Sacred Congregation of Propaganda in 1895, all the establishments of the French Vincentians in Eritrea, Italy's African colony and protectorate, were turned over to the Capuchins of the Roman province; but, three years later, the former missionaries, not wishing to retire completely from the scenes of their earlier hardships, opened a station in Agamia, in the midst of the small tribe of Frobs, where, in the wildest and most broken country on the face of the earth, they have had to endure persecution as well. They now have four stations the chief one being Alitiéna, a village of 110 souls buried in a frightful gulch. The mission counts twelve native priests and nine native nuns. The country is too wild and the state of affairs is too precarious to warrant the introduction of European sisters. The girls' school has twenty-six pupils, and the boys' school sixty. Among these are ten young seminarists, upon whom the mission builds great hopes. In the tribe of Frobs there are, all told, 1450 Catholics. There are eight catechists, who are school teachers as well, and who may safely enter the remote villages where the presence of even a native priest would not be tolerated.

In all mission fields difficulties attend the missionary, but in Abyssinia they swarm around him. It seems to be the one remaining place in the world where he has simply no freedom of action. Among the Mussulmans conversions are extremely rare, yet the missionary among them is free to come and go. Not so among the schismatics of Abyssinia. Even the Negus Menelik, whose good qualities the press has unduly exalted, is obliged to

be hostile to the extension of Catholicism unless he wishes to see his whole empire rise against him. A few years ago, he sent an order to the chief of the province to expel the Vincentians, who, thanks to the intercession of powerful friends, were not driven out forthwith. Still, the Negus, though not enforcing his decree of expulsion, was far from encouraging the presence; for in a second letter he wrote: "Don't expel them, but herd them in the gulches; if they appear on the tablelands, out with them."

Another hardship, which is not to be despised as it cannot be ignored, is found in the fact that the petty chieftains of the many neighboring tribes, knowing the insecurity of the missionaries' position, are ever ready to cause trouble if presents and peace-offerings are not forthcoming at short intervals. "They are leeches that suck our very life-blood," laments a missionary, who knows by personal experience to what lengths their cupidity goes.

A slight imprudence, a show of impatience or an expression of dissatisfaction on the part of a missionary would be enough to bring down upon him a furious band of half-savage rogues, who would burn down his church and pillage his house.

A second serious difficulty is found in the attitude of the native bishops, monks and priests, whose ignorance surpasses their wickedness. If a schismatic should be converted his property would be seized, and he and his family would be so harassed as to make life a burden. Again, it must be admitted that the national character of the Abyssinian is not of the most lovable, for he is fickle, irresolute, proud and lazy.

Good is accomplished, however, for in the midst of so much spiritual rubbish there are found true and generous souls who dare face what so many fear. Thus, during the year 1909 there were seventy-five conversions of adults, and one hundred and two first communions of adults who had lived like their cattle with nothing but baptism to distinguish them from the barbarians about them.

Five priests and two lay brothers are Europeans. For them there is a special hardship, for the Abyssinian *cuisine* is indescribably different from the cleanliness to which the European is accustomed; and the huts of the natives abound with vermin, such as fleas, lizards, scorpions and snakes. The climate is also so trying that foreigners suffer from frequent attacks of fever.

"Why do they stay in such a frightful place?" This is surely a strange question to put to a missionary. He who was willing to become anathema for his brethren answered it long ago. "The zeal of Thy house hath consumed me" has to the missionaries a meaning that is lost upon the pleasure-loving soul. They live in hopes of better days, even in this world; they remain on the outworks, bearing the brunt of the battle, they keep the banner of faith waving in the expectation that those who come after them may have less to do and suffer.

CORRESPONDENCE

Recent Elections in Belgium

LOUVAIN, MAY 28, 1910.

For the fourteenth consecutive time since May, 1884, the Catholics have come out victorious from the biennial legislative elections in Belgium. It was a real victory, for, while in late years the Catholic vote has steadily dwindled, this time the returns show that it has held its own everywhere, and in many conscriptions has made actual gains. In one town, however—Nivelles—the Catholics lose one seat, and hence their majority in the House falls from eight to six. But they are consoled by what actually happened in this latter place. Here a frantic anti-Clerical campaign was conducted by the Liberals, their candidate, a wealthy Jew, spending a small fortune. But the people, mostly workmen, took his money and ate his dinners, and—elected a Socialist.

As is well-known, three political parties are striving for mastery in Belgium. Against the Catholic party are arrayed the Liberals and the Socialists, neither of them strong enough to rule alone, as the Catholics have done for twenty-six years. And so, though on nearly every economic and political issue they radically differ—the Liberals are to a man proprietors, the Socialists denounce property as theft—yet they have joined hands. There is only one bond uniting them, their common hatred for religion. It is now universally recognized that the power behind it all is the same as elsewhere—Freemasonry. It is to prove this thesis, and to cripple Masonic power, that the brilliant young advocate, lately quoted in the columns of AMERICA, M. Valentin Brifaut, has devoted his life's work.

The advantages of the unholy alliance are plain, and it was this gave a color to the campaign just ended—indeed, to every campaign since 1846, when Catholics and Liberals definitively split on the very same question. Many were the arguments, political and economical, advanced by the Liberals, whose only dogma is the supremacy of the State and the Church's subjection to it; but all felt, and more than one anti-Clerical, impatient of the trammels of hypocrisy, openly said, that the sole question before the people was this, whether the country is to remain Catholic, that is, religious, or not.

The country decided that the moment for imitating France has not yet come. How long shall it decide thus? To the Catholics of Belgium is due the verdict of having early recognized two great truths, that a Catholic can and must ally his religion with politics when the interests of that religion demand it, and that the only really durable way of building up a strong Catholic vote is to go straight to the religious convictions of the people, and fortify them by association and social activity. Hence we have, on the one hand, men who in entering politics have consecrated their whole lives to the defence and spread of the Church, men of whom M. Charles Woeste is the type, and on the other, an invincible chain of societies, political, social, beneficial, educational—that covers the whole country, and by making each man's vote a real religious duty and adding thereto many incentives of a material order, assures the future of the party and by that very fact, of the Faith.

But it is undeniable that of late years, and more especially in the southern part of the country and in the large cities, the Faith has suffered serious losses. New

methods are being used against it; the motive of personal interest is being strongly invoked. The Socialists, by playing on the miseries of the working class and promising them very concrete and radical improvements, have organized them and drawn them away from the Church, and, what is even worse, their children away from the Catholic school. It is plain that the old methods are not going to be always efficient, if Belgium is to be saved to the Church.

Probably the most fruitful effort being made to meet the new order of things is that undertaken at Ghent by a Dominican, Father Rutten, in the formation of Catholic labor unions. Father Rutten began well. With the permission of his superiors, he put off his religious habit for a few weeks, and went down, in miner's costume, and worked in the mines, leading the life of a miner in all its details. The result of his studies was the conviction that the best way to oppose Socialism is to organize the Catholic workmen as Socialism organizes its own. Father Rutten is a speaker of great power, as all who heard him at Mechlin last September can testify; he has become a national figure and a force to be reckoned with. His success has been great, and much is expected of Ghent in the elections of two years hence, for a Catholic gained to the Church is one gained to the party. Besides, in accord with the increase of population, twenty new seats in Parliament will have been declared before then, which means a gain of three, maybe four, seats for the Catholics, not to speak of the gains that are hoped for in the ordinary way. Hence everything points to a continuance in power of the Catholics for four or even six years, and by that time it may even be hoped they will have lifted themselves out of the partial discord and sluggishness which at present hamper them.

J. W. P.

Catholic Vestiges in Sweden

KULLA, BY ODENSVIOLM, SWEDEN.

Wisby, the capital of Gotland, a large island in the Baltic Sea, belonging to Sweden, was once a great and famous city, though its population, dwelling in the midst of ruins, is now only a little over nine thousand. The temperature of the island is higher than anywhere else in Sweden or any other part of the world in the same latitude, 56 degrees, 55 minutes to 58 degrees North, about the latitude of the north of Scotland and the north of Labrador. Herds of small native ponies wander all the year round in densely-wooded forests, where the rarest orchids tempt the collector and ferns grow as high as a man's head. In gardens the grape-vine bears its fruit in the open air, while all over the island the mulberry and walnut trees flourish, and wild roses are so common that Wisby, or Visby, as the Swedes write it, is called the City of Roses.

At one time Wisby could have been deemed the rival of Venice. Situated in the midst of the Baltic in an island whose white chalk cliffs rise out of the granite basin that holds the northern part of that inland sea, it naturally became the headquarters of the trade of Northern Europe between Germans, Russians, Livonians, Dutch and other nationalities, and was considered one of the most important cities of the Hansa or Hanseatic League. This powerful association, founded about 1240 and dissolved about 1630, monopolized the commerce of the North, and its influence was such that it could boycott any town that dared to resist its orders. Wisby, raised to the rank of capital of the Tertial—one-third of the territories subject to the Hansa—to which belonged Riga, Dorpat and

Parnau, in Livonia, Rewal in Esthonia, and several other towns on the eastern shore of the Baltic, acquired so much importance that, toward the middle of the thirteenth century, half of the population of Riga was composed of Gotlanders and Wisby's laws were in force there. Wisby's merchants carried into western Europe not only the produce of eastern Europe but the wealth of India and Persia, brought overland by caravans to Novgorod.

Thanks to this vast traffic immense riches flowed into the Gotland capital. Splendid churches, fine monasteries, luxurious mansions witnessed to the wealth and piety of its inhabitants. There were in Wisby: a hospice of the Holy Ghost, including two churches, one of which served a leper-asylum outside the walls; three convents, each with its church; and eleven parish churches, four of which belonged to foreign nations. The city was most carefully fortified with a high wall flanked by towers and bastions. It was repeatedly besieged and pillaged by Danes, Swedes and Germans. In 1361 the Danish King, Waldemar Atterdag, sacked and ruthlessly ransomed Wisby, whose wealth had hitherto been so celebrated that an old ballad says its citizens played with the choicest jewels and the women used to spin with golden distaffs. The fair city never recovered from this blow, and when, in 1645, Gotland was finally united to Sweden by the treaty of Brömsebro, Wisby had altogether lost its importance.

For Catholics, however, who gladly cherish memories of the Ages of Faith, the capital of the Scandinavian Hansa is full of attractions. To the traveler the first sight of Wisby from the incoming steamer is bewitching. Amid the silvery sea, made whiter by the reflection of the white rocks, spring loftily heavenward fantastic arches, ruins of once beautiful churches. Then the scene gradually defines itself; the city wall, seven centuries old and unrivalled in northern Europe, stands boldly forth with its high embattled towers; the houses, with their step-like gables, are embowered in verdure. One is carried back to the Middle Ages and expects every moment to see some burgher with his fur cap and gold chain round his neck, and his footmen at a respectful distance behind him, emerge from one of those narrow lanes where bridges unite opposite houses, or, mayhap, some procession of monks entering that thirteenth-century portal. But no; the rich burghers have deserted the half-empty town; the Franciscans and Dominicans and all priests were expelled long ago.

So, we turn to the magnificent vestiges of Catholicism. Beautiful, indeed, are the ruins of the Franciscan church, dedicated to St. Catherine. The nave, made threefold by two rows of twelve octagonal columns, is roofless. Nothing remains but the fine, slender Gothic arches in cut stone. Begun in the Romanesque style, the church was afterward modified to suit the taste for pure Gothic. Most imposing, however, are the ruins of St. Nicholas, which likewise shows the transition between the Romanesque and the Gothic. Two staircases inside the walls lead up to the vaulted roof, whence the view of the whole island and the sea is wonderful. The left wing of the church is adorned, on the outside, with two large rose-windows. The story goes that two carbuncles of fabulous size and value, which, set in the centre of each rose-window, served as lighthouses to the navigators, were carried off in 1361 by King Waldemar Atterdag and shipped for Denmark; but the vessels, bearing these and other treasures, foundered in a terrific storm off Stora Karlsö, three and one-half miles south of Wisby. People say that where the ships went down there can still be

seen, when the sea is calm, a strange light floating on the surface.

The Church of the Holy Ghost is unique in northern Europe in that it comprises two separate stories with a large opening in the floor between the two, probably intended, as there is but one common chancel, for the blending of sound from the singers in both naves. In the Church of St. Lawrence the side walls are pierced by galleries rising one above the other. St. Mary's, the present cathedral, is the only one of Wisby's sixteen churches that has been restored for Protestant worship.

When I visited Wisby in December, 1909, I could not examine the Church of St. Clement, patron of sailors, because the secretary of the Association for the Conservation of the Gotland monuments, who kept the key in his pocket, was then on the other side of the sea at Stockholm; but through the closed grating I could discern, beneath the chancel, the foundations of a lower church, and, within those foundations, evident signs of a third and still lower edifice, probably a pagan temple. I was told by the caretaker that the Conservator wished to reserve the disclosure of his discoveries for the German emperor, who takes great interest in the ancient ruins of the island and intends to visit them this summer.

BARONESS J. ARMFELT.

Politics in Australia

MELBOURNE, APRIL 20, 1910.

My first letter to AMERICA, in which I chronicled the overthrow of the Labor Government, predicted that the Fusion party, which then came into power, would, on the next appeal to the people, meet its Waterloo and be driven from office. That prediction has now been verified. The general elections took place on April 13 with the result that the Fusion Government has resigned. In the past there were in the House of Representatives 46 Fusionists and 29 Anti-Fusionists. The people have returned now 45 Labor and Liberal Anti-Fusionists, and Mr. Deakin's party has been reduced to 30. The same story has to be told of the Senate. The 21 Fusionists and the 15 who opposed them have been replaced in the new Senate by 14 Fusionists and 22 of the Labor Party. Mr. Fisher will be Prime Minister, and a Labor Cabinet will meet the new Parliament, and take control of the government of the country.

The final numbers of the Referendum regarding the (1) Financial agreement to pay the States 25s. per capita, and (2) the taking over of the States' Debts by the Federal Government, have not yet been completed; but it is certain that the insertion of the first in the constitution will be rejected, and the reply to the second will be in the affirmative. One of the Melbourne morning dailies says:

"The State Debts Referendum, as was universally expected, has resulted in a very large majority in favor of the national policy of economic management and borrowing control. It is tantamount to a mandate to the Federal Parliament to take over the full volume of State debts with all proper expedition, and to proceed to enforce those economies which financial experts have shown us are capable of ultimately reducing the national indebtedness to a vanishing point. It is of interest in this regard to note that whereas Victoria recorded a majority exceeding 120,000 in support of the national ideal, New South Wales, by more than 110,000 votes, spoke in favor of the old parochial policy of independent debt management. Evidently New South Wales has still a long way

to travel before that State can be truly said to have grasped the meaning and realized the duties of nationhood."

M. J. W.

A Word Regarding Spain

A timely article in the *Historisch-Politische Blätter* (April, 1910) contains a keen analysis of the present condition of Spain from a Catholic viewpoint. Its presentation of present-day relations in that land will explain much to the thoughtful Catholic. Spain's development, political as well as economic, is looked at by all Europe through the eyes of Masonic and republican France. France is in the closest connection with Spain, whose foreign debt is mainly floated in Paris. Parts of Southern France belong to the hinterland of Spanish Barcelona, while the whole middle of Northern Spain, as far as Madrid, exports its merchandise by the Biscayan ports of France. The railroads now building across the Pyrenees will further facilitate French investments in Spain. The outcropping relation goes a long way to strengthen the hold of atheistic and radical ideas on the Spanish peninsula. French interests demand an industrial development of the invaded country, while they tend to denationalize and dechristianize it.

Of late, English influence, too, has become very active. The erection of an ever-increasing number of Anglican churches is petitioned for, sometimes in places where there are hardly more than half a dozen professing that creed, the clear purpose being to make the refusal of the petition a pretext of agitation against the Church. The monopoly of the supply of Spanish news to the outside world is practically in the hands of the Stefani Agency, which suppresses or garbles whatever is favorable to Spanish nationality and the Catholic religion. The numberless massmeetings of the people last year that protested against attacks on their Catholic schools were either ignored by this news agency or boldly represented as demonstrations against the present regime. An independent news agency is now the aim of leading Spanish Catholics, who declare that its expense will not be felt since it will reduce the cost of maintaining fair and honest newspapers. The Bishop of Jaca, Aragonia, is the advocate of this idea, which we hope will speedily be realized. An intensely Catholic Spain would inspire new strength among the distressed Catholics of France and would undoubtedly exert a great influence for good in the other Latin countries.

The Last Word on the Comet

The following letter, addressed to the Advocate of India, by a native thirsting for knowledge, is reproduced from the *Bombay Examiner*:

Sir.—It is with faltering penmanship that I write to your honour to allow liberty to me through the medium of your renown paper, to ask my learned or clever fellow withinside the City of Bombay to convey to my pregnant mind the meaning of comet. I ask to all people what is comet on various mornings after partaking of nocturnal slumbers I am arising at 3 p.m. and observing a wonder in the firmament of heaven. There is a star of vast magnitude with a appendage of gigantic dimension observed in the firmament. Trusting for any knowledge through your priceless newspaper both I and my numerous family will ever fall upon your bended knees and pray long and sincerely for your honour and your honour's most gracious paper.—Yours, etc.

A. K. BHIKAJEE.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JUNE 25, 1910.

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The Leading Catholic Layman

He is not necessarily a rich man. He is not necessarily noted or notorious in legal, political or financial circles. He is not the kind of Catholic who on ornamental occasions is ostentatiously conspicuous and loud in complimentary platitudes, but silent and inert when a strong word has to be said in defence of his Church or strong action to be instituted in her interest. He is not the "leading Catholic" who is wont to be cited in the secular press in defence of any political magnate whose life or action has proved offensive to the authorities of his Church or even to its Head.

We have before us a Memoir of one who was truly a leading Catholic layman. Last year a gentleman died in Boston who had been for half a century a leader to his fellows. Charles Francis Donnelly risked his career at the outset by declining to draft for his employer in a Boston law-office a protest against the acquisition by the Jesuits of the site on which Boston College now stands. Deprived of collegiate advantages and depending on his own efforts for professional advancement, he made opportunity to master the history and principles of his Church and thus laid the foundation of Catholic leadership. Hence he was eager and able to vindicate in court and Legislature the rights of Catholic children in the public schools against Protestant aggression, the rights of Catholics to have independent schools of their own despite the frenzied efforts of bigoted agitators and legislators, and the right of Catholic priests to visit untrammelled and administer the Sacraments in the public institutions of Massachusetts.

His large legal practice did not prevent him from serving as member or chairman of the State Board of Charities for thirty years, and as active director of the

Home for Catholic Destitute Children, which he helped to found in 1864, and which, during his term of office, sheltered 30,000 little ones. For his services to charity or Catholic defence he accepted no reward from individuals or community. He gave freely to every good cause, but never made his benefactions or public services a stepping-stone to office or personal aggrandizement. Hampered by no selfish ambitions, political or social, he was free to speak his own mind and walk his own course. A Catholic by the grace of heritage and the conviction of knowledge he had a healthy contempt for those who trimmed their Faith to the measure of society or curried favor with a class alien to their race and creed.

Of Irish parentage, he studied the history of his people, and having a true appreciation of values preferred their society. A lover of books, he was wont to purchase and distribute widely whatever literature he deemed serviceable to his Church and the country of his fathers, and in prose and verse wrote loyally and lovingly of both. He was not demonstrative on platforms, but he always stood with and for his race, and his private declarations never belied his public professions. And the society which weaklings seek and find not, came unsolicited to this strong man who had the courage to live and defend convictions that were true.

His religious practice and private conduct were in accord with his public action. Knowing his Faith and loving it, he led the organized defence of its principles and support of its enterprises; and he scorned to use the influence he had thus acquired for personal profit. He was a leading Catholic layman.

Prevention Worse than Cure

The collapse of a huge water-tank on the roof of the *Montreal Herald* building on Monday, June 13, suggests the question whether certain forms of prevention of fire, when not properly inspected and controlled in their construction, are not worse than reliance upon ordinary fire-fighting methods. Here was a twelve-thousand gallon tank intended to protect a large building against the first flames of a conflagration by sprinkling water all over the inside and outside, and yet proving in its fall more disastrous than any mere fire. The catastrophe occurred with such suddenness that none of the forty dead had a chance to escape. At half past ten in the morning, when all the 314 employees were at work on the five floors, without the slightest warning, such as would be given by smoke in an ordinary fire, but with a roar and a crash like a thunderbolt near at hand, the big tank broke down its supports, smashed the roof in like an egg-shell, carried several employees with it from the top to the bottom floor, upset the linotype machines, broke the wires carrying electric currents into the building and started a fire which, fanned by a strong breeze, was soon blazing fiercely and burning up the shattered bodies of the dead.

Two other similar collapses of tanks had occurred in

Montreal during the past five years, but it needed so appalling a disaster as this to convince the civic authorities that there are grave dangers in the installation of these tanks, and that there has been inexcusable oversight in the municipal regulations concerning their erection. For instance, no provision had hitherto been made for examination of roof tanks by the Building Inspector or any of his subordinates. This omission was remedied immediately after the catastrophe. The Board of Control then appointed a committee of three engineers, not in the city's employ, to inspect every water-tank in Montreal, with power to order that any which appeared to be unsafe be emptied at once. This emergency measure will prevent any immediate repetition of the disaster; but the coroner's inquest shows, incidentally, how difficult it is to find a competent inspector of such water-tanks. The architect of the building attributed the accident, not to the collapse of the overhead water-tank, but to the giving way of one of the walls, and yet he admits that he himself examined the tank and its supports, the chief of which was the central wall, which was strong enough, he says, to bear the weight, in September, 1909, and he then found everything safe and secure.

One point which seems to have been overlooked is the great pressure of the wind on a top-heavy structure such as a roof water-tank, standing on vertical supports with its centre of gravity far above its base. A high wind may displace that centre and thus throw the whole weight on supports not made for so heavy a burden.

So serious are these difficulties that the abandonment of water-tanks is freely suggested on the plea that they are dangerous out of all proportion to their value. But Fire Underwriters point out that a water supply, independent of the city mains, is highly desirable for the protection of a large building and is obtainable by no other means. Evidently, a thorough examination by honest experts is absolutely necessary; else the fancied protection of an unstable water supply, carrying possible havoc in its very weight, would be worse than no such protection at all.

German Protestants and the Pope's Encyclical

On the occasion of the solemnities attending the celebration of the third centenary of the canonization of Saint Charles Borromeo, Cardinal and Archbishop of Milan, the Holy Father issued an Encyclical in which he compares the Modernistic tendencies of our times with the errors which Saint Charles was called upon to attack. The great Cardinal's activity coincided with the pregnant years immediately following the Council of Trent. His own archdiocese and all Northern Italy were threatened by the grievous innovations of the German "reformers" and still suffered under the general laxity of morals which had so greatly aided the religious rebellion. Charles Borromeo was a true reformer, giving above all the example of a holy life. "We ourselves must walk in the

forefront," was the word he spoke to the bishops of his province in the first provincial Council held by him after his appointment to Milan's see. He proved himself a true "vessel of election" whom God's providence used to restore the integrity of the old faith throughout Lombardy and the German-speaking part of Catholic Switzerland.

To sound the praises of this great Cardinal is, of course, equivalent to a condemnation of those whose influence he for a quarter of a century strove so gallantly to break, the heretics of his day. The Holy Father does, in fact, denounce them in language at once unequivocal and dignified, but he does not mention any single person, ruler or country by name. Reputable historians of those dark days say just what Pius says, but much more bluntly and pointedly. The German Protestants seem to have expected that the Holy Father in his historical review of the period should go out of his way to bestow positive praise upon their Luther and his supporters. They flew quite into a rage at the encyclical, but in an unfortunate attempt to justify their heat they falsified the text of the pontiff's letter by mistranslations.

The Berlin *Germania*, the great Catholic daily of the empire, gives a few instances. After deploring the evils which preceded the "reformation" the pontiff, quoting the words of Saint Paul, continues, "then arose proud and refractory men, *enemies of the cross of Christ who mind earthly things, whose god is their belly.*" The words italicized are evidently much modified by the fact that they are taken from Holy Scripture. The Protestant critics withheld this fact from their readers to create the impression that they were the Pope's own bitter reflection. More than this. Instead of translating "*who mind earthly things,*" they, without warrant in the Latin original or the Italian translation, put "*who mind beastly things,*" declaring this to be the Holy Father's characterization of the sixteenth century heretics. The encyclical speaks of the "*fidei clades,*" the ruin of faith brought about by the so-called Reformers. The Italian text has "*perversione di fede,*" which the Protestant translators promptly rendered "*Perversion des Glaubens,*" which looks quite correct, if one fails to know that the word "*Perversion*" has so ugly a significance in present-day German that it is rarely used in decent circles.

Having thus constructed a suitable text the "*furor Protestanticus*" proceeded to tell the Vatican just what Lutheran Germany thought of the Encyclical. The official *Norddeutsche Allgemeine Zeitung*, in its government section reproduced these mistranslations, and in its comments telegraphed over the country, sounded a challenge and a war-cry. Happily calmer counsel prevailed and a threatening crisis was averted by the dignified action of the Vatican, secure in its confidence that its position would eventually be understood. That its confidence is not without foundation a recent word of a prominent Protestant journal shows: "The government is neither Catholic nor Protestant. It must not enter into the

strife between creeds. To defend the Protestant belief is the province of the Supreme Church Council. We sincerely hope that the Chancellor will not commit a blunder similar to the one committed some time ago by the governor of Alsace-Lorraine."

Tardy Justice

Some of the exchanges which come to AMERICA published last week an Associated Press despatch from St. Paul, Minn., containing a retraction of a statement sent broadcast by that news agency in May last. Our readers will recall the sensational reports accompanying the story of the murder of Rev. Edward J. Walsh, of St. Paul, by a drink-crazed man on May 29. The despatch to which reference is here made contains a presentation of the true facts of the lamentable tragedy, and admits that the sensational account published at the time was unwarranted and unjust. On the testimony of those who had full opportunity to know him well Father Walsh is declared to have been a man of splendid public spirit, and a priest of the purest public and private life. This we believe is the first occasion of notable record in which the Associated Press people have attempted a tardy justice, after having telegraphed false and scandalous stories of the kind in every direction. They who have succeeded in this case in bringing the Press officials to retract their unwarranted charges deserve the grateful thanks of the entire Catholic body. And their successful struggle is an evidence of what may be done in the not infrequent calumnies originating from the Press offices, if practical and persistent effort be made to nail the falsehoods. One matter of regret there is in the justice now done to Father Walsh's memory. The retraction sent out by the Associated Press is a lame one, and its publication takes place three long weeks after the date of the propagation of the cruelly unjust slander upon a good priest's name.

Baptists Too in the Field

Accurate or detailed information regarding the alleged attack on American Baptist missionaries in the province of Avellino, Italy, has not yet reached this country. The coloring given to the reports sent over to the New York *Times* and its associate journal, the *Public Ledger* of Philadelphia, justifies the suspicion that the usual anti-Catholic agency is at work. Mr. James P. Stuart, it appears, was sent to Italy by the American Board of Baptist Missions to investigate the Baptist missions in that country. "A superstitious mob at Avellino," so run the despatches, "threatened to lynch him." A wonderful escape was that of Mr. Stuart, for was he not "in the hands of a mob of superstitious" men, women and children, "ignorant of the most elementary liberty," and steeped "in medieval intolerance?"

The affair occurred at the time of the earthquake and the superstitious inhabitants somehow "got the impression that the earthquake was due to the presence of

these American missionaries." The case was laid before Premier Luzzatti only on June 16. This much is entrusted to the *Times* and *Ledger*; as to the details, Mr. Stuart and the press correspondent are as silent as the Sphinx. Vatican, American Methodists, Fairbanks, Roosevelt, Leishman are mentioned in the jumbled report. This leads us to suspect that the energetic Baptists of America, or, at least the American Baptist missionaries in Italy, are jealous of the notoriety acquired by Mr. Tipple and the Methodists. Speaking in all frankness, we admit we had utterly forgotten the existence of Baptists in the land which above every other the Catholic Church may claim as her patrimony.

It is said that generous contributions have been pouring into the missionary field of the Methodists, by grace of the notoriety achieved by them during the past few months. The Baptists are in need of that higher potential which money alone can give. Their activity dates back to 1870, and the work has spread until there are now, says the report in question, "Twenty-five Baptist churches and thirty-seven stations in the Peninsula and Sicily, Sardinia and Austria. The cities containing churches include Rome, Milan, Venice, Modena, Carpi, Bari and Naples." But alas! "the total membership is less than 1,000." The information is added that "the mission headquarters is in Rome," that all may know that the Methodists are not the only evangelists who have the courage to carry on their proselytizing in the very shadow of the Vatican. What action at law or in the field Mr. Stuart contemplated when he appealed to Luzzatti is not revealed; but the Premier, "knowing the character of his countrymen, has urged upon Mr. Stuart that no retaliating measures be taken, and Mr. Stuart has agreed not to go back to Avellino at present." Very sound advice and a very sensible resolve.

New York's Loyalty to the Holy See

Commenting, in a brief editorial paragraph, on the recent celebration of the fortieth anniversary of Archbishop Farley's ordination, the *Independent* goes on to say: "He took pains to let it be known that the Church is patriotic. The chimes played the 'Star Spangled Banner' and the national flag was unfurled . . . and nowhere was the Papal flag of orange and white to be seen within or without the Cathedral." The malice of the innuendo is truly characteristic of the *Independent*, and might be annoying if one could forget the unbroken record of the unfaltering loyalty of the see of New York and its bishops to the person and the authority of the Pope-King. It is only a few days ago too since, in a public address, His Grace Archbishop Farley, referred to the fact that New York's first church, founded by the Jesuit Father Farmer, was placed under the patronage of St. Peter, a happy augury of the fidelity that has always been manifested by the Catholics of New York to the teachings and jurisdiction of the Holy See.

LITERATURE

Diary of a Visit to the United States in 1883. By LORD RUSSELL OF KILLOWEN. New York: The United States Catholic Historical Society.

The author, then Charles Russell, Q. C., made his visit as one of a distinguished party. He became Henry Villard's guest on the tremendous picnic in honor of the completion of the Northern Pacific Railway, now one of the traditions of the West, splendidly eclipsing what had before been held the acme of magnificence, Ben. Holladay's Alaskan excursion, which carried Secretary Seward to view his purchase in the North. Leaving the Villard party on Puget Sound, Mr. Russell visited in San Francisco his sister, Mother Russell, the leader of the pioneers of the Sisters of Mercy in California, and returned to New York via Denver and St. Louis. The book consists of his daily notes of travel, written for the entertainment of his family, and it is a charming account of his impressions.

Little escaped his keen observation. Dishes, clubs, oratory, manners are commented on with a generosity of praise and a kindly reticence of censure. He saw in the Brooklyn and the St. Louis bridges the grace which conceals their bulk, and was anxious about the strength of the trestles spanning the mountain gulches of the West. The ordinary traveler is impressed with the huge timber of the Pacific Slope: he noted also the smallness of the trees of the Eastern States. He had an eye for cattle and for strange methods of farming; and, as one would expect, had much to say about American racing, condemning very decidedly—no, not the bookmaking—but the Jerome Park track as an outrage upon any self-respecting horse.

Getting only a passing glance of things so many and so various, he could not be always exact. He confounds fall wheat with spring, though he explains its cultivation perfectly. In Chicago he put up at the *Palmer House*, not at the *Palace*. He sailed from Tacoma to San Francisco in the *Queen of the Pacific*. He got a notion that perhaps she was the *Queen of the South*; and so, with an impartiality becoming the future judge, he calls her in the space of a few lines twice by one of these names and twice by the other. Whence came that idea? Did the ship's name recall to his mind Solomon's guest, or did it revive a long buried phantasm connected with the *General Screw Steamship Company* and the *Crimean War*? An interesting psychological problem for an idle philosopher. The reader may search the map of Vancouver Island in vain for Navarino, but he would see Nanaimo at a glance; and the Gulf of Georgia, between that island and the mainland, is hard to recognize under the name *George's Bay*. San Tego is a strange variant for San Diego in California, though Taranita and Inniato, for the Pennsylvanian Juniata, are more melodious. The author wrote hastily: his wife transcribed his notes in Ireland. This is sufficient to explain the more obvious misprints which his editors surely might have corrected without violating their duty to his text. But Charles Russell alone is responsible for the "Sue" Indians. In introducing them to his family he confesses to misgivings as to the spelling of their name. These he afterwards acknowledges to have been well-founded, and tells all concerned that the proper spelling is Sioux.

From Tacoma he runs across to Victoria and visits Esquimalt, which he says is pronounced "Squimalt." This to a Victorian is about as heartrending as is to a San Franciscan to be told that the people of his city call it "Frisco," a solecism into which the author will unhappily fall. His genial cicerone, Alexander Munro, of the Hudson's Bay Company, never said "Squimalt," though he certainly made the E very obscure. We are fond of Victoria, and are sorry the author felt unkindly towards it as a place where he had been charged two shillings for a shave. We suspect we know who made the charge, which

must have included something besides. Anyhow, we are sure that had Charles Russell been able to look twenty years into the future and see that gentleman's sister entertaining the Duke and Duchess of York, now King George and Queen Mary, at afternoon tea on her lawn, he would have been proud to pay a pound for the privilege of such a shave. Colonists understand that the potentialities, not the present actualities, are what count; and England's imperial problem will be in a fair way to solution when the English mind grasps this first principle.

The author naturally is not strong in West American geography. On crossing the Snake River he did not pass from Washington to Oregon, neither after leaving Puget Sound was he off the Oregon coast. If taken by "the beauty of the night" he remained on deck till the ship had passed Cape Flattery, Destruction Island, Gray's Harbor and the mouth of the Columbia, and only then "retired to his luxurious quarters," he did not turn in until six or seven o'clock next morning. We are not finding fault. On the contrary, for one who knows, these inevitable slips only increase the delight of this record of impressions which therefore does not pretend to accuracy of detail. They show the man, and make his work as piquant as would the cleverest sketches of his friend, Sir Frank Lockwood. We could ill spare any of them: we would not be deprived of the delicious "Sues" for a "wilderness of monkeys," otherwise statistical facts. We must not forget, too, that the author has from time to time the Dickens touch. The story of "the voice at my elbow," asking in view of Mount Rainier: "Well, sir, what do you think of our little hill?" is worthy of "Martin Chuzzlewit," and truer to nature than its amusing exaggerations.

The author has a kind word for San Francisco. Perhaps it really impressed him. Perhaps there more than elsewhere he felt at home, as the brother of Mother Russell had every right to do. Brother and sister had the same large heart. Nothing affected us more in his notes of travel than his zeal in looking up people from his own county, friends and connections of those at home, and his care to have conveyed to the latter the news he could gather of their dear exiles. None was so humble as to be forgotten by this man already great, and on the point of rising to the loftiest height.

We do not see why the editors abandoned the author's modest naming of his work for the pompous title page, much of which we have omitted at the head of this review. The titles beneath the portraits are not, to our mind, in good taste, nor are they, we think, altogether exact usage. "Of Killowen" should, in our opinion, have been added to the author's name on the cover. Another Lord Russell once visited America, going as far as the Pacific coast. He did not go thither to visit his sister, a nun, but was drawn by a personal interest in certain divorce proceedings at Reno, after which he was able, by Nevada law, to contract a marriage, which we believe caused him some trouble in England. It would be well to distinguish one from the other on every possible occasion. Father Matthew Russell gives an affectionate and agreeable introduction to the book, and Thomas F. Meehan, of the Catholic Historical Society, adds a brief closing word on the West of to-day.

HENRY WOODS, S.J.

Daniel Boone and the Wilderness Road, by H. ADDINGTON BRUCE, New York: The Macmillan Company. Price, \$1.50.

As one now journeys at ease through Kentucky and Tennessee and sees on every side all the signs of civilization and refinement, it is hard to realize that a little over a century ago, the sturdy pioneer took his life in his hands when he ventured across the Alleghanies into those trackless openings and forests which were the lurking-places of bloodthirsty savages. The story of the coming of the white settlers, of the hardships that were their lot, of midnight alarms, of deeds of fiendish cruelty, of the final overthrow of the Indian power and the winning of the States to

peace and industry, is the story of Daniel Boone and the Wilderness Road. The romancer creates his characters for the occasion; the historian must present them as his researches find them.

We could have depicted a more glorious old age for the hero, we could have anticipated the tardy justice of Kentucky to his memory; but that would not have been history. Yet the volume has the attractiveness of fiction, for it deals with the deeds of daring of those men, women and children who opened the way for the less valiant, less heroic, to follow. Daniel Boone's exploits can never again be repeated in our country, for the red-skin is no longer a marauder; but a better knowledge of him and his brave companions, such as we learn from the book before us, ought to make us prize more highly the share that they had in laying the foundation of our national greatness.

* * *

Oberammergau. By JOSEPHINE HELENA SHORT. New York: Thomas Y. Crowell & Co. \$1.00 net.

This is a description of the Bavarian village, to which so many travelers are wending their way in this year of the Passion Play, and of its people. The writer is an American, who witnessed the play many times during its presentation in 1900, and who felt the charm of the village and its people to such a degree that she returned for a visit of a month among them at the close of that year's performances. The intimate friendliness thus established with the Oberammergau villagers has taught her to write of them and of their one lofty ideal, the Passion Play, with singularly sympathetic appreciation. An excellent résumé of the Play is included in the little volume, which contains moreover a treasury of valuable notes and bits of information of exceeding value to those contemplating a visit to the village on the banks of the Ammer during the coming summer. Miss Short's book will prove an invaluable hand-book as well as a charming sketch of all that is clustered about the most moving religious and dramatic spectacle in the world to-day.

* * *

Practical Hints on Education to Parents and Teachers. A Translation from her original German work by ELISE FLURY. New York: Benziger Bros. 75 cents net.

One is tempted to say marvelous! At last we have a compact little manual on educational principles, the writer of which, in the psychological hints which are given, is not afraid to speak of prayer and the reception of the Sacraments when she treats of the education of the will. Evidently the years spent by Miss Flury in the practical work of teaching have been profitable to herself, since her little book gives from ripe experience excellent counsel to those who are to deal with the education of children. The book will be a useful manual in the hands of parents, priests, teachers, nurses, so wide is its scope and so fully do its "hints" cover the details of the forming and training of children. It is, we are happy to say, loyally Catholic throughout—a quality specially notable in the chapters on authority and obedience, delicacy and the choice of a state of life. We especially recommend these "Practical Hints" to all who have to deal with the difficult task of preparing young teachers for their all-important life work.

* * *

La Vieille Morale à l'école. By JOSEPH TISSIER. Paris: Pierre Téqui.

Under this title, which might be thus paraphrased: "The Old Gospel Truths in the Modern Class-Room," l'abbé Tissier, now Archpriest of the cathedral of Chartres, has gathered into one volume the lectures and addresses of a long life spent in the cause of Catholic education. His experience

and talents, to which half a dozen volumes on kindred subjects give ample testimony, enable him to speak with authority. There are now and then, it is true, in this useful and at times stirring book, passages of purely local and transient interest. It would have been wiser to omit them. But many of the lessons, even if neither original nor new, are of vital importance, not only for the audience which the speaker addressed, but for us also. Those whose duty it is to address college graduates might dip into these pages and be the richer and the wiser for having done so. A strict organic unity does not prevail throughout the work. The lessons, however, are logically grouped under these four different heads: (1) The Principles of Moral and Christian Education; (2) The Great Model, Christ; (3) Object Lessons; (4) Christian Watchwords. Thus ordered they form a fairly complete program of social and Christian activities.

The titles of some of l'abbé Tissier's addresses speak for themselves. "Don't Be Commonplace," "The Price of Life," "The Virgin's Son," "The Flag," "Soldiers, Not Dolls," "Not Clowns, but Men." The facts quoted by the author in his introduction, and his review of the present state of education in French schools, clearly prove how timely and needed is the present book. Sound Christian and Catholic morality has been officially demonetized in France, and a spurious, debased currency put into circulation and foisted upon the people. From many points of view this high-minded priest holds up the old genuine coins, with their noble superscriptions and tells his countrymen they are the only ones to restore the welfare and credit of the nation.

JOHN C. REVILLE, S.J.

Service Abroad. By the Right Reverend H. H. MONTGOMERY, D.D. New York: Longmans, Green & Co.

These are lectures delivered by one of the many returned colonial bishops in England, and are supposed to be addressed to young men thinking of going out to Anglican missions. They contain a good deal of practical advice as to how one is to avoid hurting the feelings of natives and colonials, which must be useful to all, though some of the recommendations do not give one a high idea of the good manners of the common run of Anglican missionaries. The spiritual advice does not amount to much, which is not to be wondered at, since the author starts from the principle that those he addressed must ignore the commission given by our Lord, and preach a new gospel of the Fatherhood of God and the Brotherhood of Man. His attitude toward Moslemism is remarkable, and towards natives who profess conversion but cling to vices, is curious, but not surprising, in a church knowing so little of Sacraments as does the Church of England. We were surprised, however, to find a Cambridge man following a custom born of modern ignorance and writing "bi-product" for by-product.

* * *

Longman's Historical Illustrations. England XI-XIV Century. LONGMANS GREEN & Co. New York, etc.:

Here are four quarto portfolios, each containing a dozen plates with explanatory notes showing the dress, arms, habitations of the century under consideration. Ideal streets, too, are represented by the bringing together of surviving buildings and such as have been handed down by means of art. Altogether the series gives one a very good opinion of the ways of people and their culture in the calumniated Middle Ages, and we recommend it to history instructors as a useful aid. The price of each portfolio is moderate, two shillings and sixpence in England. As the illustrations are intended for the young, why were they not colored? It would not have added much to their price, and it would have added immensely to their usefulness.

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The Iona Series, issued by the Catholic Truth Society of Dublin, Ireland, under the editorship of Rev. H. Brown, S.J., is a valuable addition to Catholic literature. It takes its name from the island which St. Columcille and his successors made the most famous nursery of Irish missionary zeal. The title volume, "Isle of Columcille," is by Shane Leslie, the distinguished young Ulster convert who, when disinherited by his father, retained, with ardent faith, the riches of literary power. A discriminating critic says of this book: "A refreshing elegance dominates his work. With his wealth of conception and the delicate finish of the superior hand he beautifies the unattractive and transfigures the commonplace; and he tells his tale in language of a conquering charm." Other volumes which also combine true Catholic feeling with finished literary form are: "The Coming of the King," by Arthur Synan; "Hiawatha's Black Robe," by E. Leahy, and "Marcus Aurelius, A Study in Ideals," by John C. Joy, S.J. Soon to appear are: "A Group of Nation Builders" (O'Donovan, O'Curry, Petrie), by Rev. P. McSweeney; "St. Malachy and His Works," by Rev. G. O'Neill, S.J., and "A Defender of the Right" (Archbishop O'Hurley, the Martyr), by E. Concannon. They are handsome duodecimos in cloth binding, embossed with artistic designs from the ruins of Iona, and are splendid value for 37 cents, postage included. Herder is the American agent.

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LITERARY NOTES

A writer in the *New York Times Saturday Review* dismisses cavalierly René Bazin's new novel, "La Barrière," as a frankly religious novel of the propagandist kind. Referring to the author the critic says: "His religious fervor is increasing as the years go by, and he has evidently set out to produce not an impartial social study, but a work of Catholic propaganda pure and simple." Consequently his work cannot be artistic. This sort of criticism is growing tiresomely common. It represents fairly well the incapacity of the shallow and ignorant school of critics, principally American, whom rapidly multiplying editors encourage because—we can conceive no other reason—their services are cheap. They have a superficial inkling of the way the wind blows, and they endeavor to go with the wind. It is easier; mental effort is too much for them.

The writer whom we have quoted has some knowledge of the fact that it is comparatively safe to censure religion, especially Catholicism. But he has no knowledge of the principles of criticism. Why, for instance, is "an impartial social study"

more likely to be artistic than "a work of Catholic propaganda?" What gem of literature can be pointed to which is "an impartial social study?" On the other hand, the slightest sense of historical perspective would have saved the critic in the *New York Times Saturday Review* from implying that a great artistic work could not be a work of Catholic propaganda. Has he ever heard of the "Divine Comedy" by a certain Dante? or, better still, of the "Hind and Panther," a classic poem by a poet of the name of Dryden? Would he regard the late Henry Harland's Italian novels as artistic? They are perilously near being "works of Catholic propaganda." Certainly they are not "impartial social studies."

To enlarge the topic, what about the religious painters of the Renaissance? Were they not Catholic propagandists in the sense of our critic? What are our modern tawdry canvases, with their "impartial social studies," compared with those of the Italian, Spanish and Dutch painters, who felt the Catholic Faith and put it boldly and reverently into every nook and corner and all over their incomparable pictures and frescoes? We do not say that a religious spirit will make an artist; but it is clear that it will not unmake one who is. Art was great until, first, modern Protestantism made religion an ugly bugbear and, afterwards, unbelief, the natural child of Protestantism, made it conscious and timid and hesitant in the soul of the artist. Now we are getting "impartial social studies" instead of "Last Judgments;" the portraits of commonplace men and women, who happen to own stocks and bonds, instead of wonderful "Madonnas;" the ballet and the boulevard and worse, instead of celestial visions with messages and aspirations for all who gaze upon them. What cheap and thin criticism it is that the *New York Times Saturday Review* writer gives his readers!

* * *

Another shining example of critical dullness occurs in the American *Bookman* for June. The *Saturday Review*, of London, declared that the manuals used in the French government schools assailed Christianity. The manuals teach children that what are called the truths of religion cannot be known scientifically; therefore they are free to choose any religion or no religion. The editor of the *Bookman* cannot see how this assails Christianity. This is one of his brilliant comments: "It is very hard for an American to guess the workings of the British journalistic intellect on this subject of religious teaching in the schools, for in this country we have had no such training in evasion and hypocrisy as the long discussions of the two Education Bills

have offered to the British mind." Isn't the smug and conscious superiority of this passage richly funny? We are Americans, born and bred, and we love our country and we defend it against critics, especially English critics. But what can we say or do when our case is given away in this fashion?

If the *Bookman* paragrapher had a fraction of the "English journalistic intellect" he could not have written the way he did. "Children, Christianity teaches things that cannot be scientifically proved. You do not have to believe it." "My child, the good moral character of your father and mother cannot be scientifically proved. You don't have to believe it." If a teacher who evidently did not believe in the virtuous protestation of the editor that he was "a respectable member of the lower middle class" were to teach the editor's young son that he need not believe in the virtue of his parents, because it cannot be scientifically proved, we are to suppose the editor would not consider himself assailed, but would rather applaud the teacher for encouraging the intellectual freedom of his boy. Now when we consider on the one side that the French government and its teachers are professed unbelievers in Christianity, and on the other, that Christianity rests on firmer proofs than any personal reputation can, we may get a faint idea of the denseness of one American journalistic intellect. There was a time when the *Bookman* paragraphs had intellectual quality. But it may have been too expensive a quality for the publishers.

* * *

A friend in the South has called our attention to a good joke on the New Orleans *Picayune*, or its readers, or the *Scotsman*. We do not see clearly whom the laugh is on.

In the Sunday *Picayune*, June 5, there appeared a two-column article, running down about a fourth of the page, with the caption, "Scotch Writer Praises the Sagacity of the Spider." It was introduced with the familiar parenthesis—"Special Cable to the *Picayune*," and dated, "London, June 4." The opening paragraph reads as follows: "An interesting article is contributed to the *Scotsman* by a writer who has been studying the life and habits of the spider and who has been greatly struck by its intelligence." And then comes the article "contributed to the *Scotsman*," which is nothing more or less than an essay by our old friend, Oliver Goldsmith, which appeared in the *Bee* the century before the last under the title, "The Sagacity of Some Insects." Goldsmith would have material for another bright paper on sagacity if he had lived to see this.

EDUCATION

Fairminded men will agree that even justice has ruled in the settlement of the controversy regarding the University of Pennsylvania scholarships. It will be remembered that a summary of the controversy was given in this column two weeks ago. The city of Philadelphia proposed to cede to the University for educational purposes certain property lying along the Schuylkill River. In return for this grant the University pledged itself to establish and to maintain perpetually seventy-five free scholarships in any department of that institution, "to be awarded by the Mayor of the city to deserving students of all the schools of Philadelphia." Friends of the public school system wished to so amend the bill legalizing the grant as to reserve these scholarships to students of the public schools exclusively. Opposition to this view was widespread. The property to be donated, it was argued, belonged to the city, hence all taxpayers should in justice enjoy the privilege that came to the city because of the latter's gift to the University, and the scholarships should consequently be declared free to deserving students of all the schools of the city whether public or private

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The question was hotly discussed in Philadelphia during the week before the meeting of Councils, in the jurisdiction of which bodies the dispute lay. Petitions pro and con were sent in by the various societies and organizations of Philadelphia, and the press gave much space to the controversy. Those favoring the amendment to the bill used the old argument that no appropriations shall be made for any charitable, educational or beneficent purpose to any sectarian institution. Those who desired the passage of the original bill claimed that there was here no question of an appropriation for sectarian purpose. A privilege resting upon an act of the Councils, representing the whole city, should, they insisted, revert to all of the taxpayers of the city, and it would be an injustice formally to exclude from the enjoyment of such a privilege any section of the city's people.

* * *

Last week the matter came up for action in the Councils' meeting, and after full and free discussion and the consideration of new petitions presented to those bodies, the Councils overwhelmingly defeated all attempts to limit the privilege of the scholarships as guaranteed perpetually by the University to public school pupils. In Common Council, on final passage of the original unamended bill, the vote was 59 to 6. The vote to concur in this judgment in Select Council was 38 to 3.

Philadelphia is to be congratulated on the fairness its legislative Councils manifested in the face of the attempt to override justice through the worn-out cry of "no sectarianism." There is no sectarianism in the stand a growing number of parents take for religious instruction in schools. And these parents, be they Catholic, Quaker or Jewish, ought not to be called upon to bear the burden of double taxation when they insist that their children receive that form of religious training of which they, the children's parents, approve. The claim that the scholarships in question should go to public school children exclusively, rested on an exaggerated presumption of those who favor the public schools. When shall the wider question of fair-dealing in the matter of the distribution of the school tax in favor of all citizens alike, be taken up and decided in a similarly just way?

The Rev. W. Engelen, S.J., at one time engaged in educational work in the Jesuit colleges of the middle west, but now of Tokyo, Japan, where he is helping to prepare the way for the institution of a Jesuit University in the Japanese capital, writes thus concerning the difficulty of acquiring the Japanese language:

"The written and spoken languages are very different. The Japanese have two systems of writing, each including about seventy syllables instead of our twenty-six letters. Many words are not even written by these syllables, but by Chinese ideographs, of which about two thousand are used in Japanese. Baron Kikucki, an eminent educator, said in his English lectures that the children cannot read the most ordinary prints. This is still the case after they have passed through the higher elementary course, and in a less degree even with those who have received a secondary education. I have no doubt that such a state of things cannot last very long in this busy world."

Old-fashioned teachers are apt to affirm that one very serious defect that appears in present day teaching of English arises from the lack of formal grammar lessons in elementary schools. Our young people do not write well—and teachers find the task of training them to write well a difficult one, simply because the old grammar drill in parsing and sentence analysis has been so largely superseded by the word studies and language lessons now in vogue. Even that unjustly derided burden of the school children of thirty and forty years ago, Lindley Murray, by constant application of rule to example and of example to rule, taught young people to think and to construct a sentence. One is gratified then to note that teachers are beginning to recognize where the policy of these latter years has been deficient. A writer in the June number of

the *Educational Review* well remarks, "there is a tangle of aims in teaching grammar, and of notions as to the scope of grammar and its place in the curriculum. We shall, of course, not have really right teaching of grammar until these aims and notions are clarified and unified." The writer has done a commendable share towards this unification in calling attention to a situation which "constitutes the most serious hindrance, the most effective immediate barrier, that now stands in the way of profitable teaching of grammar in our public schools." This, as he describes it, is a lack of agreement in the terminology of text-books. The writer, in a paper which merits attentive reading, says that there are about fifty different text-books in grammar in the schools of this country. There are about thirty in fairly extensive use; and of these he has not been able to find two that agree absolutely in terminology.

Basing the objections on the considerable expense for dress entailed, and on the use in their preparation of time which should be given to regular school work, the School Boards of several dioceses have this year passed resolutions asking school authorities to eliminate elaborate and formal closing exercises. Simple programs made up of short addresses and exercises which do not require too much preparation are urged in their stead.

SOCIOLOGY

We have received the twentieth annual report of the Christ Child Society of Washington, D. C., and its branches in New York, Chicago, Omaha, Toledo, Ellicott City, Davenport, Worcester and Los Angeles. It is a model of what such a report should be. Each committee tells clearly and in a few words just what it has done, and one sees that the sum total of good work accomplished is considerable. Everything that can be imagined in social work for children is included. The colored children and the Italians, as their need is greatest, are objects of especial care. The balance sheet is a credit to the Treasurer, though we regret that the total amount involved in it is less than \$3,000. The charitable of Washington and of the other cities in which it is found, can send their alms with perfect confidence to an organization so well organized and administered. It has the approval of both the Cardinal and the Apostolic Delegate.

The Society of St. Vincent de Paul of New York invites all its friends to visit its Fresh-Air work at Spring Valley Farm. This is easily reached by the Erie train from West 23d Street, or by auto via the Fort Lee Ferry. St. Elizabeth's Home for Con-

valescents is there, open all the year round. Now the summer work for the mothers, working girls and children of the tenements is beginning. Ten dollars will give one woman or two children a rest for two weeks there under the elevating influences of religion and send them back to the city better in both body and soul. The Society of St. Vincent de Paul cannot bear the burden alone. Its members are on the whole men of very moderate means; and it therefore appeals to the great holiday-making public to help them. Get God's blessing on your own vacation by sharing its benefits with God's poor. Contributions should be sent to Mr. John J. Berry, 375 Lafayette Street, New York.

Professor Walter Willcox, of Cornell, in a letter to Dr. Eugene H. Porter, State Commissioner of Health, effectually puts an end to the controversy over the effect of the tuberculosis crusade in this state aroused by a somewhat general misconception of an article by Professor Willcox in the March issue of the Department's bulletin. By many Professor Willcox's article was taken to mean that the tuberculosis crusade in this state has had little if any effect on the death-rate, but his letter to Commissioner Porter, which follows, conveys a different idea:

"Since my article was published in the March number of the Monthly Bulletin showing that 'No influence of the special campaign against tuberculosis can be traced in the figures of 1900 to 1908 inclusive,' the totals for 1909 have been compiled with more cheering results. In New York State outside of New York City, the deaths from all causes except tuberculosis increased from 55,314 in 1900 to 59,529 in 1909, or eight per cent., which is certainly less than the rate of increase of the population. But during the same period the deaths from tuberculosis actually decreased from 6,171 to 6,149. The deaths from all other causes increased by 4,215; the deaths from tuberculosis decreased by 22. I think we may ascribe this difference to the campaign against tuberculosis which has been fought so energetically in our state since 1907. It would take some time for the campaign to influence the death-rate, and its effect would naturally be cumulative as facilities for the proper care of tuberculous patients multiplied."

High prices of meat in England have led to considerable agitation for the removal of the prohibition to import live cattle from Argentina, the agitators asserting that the Foot and Mouth disease, the cause of the prohibition, had disappeared from that country. The agitation has been stopped by information received from the Argentine Government that the disease has broken out again in five provinces.

ECONOMICS

It is impossible to be indifferent towards Rudyard Kipling. All that know him either admire him or hate him. This is most just; for he too either admires without bounds or hates ferociously. Moreover the same person will admire him today and hate him to-morrow. This too is as it should be, for Rudyard Kipling is equally versatile. It is hard to say what are his real feelings towards Americans and things American. Sometimes his praises are dithyrambic: sometimes his railings are the same. Not that he knew Americans thoroughly. He makes Tarvin, in "The Naulakha" speak of "boot-laces." So they are called in England. Perhaps there may be found some in New York or Boston to call them so. But Tarvin was a Westerner of the West, even of Colorado, and he would never have said anything but "shoe-strings." This, however, is not economics; and, omitting his affectionate abuse, we are going to show Rudyard Kipling as an economist discussing American economics. In "From Sea to Sea" (written in 1888), Letter No. 36, we read:

"Twenty years hence the centre of population will be far west of Chicago. Twenty years later it will be on the Pacific Slope. Twenty years after that America will begin to crowd up, and there will be some trouble." He did not quite understand "the centre of population," but no matter. ". . . The cry that the land is rich enough to afford protection will cease with a great abruptness. At present it is the farmer who pays most dearly for the luxury of high prices. In the old days when the land was fresh and there was plenty of it and it cropped like the Garden of Eden, he did not mind paying. Now there is not so much free land, and the old acres are needing stimulants, and the farmer, who pays for everything, is beginning to ask questions. The American nation seldom attempts to put back anything it has taken from Nature's shelves. It takes what it can and moves on. But the moving on is nearly finished, and then the Federal Government will have to establish a Woods and Forest Department, the like of which was never seen in the world before. And all the people who have been accustomed to hack and burn timber will object. . . . The manufacturer will have to be content with smaller profits. . . . and the railways will no longer rule the countries through which they run. . . .

"Yes, it will be a spectacle, this big clashing colt of a nation that got off with a flying start being pulled back by the jockey, Necessity. There will be excitement when the people discover that what they considered the outcome of their Gov-

ernment is but the rapidly diminishing bounty of Nature; and that if they want to get on comfortably they must tackle every single problem from labor to finance humbly. . . ."

It seems to us that we are beginning to hear something like this from our public men to-day. Kipling wrote it more than twenty years ago. Perhaps there is more in him than the telling of plain tales and the weaving of thunderous songs. Our neighbors across the border who are beginning to-day where we were thirty years ago, might do worse than take notice and be wise in time.

SCIENCE

Analyses show natural mineral waters to be radio-active. Their curative properties, medical experts declare, are, in great measure, due to this property. Dr. Alfred Gradenwitz finds that this radio-activity can be produced artificially. Accordingly the little city of Kreutznach, rich in radium deposits, has become a centre for the manufacture of these artificial waters. The charging is effected by allowing the inactive liquid to remain in contact, for a considerable time, with the insoluble salts. An interesting fact is that radio-activity decreases if the waters are subjected to heavy jarrings. This will interfere greatly with their transportation.

* * *

The Meteorological Observatory of India has been investigating earth electric currents for the past few years. Results recently published show that the potential gradient has its chief minimum and maximum in the early hours of the morning and evening respectively. The conductivity is above the average during the night and early morning, and below during the day and evening. Sunshine causes a diminution of the air's conductivity, but the effect lags as much as two hours behind the cause. The intense solar radiation of the Indian dry weather raises into the lower atmosphere a large quantity of dust which, in all likelihood, is the chief cause of the lowering of conductivity. This is important, for it leads to the belief that sunlight has, if any, only a small effect in the natural ionization of the lower strata of the air.

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Attempting to explain why wireless stations work better by night than by day, Marconi says: "Sunlight seems to affect the antenna. The upper air, rich in ions produced by ultra-violet solar radiation, absorbs during the day the energy distributed by the station. Besides, the wavelengths of the Hertzian radiations play an important rôle in this regard, an increase in wave length usually causing a decrease in efficiency, though this condition is sub-

ject to exception also, for by using radiations of great wave length, the energy received during the day may exceed that received by night. The problem is very complex."

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A self-recording medical thermometer has been designed in Germany which is sensitive to the slightest variations in temperature of the human body. The parts are a platinum spiral, encased in a quartz glass capsule, a four volt battery, a milli-voltmeter and a registering drum. The working of the instrument depends on the principle that the change in the temperature of a conductor causes a change in the resistance. Its chief object is to enable the physician to study the effects of drugs on patients.

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Gray and Ramsay have recalculated their figures for the half-life period of radium, which they now put at 1744 years. One gramme, then, of radium, would, after the lapse of the above stated number of years, weigh but half a gramme.

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George Ellery Hale, the astronomer and director of the Solar Observatory of the Carnegie Institute of Washington, at Mt. Wilson, Cal., has been elected corresponding member of the Academy of Sciences.

F. TONDORF, S.J.

ECCLESIASTICAL ITEMS

The examinations of candidates for entrance into St. Joseph's Seminary, Dunwoodie, New York, will take place at Cathedral College, 462 Madison Avenue, on Monday, June 27th, and Tuesday, June 28th, at 9 A. M. Applicants for admission to the Seminary will present themselves personally at the Archbishop's House, 452 Madison Avenue, on Friday, June 24th, or Saturday, June 25th, between 10 A. M. and 12, with letters of recommendation from their Reverend Pastors, and from their Colleges.

The examinations for students desiring to enter Cathedral College, the Preparatory Seminary of the Archdiocese, will be held on Friday, July 1st, and Saturday, July 2d, at 9 A. M. Applicants for admission to the College will present themselves at Cathedral College, 462 Madison Avenue, on Wednesday, June 29th; or Thursday, June 30th, between 10 A. M. and 1 P. M.

The statistics of the pilgrimages to Lourdes for 1909 are: Number of pilgrimages, 200; pilgrims, 170,000; special trains, 300. Of the pilgrimages sixty-four, including 34,143 persons, came from outside France. Besides the great national pilgrimage, organized at Paris, there were 58 dioceses from which pilgrimages set out. These figures do not include casual pil-

grims, who may be estimated from the number of Communions distributed, over 516,000. There were 53,000 Masses, besides those celebrated in the parochial church, and in the chapels of the various religious houses. The "brancardiers" numbered 243, with 217 auxiliaries and 2,562 volunteers, who devoted themselves to the care of 8,593 persons. There were 100,000 immersions in the piscinas, and 533 ex-voto offerings. The medical bureau was visited by 445 physicians, 300 French and 145 from other countries. The cures deemed significant enough to be registered by the medical bureau were one hundred and six.

The Rev. Patrick Paul Crane, for the past five years a member of the Saint Louis Apostolate, was recently appointed Irremovable Rector of the Church of Saint Lawrence O'Toole, by Archbishop Glennon. He will continue the work of Missions to non-Catholics for at least another year. Father Crane succeeds the well-known priest and scientist, Father Brennan.

The Curé of the parish of St. Just, Marseilles, France, celebrated on May 26, the sixtieth anniversary of his ordination. The bishop, the local clergy and a large congregation were present in the Church and the venerable priest went into the pulpit to make an address of thanks for the congratulations showered on him. He had just concluded with the words: "To-day is the greatest day of my life," when he collapsed and expired in a few moments.

It is reported that on June 16 the Holy Father received privately Roque Saenz Peña, President-elect of Argentina, who is still in Rome in the capacity of Argentine Minister to the Quirinal. By the rule of protest established by the Holy See after the loss of the Church's temporal power, he would be debarred from a private audience with the Sovereign Pontiff. This technical difficulty was overcome by the declaration of Señor Peña that he had in fact ceased to be a Minister to the Quirinal, although he had not yet delivered his letters of recall.

OBITUARY

James G. Murray, who was a member of the Irish Papal Brigade which went to the assistance of Pope Pius IX in 1860, died recently in New York, in his seventy-first year. The medal given to him by the Pope was buried with him.

The Rev. Brother Adrian of Jesus of the Brothers of the Christian Schools, died at La Salle Academy, New York. He was born at St. Catherine's, Ont., Canada, June 11, 1839, and had been fifty-four years a Christian Brother. From 1878 to 1881 he was director of the New York Catholic

Protectory, Westchester, N. Y., and before that he had held a similar position in Quito, South America, from 1874 to 1877. From 1887 to 1890 he was employed in the Province of St. Louis, and in his later years in the Province of New York.

PERSONAL

His Holiness, Pius X, has appointed the Bishop of Newark, the Right Rev. Dr. J. J. O'Connor, a bishop assistant at the Pontifical throne. Mgr. O'Connor went to Rome recently on his official visitation.

The Rt. Rev. Mgr. William E. Starr, pastor emeritus of Corpus Christi Church, Baltimore, delivered the baccalaureate sermon at St. Ignatius Church in connection with the graduating exercises of Loyola College, in that city. Among the pastors of the city no one better fitted for the task could have been selected than the distinguished prelate. His sermons and addresses give evidence of deep thought, and his style is attractive and impressive. Moreover, Mgr. Starr is ever ready with voice and pen to defend the Church and her institutions whenever these are publicly assailed. About ten years ago there appeared in the Baltimore papers, from his pen, a vigorous defence of the religious orders and their policy in respect to the education of a native clergy in reply to an attack by a man then in high standing, who has since shown himself in his true colors by discarding the Church and her doctrines and denying all revealed religion. It is to be regretted that the whole text of the Baccalaureate, the subject of which was "Modernism," has not been printed. The following extract is taken from the *Baltimore Sun*:

"Since the war there has been no serious recrudescence of the old bigotry," he said. "I have spoken of these things to show how miserably the good intentions of the fathers were frustrated by the anti-Catholic feeling of the people at large. They were accustomed to say that these United States were a Protestant country and that Catholics were here on sufferance only. There is still enough of the old spirit left to deprive us of equal rights in the matter of the common schools; we have accepted the situation, however, and built our own schools.

"In our country no opportunity is let slip to put the Catholic Church in the wrong. Nearly all newspaperdom is in the conspiracy. Anything that serves to place Catholics, their faith and their practice in a sinister light is eagerly seized upon, magnified and embellished with pen and pencil; while a studied silence is maintained with regard to everything that could commend them to the good opinion of the world. All this is in the air we breathe. Magazines and books, almost the entire domain of literature, scientific treatises, and even children's

school manuals are pervaded by this spirit of hostility. Turn whither you will, and a thousand noxious things start up to attack the foundation of our faith."

The Church of the Holy Name of Mary, Algiers, La., had an unusual dual celebration June 17-20. Its Rector, Rev. Thos. J. Larkin, S. M., celebrated the Silver jubilee of his priesthood in the Church in which he received ordination, June 17, 1885, and having cleared away the heavy indebtedness of the Church, has been able to make its consecration synchronize with his jubilee. Father Larkin was educated in Derry, his native county, and at Marist institutions in Ireland, France and the United States. He had been President of All Hallows College, Salt Lake City, and Jefferson College, La., before his appointment to the important parish of Algiers. His Grace, Archbishop Blenk, presided at the jubilee and consecration ceremonies, and among the visiting prelates were the Rt. Rev. Bishops Allen of Mobile, Keiley of Savannah and Morris of Little Rock. Dr. Gunn, S. M., rector of the Marist College, Atlanta, was the preacher.

The Charleston News and Courier, speaking of the late Prof. Goldwin Smith's religious gropings and vagaries, remarks very pointedly:

"In recent years his articles on religious questions have attracted more attention perhaps than any of his other writings. He has been termed 'the last of the great agnostics.' He described himself as 'an earnest yet reverent seeker after truth.' As his life neared the end his anxiety to peer behind the veil into whatever world lies beyond the portal of death became more and more marked, but while he wrote often and entertainingly regarding immortality and kindred matters, he wrote to no purpose. All his reflections ended in doubts. He had nothing to offer except a doctrine of negation. His many contributions to the public prints on matters affecting religion can by no possibility have accomplished any good. We are told that 'his primal religion was perhaps a simple worship of the stars.' We think it would have been far better if in regard to matters concerning which admittedly he had no message he had emulated the stars in their silence."

An unusual event was celebrated at St. Mary's Church, Manhattan, on June 12. This was the golden jubilee, as organist, of Dr. Edward J. Biedermann and the commemoration of his twenty-five years' service at St. Mary's. There was a solemn high Mass with a special musical program under the direction of Dr. Biedermann.

PULPIT, PRESS AND PLATFORM

Addressing the New England Arbitration and Peace Conference at Hartford, Conn., ex-Secretary of State John W. Foster took up the three foreign wars in which our country has been engaged and discussed them in detail. The war of 1812 with Great Britain, he contended, although justified under international law, was entered upon against the better judgment of the country. President Madison and a large minority in Congress strenuously opposed it, and it was only entered upon under the lead of a party known as the "War Hawks," at the head of whom were Henry Clay, John C. Calhoun, and other young public men, with the boast that we would dictate a peace at Quebec. Five days after Congress declared war and long before the news reached England, the Orders in Council, which were the main cause of the war, were repealed. Peace was made without settling a single question about which the contest was begun. "Never was a war more fruitless in its conclusion. It was neither inevitable nor necessary."

In the judgment of history the war with Mexico was provoked on our part and largely inspired by the spirit of slavery extension. Although the results of the war were greatly to the advantage of the United States, that does not change the fact that it was one of conquest and injustice on our part and might easily have been avoided. The war with Spain had some of the characteristics of that of 1812, in that the President was strongly opposed to a resort to arms and struggled for peace to the last, and it was Congress and an excited press that unnecessarily forced hostilities. The Spanish Government would in the end have yielded to the demands of our Government, if time had been allowed for the negotiations. The ill-timed catastrophe of the Maine caused our people to lose their reason, and the fear that we were mistaken as to the cause of that disaster has been one of the reasons which has delayed the raising of its wreck. It is historically correct to assert that the war was forced upon Spain by us, and that it might easily have been avoided with honor."

In conclusion, Mr. Foster said: "The review which I have made has shown that all the foreign wars in which we have engaged were brought on by our own precipitate action, that they were not inevitable, and that they might have been avoided by the exercise of prudence and conciliation. It also shows that it has been possible for us to live in peace with our nearest neighbor, with which we have the most extensive and intimate relations, the most perplexing and troublesome questions. Our history also shows that during our whole life as an independent nation no country has shown towards us a spirit of aggression or a dis-

position to invade our territory. If such is the case, is it not time that every true patriot, every lover of his country and of its fair fame in the world, every friend of humanity, should strive to curb the spirit of aggression and military glory among our people and seek to create an earnest sentiment against all war."

In his address to the graduates at Bryn Mawr, President Taft gave a glowing tribute to the higher education of women. Several times during the development of the theme he dissented sharply from the view that academic and college training unfitted a man or woman for business, and he never scored harder than when he declared that the college girl did make a good wife and mother. One paragraph of his address deserves to be remembered. It offers an admirable reply to an objection not rarely advanced by those who are lukewarm regarding the college training of women.

"There is one danger of a college education and four years' life under college influences that it seems wise to warn against. It is the danger of discontent with the surroundings of the home to which a college girl goes back after graduation, and the yielding to the feeling that her own town or city does not offer to her the opportunity which she is entitled to in the use of the education which she has acquired. It gives her, after she is settled at home again, an unhappy spirit, a longing for something she does not have, a spirit of criticism toward everything which surrounds her, and a consequent inability to contribute to the happiness of those with whom she lives or comes in contact. This is not the right result of the higher education. If she has acquired, as she ought to, a true sense of proportion she will realize that there is no place so restricted, no society so simple, in which she cannot make her greater knowledge, her better mental discipline and her wider mental scope useful and elevating. If she has acquired with her learning and her study and her associations with her classmates the self-restraints and the proper appreciation of the rights and feelings of others, and the desire to be useful, she will be able at once to make her influence felt for the betterment of the family and community, however humble or unimportant; she will adapt herself to her surroundings, making that which she learned at college, not only in books, but in character, the means of increasing and stimulating the happiness of those among whom she is thrown and who have not enjoyed the same advantages.

"A young woman with a higher education has much to learn after graduation in the homely details and the drudgery of ordinary life, and the sooner she learns

it the happier and the earlier she can adapt to its highest use the knowledge and the mental training acquired in college."

Goldwin Smith is dead. Few men who have lived in Canada have made a wider or deeper impression by the merits of literary work; and yet, few men in any country, with equal opportunities, have been so consistently and constantly wrong. He came to Canada, full of the idea of Canadian independence. Indeed, he had, years before that, advocated giving all the chief Colonies their independence. Becoming convinced that he was wrong on that, he went wrong once more by propounding the view that Canada's manifest destiny was annexation with the United States. He fell out in turn with George Brown and with Sir John A. MacDonald. He dreamed of an Anglo-Saxon federation, not bound together by political or national bonds, but by the ties of sentiment. In this federation, he included the United States, in which Anglo-Saxon sentiment, apart from after-dinner speeches, does not exist. Upon old-world questions he was equally wrong. He is represented now as having taken a sympathetic, tender and charitable view of Irish affairs. Yet he did not think that the enforcement of law in Ireland was as strict as in England. He opposed Home Rule for Ireland. Almost all the misfortunes of Ireland he attributed to the inherent depravity of the Celt and to the scoundrelism of agitators. He is now called "a Liberal of the old school." If he was a Liberal of any school, it must have been a school which at his birth left him as the sole survivor. He was against "aristocracy" even to the extent of deeming the Governor-General of Canada a sham. Yet, we are told, he took a most hopeless view of "democracy gone rampant." He condemned party government as having failed as a system for carrying on the affairs of a country. Such were his strange and distorted views. He was most independent; but, with all, was bound and enslaved by his prejudices; full of great ideas all distorted, of great thoughts all awry. He was a man not easily to be understood. Probably that is the reason why so many men looked up to him with awe and veneration.—*Antagonish Casket*.

LETTERS TO THE EDITOR

CATHOLIC AMERICAN HISTORY

To the Editor of AMERICA:

From the published program of the coming meeting in Detroit, next month, of the Catholic Educational Association there is every indication that it will be the most important gathering yet held of that body. No evidence, however, is to be found in the details of the work outlined for the various

sections that any effort is to be made to remedy that one serious defect in the schedules of our schools and colleges—the neglect of Catholic American history. The Catholic record of the United States is not included in the courses of our schools or colleges; there is not a single text-book properly prepared for such a course. Our children are ignorant of the Catholic history of the United States, and unfortunately most of their teachers are no wiser in the same direction.

It seems to me that this would be a very proper subject for the Detroit meeting to take up and adopt such measures as would bring about an immediate change. Surely we should be proud of our past, but the continued neglect to teach its incidents in our schools does not look like it. The many recent celebrations of Catholic centenaries have aroused a special interest in such topics that should be availed of at once, and, in my judgment, the Detroit meeting will be sadly lacking in one practical result if it does not start the necessary work for the preparation of the much-needed text-books and the establishment of the study as a part of the ordinary class routine of the schools.

CATHOLIC PARENT.

Brooklyn, June 8.

A TRINITY OF WORTHY CATHOLIC JOURNALISTS.

To the Editor of AMERICA:

I thank you very warmly for your generous and most complimentary editorial reference to me in the current AMERICA. It's a tribute that I should be very proud to deserve, but that very fact puts a keener edge upon my regret that you have fallen into an error, which several others have made before you, as to my connection with the *Catholic Standard and Times*.

You speak of me as "editor and manager," from which it would be natural for your readers to conclude that the success of that newspaper, to which you refer so flatteringly, is due entirely to me. Nothing could be further from the truth nor more unjust to two men to whom the greatest credit belongs. It is true I am the manager, but my relation to the editorial department is only that of a contributor, whose department of sketches in prose and verse occupies a very small section of the editorial page. The "voice" of the paper is Mr. John J. O'Shea, the able and scholarly editor-in-chief, and the trained, discriminating mind responsible for the paper's news and literary features is Managing Editor Francis P. Green's.

At the risk of seeming to attach undue importance to a matter of small moment, I trespass thus upon your time merely that full credit may be given to two worthy

Catholic journalists who have plentifully earned the good opinion of the Catholic public.

T. A. DALY.

Germantown, June 18.

[We take pleasure in publishing Mr. Daly's disclaimer of whatever excess our editorial indulged in, especially since, by erring in calling him the editor of the *Catholic Standard and Times*, it did grave injustice to Mr. O'Shea and Mr. Green by its exclusive tone. We had no desire to depreciate the valuable contributions of talent and energy made by these two gentlemen to Catholic journalism. We think that they themselves will be the first to recognize that the occasion of our editorial was responsible for concentrating our attention on one of their staff. If the error alluded to appeared to anyone in the light of an invidious distinction, we can only express our sincere regret, and we take this opportunity of declaring our high regard and admiration for them as well as for Mr. Daly, as Catholic laymen who are strenuously exercising talents of a high order in the cause of Catholic truth.—Ed. AMERICA.]

CATHOLIC WAR CHAPLAINS.

To the Editor of AMERICA:

In the notice in this week's AMERICA of the Catholic chaplains in the Civil war there is no mention of the well-known Rev. Dr. Butler, who served as Chaplain of the 23rd Illinois, better known as the "Chicago Irish Brigade," commanded by the gallant Col. James A. Mulligan; nor of Father Kelly, who was Chaplain of the 90th Illinois, known as the "Irish Legion." This last-named regiment was organized by Very Rev. Dr. Dunn, Vicar General of Chicago, and was commanded by Col. O'Meara.

Dr. Butler, it may be recalled, was named Bishop of Concordia, went to Rome to be consecrated there, and died only a few days before the time appointed for the ceremony. Wisconsin sent at least one distinctively Irish regiment, under the command of Col. Molloy.

I recall also the name of Father Fitzgibbon of Springfield, Illinois, who was appointed "Hospital Chaplain" by President Lincoln; and no doubt there were others in the west not in my mind at this moment.

WILLIAM J. ONAHAN.

Chicago, June 18.

[There was no intention of considering the list of war chaplains complete, and Mr. Onahan's additions to it are welcome. There were others also whose services should not be overlooked by the present generation.—Ed. AMERICA.]

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CHRONICLE

First Session Sixty-first Congress.—The Sixty-first Congress closed its first regular session on Saturday, June 25. The claim is made that no other single session since the Civil War has enacted so many important measures. The schedule of completed work is imposing. It includes the railroad bill, the postal savings bank bill, the statehood bill, and the public land withdrawal and reclamation bills. To these should be added other enactments insuring a progressive naval program, the creation of a bureau of mines, a bond issue of twenty million dollars securing the prompt completion of irrigation projects, the protection of the Alaska seal herds, the establishment of the Court of Customs, an appropriation of \$250,000 to defray the expense of an inquiry into the cost of production of staple commodities at home and abroad, provision for the publicity of campaign contributions, and the revision of the House rules so as to transfer responsibility for legislative action from the Speaker to a majority of the House. In addition must be recorded the work of the special session of this same Congress, which included the passage of the Payne tariff bill, providing a dual system of rates whereby the United States has secured minimum tariff rates for every civilized nation, and an excise tax on all corporations consisting of one per cent. of their net receipts.

Ohio Democrats Indorse Harmon.—The Ohio Democratic Convention renominated Judson Harmon for Governor, and indorsed him for the Presidency of the United

States in 1912, in the following terms: "We invite the attention of the nation to Judson Harmon and the work he is doing for Ohio. Two years hence it will have been completed; then we can spare him for larger duties. He believes that guilt is personal—is acting on that belief at home, and would act upon it in larger fields. A high sense of duty provides his only motive for official actions, and his sense of justice alone compels judgment. Firmness and strength mark him as the man to supplant vacillation and weakness. The nation needs a real man, and the Ohio Democracy presents and indorses for the Presidency in 1912 Judson Harmon."

In his speech of acceptance, Governor Harmon said: "The voters of the country have often been imposed on by tariff taxes levied ostensibly for public revenue, but really for private profit. There can be no relief as long as the interests which profit through tariff laws are allowed to frame them, as thus far they have always done." A significant action of the convention was its rejection by a four to one vote of a proposition to indorse a candidate for the United States Senate, a proposition which was suggested by William J. Bryan.

Statehood Bill Passed.—The House gave its final approval to the bill for separate statehood for Arizona and New Mexico, accepting the Senate statehood bill without sending it to conference. The bill, an Administration measure indorsed by the Republican platform, was signed by the President. New Mexico was organized as a territory, September 9, 1850, the day California gained statehood. It has 122,580 square miles of territory, and, as

estimated by the Census Bureau, a population in 1910, of 230,000. Arizona, with an estimated population in 1910 of 157,000 and 113,020 square miles of territory, has a larger area than the Kingdom of Italy. It is almost as large as New York and all New England. It is larger than New York, Pennsylvania, New Jersey and Delaware, and has a forest more extensive than the State of Indiana. The enabling act passed by Congress at the session just closed contains the novel condition that the constitutions adopted by the new commonwealths must be approved not only by the President but by both Houses of Congress. It is feared that some delay may result from this innovation.

Philippine Islands.—In consequence of information sent to the House of Representatives by the War Department, disclosing the alleged fact that Frank W. Carpenter, executive secretary of the Philippine Government, and E. L. Worcester, had bought and leased "Friar Lands" in the Philippines, Representative Martin of Colorado introduced a resolution demanding an investigation and charging malfeasance in office.

Champlain Monument Site.—The New York Tercenary Commission and the Vermont Commission have agreed upon Crown Point, N. Y., for the monument to Samuel de Champlain, discoverer of the lake. The site selected is opposite Port Henry and within almost a stone's throw of the Vermont border. The memorial shaft will cost about \$75,000 and will be surmounted by a beacon light to replace the lighthouse now maintained by the Government. Crown Point is a peninsula of great beauty and is included in the tract recently accepted by Governor Hughes for a State park. Fort Amherst and Fort Frederick, which cost the British Government a large sum to construct, more than two hundred years ago, and other points of historic interest, are within the park. The fortifications, in a fine state of preservation, are to be restored.

Canadian Navy.—A difficulty has arisen between the Canadian Naval Department and the British Admiralty. The head of the former, Mr. Brodeur, Minister of Marine and Fisheries, asked the latter to send plans and specifications of war-ships to Ottawa; but the Admiralty demurred, lest certain secrets of design might fall into the hands of foreign agents. Thereupon Lord Strathcona, Canada's High Commissioner in London, assured the British authorities that if plans are sent to Ottawa they will be guarded carefully and that only representatives of bona-fide shipbuilding firms will have access to them. These representations will probably lead to a compromise by which general plans of mill construction will be handed over by the Admiralty on these conditions. The Canadian Government's policy of having the cruisers built in Canada necessitates the setting up of branch establishments in the Dominion by one or more of the big

shipbuilding firms of Great Britain. Certain British firms having intimated that it would not be worth their while to tender merely on a few of the proposed vessels, propositions for the entire fleet will be asked for at once. Competition will be limited to British and Canadian firms.

Manitoba.—The general elections for the Province of Manitoba will be held, says the *Winnipeg Daily Tribune*, on July 11. The Conservative party under Premier Roblin has governed this province for the last ten years. Of the nine provinces of the Dominion it is one of the most faithful to the Conservative party. Considering that it has been understood for some time that the elections would be held on or about that date, surprise, not unmixed with resentment, is expressed that Sir Wilfrid Laurier, leader of the governing Liberal party at Ottawa, should have chosen the moment of a provincial election to address public meetings in Manitoba. Especially in view of the extension of Manitoba's boundaries, which is a critical question with the Federal Government, this visit of Sir Wilfrid is viewed as personal interference in Manitoba's affairs. The Manitoba Liberal press professes to be much annoyed over the possible conflict of the elections with Sir Wilfrid's visit, and it has even gone the length of declaring that the date of the election should be postponed to suit the Federal Premier's convenience. Liberals all over the province suggest that if necessary the Lieutenant-Governor, an old-time Liberal, may refuse to grant a dissolution of the Legislature until Sir Wilfrid has concluded his campaign of apology for his government as against the charges of wasteful expenditure made by Mr. R. L. Borden, the leader of the Federal opposition.

Apostolic Delegate for Newfoundland.—The *Casket* announces that His Holiness Pius X, through the Sacred Consistorial Congregation, has placed the Island of Newfoundland under the jurisdiction of the Apostolic Delegate of Canada, who henceforth will have the double title of Apostolic Delegate for Canada and Newfoundland. There are three dioceses in the Island of Newfoundland, forming an ecclesiastical province, the Archdiocese of St. John's, the Diocese of Harbor Grace and the Diocese of St. George's. The Catholic population is about 80,000. Hitherto there has been no representative of the Holy See with jurisdiction over Newfoundland.

Revolt in Northern Mexico.—The State of Sonora has been the scene of violent outbreak against the Diaz administration. Arms and ammunition have been so abundantly furnished from the American side that Mexico has requested Washington to exercise great vigilance on the frontier. Opposition to the re-election of Vice-President Corral, who was formerly Governor of Sonora, is believed to be the chief motive for the outbreak.

Great Britain.—The first meeting of the Veto Conference was held June 17, in the House of Commons.

The Prime Minister, Lord Crewe, Mr. Lloyd-George and Mr. Birrell represented the Government, and Mr. Balfour, Lord Lansdowne, Lord Cawdor and Mr. Austin Chamberlain, the Opposition. The leaders in the Commons and the House of Lords are confronted by the leaders of the Opposition, the Chancellor of the Exchequer by the ex-Chancellor, and a Cabinet Minister of the Commons by an ex-Cabinet minister of the Lords. The negotiations are untrammelled by conditions and the proceedings are confidential, but there will be opportunity of parliamentary discussion before legislative effect is given to the findings. The organs of both sides do not entertain much hope of a satisfactory agreement.—Viscount Kitchener's resignation of his command has occasioned much comment and angry debate in both Houses of Parliament. He resigned, it is stated, for the same reason that prompted the resignation of the Duke of Connaught, because his action was made subject to the War Office and he was not allowed a free hand. It is also alleged that he desires the Viceroyalty of India. Lord Kitchener retains the position of Field Marshal.—In a debate in the Commons on the Egyptian question, Mr. Roosevelt's Guildhall speech was frequently mentioned. Mr. Balfour and Sir Edward Grey found it unobjectionable, but Mr. Kettle termed it a combination "of attitudes and platitudes," and Mr. Robertson asked: "What would Mr. Roosevelt say, were it suggested that any one of the three assassinations of American Presidents in half a century proved that the Government in power at the time had been misgoverning or doing too much for the people?"—Although King George's birthday falls on June 3, he has announced that the official celebration of the day will always take place on June 24. The reason for the selection of this date, which is Midsummer Day, seems to be its convenience for the holding of celebrations of various kinds which invariably take place in honor of the birthday of the Sovereign.—It has been arranged that the coronation of King George will take place about the middle of May, 1911.

Ireland.—Mr. William Abraham, a Protestant Nationalist who had been ousted from the representation of North Cork by Mr. William O'Brien, has been elected unopposed for the Harbor division of Dublin city, a Catholic constituency, in succession to the late Mr. T. C. Harrington.—The Dublin corporation has authorized the Lord Mayor to present a petition at the Bar of the House of Commons for the removal from the King's Accession Oath of its offensive references.—Some representative members of the Irish party gave a dinner on Wednesday to Mr. W. J. Bryan, who expressed his sympathy with their aspirations for Home Rule. He had already declared himself a Home Ruler when in the company of Orangemen at Belfast. When the Irish members recently entertained Mr. Roosevelt, he recalled the friendship he had always shown them and invited their delegates to visit him in the fall at Oyster Bay.—The Veto confer-

ence is suspiciously regarded by the Irish members, but it is rumored that Mr. Birrell has stated that he will not permit anything prejudicial to Irish interests, that acquiescence in Home Rule is to be the price of concessions by the Liberals, and that King George has expressed a wish to secure it in that way.—The failure of the fast Cunard steamers, carrying American mail, to land at Queenstown on the homeward route since January 1, has caused great business inconvenience in Ireland. There has been a decrease of 5,000 in the number of passengers landed at Queenstown, and owing to a mistaken impression that the outgoing vessels do not call at Queenstown, there has been a decrease of 13,000 in outgoing passengers, chiefly Americans returning from the Continent. A delegation is to visit Washington to urge the United States Government to influence the Cunard line in favor of Queenstown.

Colored Deputies.—A despatch from Paris, dated June 24, states that the election of a negro deputy from Guadeloupe was the occasion of a somewhat unusual debate in the Chamber. Most of the deputies on the Left were willing, without any discussion, to declare the election valid; but the deputies from Martinique, MM. Lagrosillier and Sévère, both mulattoes, attacked the election of M. Legitimus, of Guadeloupe, as fraudulent. The debate, degenerating into billingsgate, reflected little credit on the colonial representation in the French parliament. Finally, the election of M. Legitimus was confirmed.

French Naval Incapacity.—In the *Univers* of June 9, M. Alphonse Lambs deplores the inadequate equipment of the French navy as revealed by almost two weeks' futile efforts to raise and float the wrecked submarine *Pluviôse* (AMERICA, June 4, p. 195). He says the French public should be informed that, if carelessness and disorder did not dwell in an endemic condition throughout the administrative offices, we should not have to witness the lamentable use of primitive and barbarous methods when the most modern appliances are at hand. Instead of the two separate and difficultly towed barges, one of which was sunk in collision with the miserable submarine, wreck it was meant to save, why not, suggests M. Lambs, imitate the German Government, which has been using, for more than a year, a salvage-vessel specially built for following up the submarines in their evolutions, for raising them if they are wrecked, and for making the most urgent repairs on the spot. This ingenious machine, which the German Admiralty calls the *Vulcan*, is a steamer having two hulls, about thirty feet apart, united by powerful steel girders. In the space thus left empty there is a strong scaffolding resting on both hulls and provided with an electrically operated lifting tackle capable of raising a weight of six hundred tons. When by accident a submarine has gone to the bottom, the *Vulcan* straddles the fatal spot, chains are fastened by divers to the rings that ought to be on the outer shell of the submarine, which

is then easily lifted to the level of the deck and kept there by a steel platform run out under it. Unfortunately, French submarines have not yet been provided with those strong outer rings along both sides of the hull which so greatly facilitate the lifting process. Hitherto the rescuing divers have had, with great labor and much expenditure of time, to pass slings round the submerged hull, which frequently slips out of the slings after all this trouble, so that the operation has to be begun over again.

Rebuking "Simplicissimus."—The officers of the German army have been forbidden to subscribe to or read *Simplicissimus*, a comic paper, similar to the Roman *Asino*. It was a scandal, says *Germania*, that this sheet was read by officers, since it ridicules not only every kind of religion and morality, but it makes it a point to sneer especially at the military profession and all that the army is called to protect. AMERICA's readers will remember its recent notice of the condemnation of the editor of *Simplicissimus* for insulting a Catholic bishop.

The Kaiser and the Encyclical.—A usually well-informed correspondent writes that the German ruler has not allowed the matter of the Encyclical to disturb him to any degree. At a recent dinner Emperor William expressed his mind with considerable frankness: "One must not refuse to listen to an impartial recounting of actual historical data," he said, "but it is not right to draw from such data subjective conclusions regarding Church history which are offensive to others." The Kaiser regretted that the incident, if correctly reported, was likely to disturb those peaceful relations between the Churches which he had ever at heart, but he was not ready to believe that the Sovereign Pontiff had been correctly reported. Finally, Emperor William made it clear that he was opposed to the question being carried into the field of politics. It was a dispute between the Churches, he affirmed, and ought to be settled outside of politics.

German Liberals Find New Party Capital.—The undue excitement aroused in Germany by the misinterpretation of the Holy Father's recent encyclical appears to be quieting down. Many of the non-Catholic members of the Reichstag accepted from the beginning the Centre's contention that church and creed controversies ought not be made matter of political dispute. The Evangelicals among the Liberal party, however, seem determined in their efforts to make party capital out of the misunderstanding. These continue their venomous attacks on the Centre and the Catholics of the empire and they have begun an agitation against the Conservative party accusing its members of a betrayal of Protestant interests owing to the refusal of these latter to permit the encyclical question to be brought into the politics of the chamber. The Evangelical Liberals' pur-

pose is evident: they wish to break the union hitherto existing between the Centre and the Conservatives in order to restore the prestige of the bloc so thoroughly shattered last year. The *Tägliche Rundschau*, a well-known organ of the Evangelicals, thus makes clear the confident trust of its party: "Pius X, the ardent enemy of the reformers, is, despite himself, made to play the rôle of reformer in Germany. What the best efforts of German politics could not bring about, he has with the turn of a hand accomplished. For a time, at least, he has broken the union between the Centre and the Conservatives and restored the old strength of the bloc."

Popular Course in Political Economy.—To offset the campaign of instruction inaugurated by the Socialists of Germany, a like movement is in full swing among Catholics. To aid the enterprise the Volksverein announces a popular course in political economy to be given during the coming summer, from July 11 to Aug. 20, in the large auditorium of the Verein in München-Gladbach. The program published assures a useful and interesting series of lectures. In the first week, as a general introduction, the subject will be the History of Political Economy, with particular reference to the nineteenth century developments of the science. The second week will be given up to the study of industrial wholesaling,—kinds of corporations, organization of corporations, and industrial legislation. Socialism and the socialistic movement will be the topic discussed in the third week. In the fourth week Social Reform work as possible in the professions and the different avocations; in the fifth week the Christian Workingmen's Associations, and in the sixth and final week the problem of female labor will be discussed. The Course is intended for all such as mean to devote themselves in any way to social work, but more especially for workers who feel the inspiration to enter into the labor movement of to-day.

Francis Joseph in Budapest.—In fulfilment of his promise to open the new parliament, King Francis Joseph of Hungary, last week journeyed down to the capital. His welcome by the Magyars was an indescribable ovation, and the monarch was deeply affected by the enthusiasm of his people. The informal proceedings marking the preliminary meeting of the parliament and the swearing-in of the new members, were marred by a heated outburst on the part of Graf Khuen Hedevery's large following. Madarasz, a member of the Justh section, temporarily held the chair and in his introductory address, he was guilty of a *faux pas* that caused the outbreak. He presumed to express regret that the government's great majority had been secured through means which he characterized as hardly in accord with existing law. The solemn opening of the parliament took place on Saturday, June 24, when Francis Joseph read his speech from the throne. The ovation given the King on his arrival was renewed.

QUESTIONS OF THE DAY

Parents and Vocation

When the news of John de Britto's martyrdom reached Portugal his mother, a lady-in-waiting at the royal court, was in attendance on the Queen. No sooner was the message received than the Queen, stepping down from her throne, led the mother of the martyr to her royal seat, and all that day, we are told, the king's consort and her court gave her, whose son had won a martyr's crown, the honors due only to a queen. And the mother wept not; and her heart was happy that God had so blessed her in her son.

It is a pleasant little picture of the faith that Catholic mothers and fathers have in varying measure been called upon to practice ever since Christ came down and began to bid some sons and daughters to leave all in order to follow Him. We dare say the larger portion of the heroism, involved in response to a religious vocation, is exacted from the parents who return to the empty house after the child has gone. What matters it that the father's sacrificed ambitions for his son were never to be realized even though the son had stayed? What matters it that other promising sons of other fathers disgraced the family-name, or lost their identity in the prevalent color of life? It was possible, at least, that this son of his might have surrounded his old age with glory and dignity and pride, and the quiet crushing of this hope was not accomplished without suffering. The fond mother, too, had her dreams to lay upon the fagots and to feel the knife. They likewise were all light and no shadow. She saw her children married and living happily ever afterward, surrounding her with sons-in-law and daughters-in-law and pretty grandchildren, all of them idolizing her and smoothing her decline with touching offices of affection. A sweet vision surely, and not less hard to part with because the chances of its coming true are so precarious, alas! in the vicissitudes of family history.

In the years that follow the renunciation a light appears to the bereft parents and grows larger and more luminous with the passing of time as a strange mystery is unfolded before their eyes. They slowly discover that the affection of the child, that was taken from them, is still theirs undivided and undiminished. Elsewhere the old affections that were entirely for them have been portioned out, so that they are fortunate if they retain a fraction of them. If, with that parental selfishness so pardonable by us all, they wished to keep for their own the heart of their child, they now wake to the amazing truth that there could not have been a surer road to the goal of their desire than that along which they saw through tears the son or daughter go forth to answer the Master's call. They have lost their child only to find him again. For is it not true that the mother, who sees the pride of

her heart depart with his young bride, has lost forever what was hers and no one else's? As for the father, shall the girl standing at the marriage altar ever be his own again?

The Catholic parents, who resolutely set their faces against the following of a vocation by one under their authority, are not, we need hardly say, of the same living faith with the mother of de Britto or the countless mothers and fathers who have made sacrifices to fulfil the mission of Christ and His Church. If all parents were like them the Church would soon cease to exist at all, the purpose of Christ would be defeated and the plans of their Creator thwarted. If all Catholic parents had been like them, Christianity would have completed its course centuries ago, leaving the lost world to sink back into its ancient crime, hopeless and powerless, for want of men and women to keep alive the fire enkindled by the Son of God. Is it possible that these reluctant parents still believe in the Church? Are they really Catholics?

They may, indeed, be Catholics. They still give that intellectual assent to the Truth, which is the act of faith. But association with an alien world has weakened the motives of their faith, and the edifice trembles on insecure props. Their Catholic sympathies, which are the protecting coat of Faith, have been worn away by constant commingling with countering antipathies and dislikes. They have listened eagerly and without reserve to whatever the world said. The world, like Heine's devil, is a gentleman and is pleasant to listen to. The world looks on Catholic altars as so many pieces of decoration before which certain peculiar people kneel and say prayers. Monasteries and nunneries are dreadful places used principally as refuges by disappointed lovers. They contain within their gloomy precincts mysteries of romance. Priests are meddlesome parsons—not all, of course; there are a few here and there whom you can have a good time with. A suggestion frequently uttered and freely listened to, can make a weak man doubt about such a fundamental fact of consciousness as his own name and identity. It is not surprising if some Catholics, with no extraordinary safeguards of intellect or character, not to speak of grace, should be affected by the talk going on about them and should find themselves, after a certain number of years, to have drifted far from the Catholic point of view. They almost think it an impertinence and a matter of insolent priestcraft and ecclesiastical tyranny for the Church to insist on the Catholic education of children. They have their doubts about the liberality and correctness of the Church's legislation on the subject of divorce. And now their daughter wishes to enter a convent! Imagine their consternation. Did anyone ever hear of such a thing?

Sometimes, when the parents have kept their heads in the fluttering times of success and prosperity, they have failed to make allowance for the impressionable soul of their child. **Because** they themselves have had no diffi-

culty in clinging to the inheritance of Faith, they anticipate no danger for a child, whose character and traits and qualities of mind and will may be entirely different from their own. They surround him with the conventions and indulgence of a very unspiritual grandeur. They reject cautions and counsels and advice which would curtail for him the liberty and advantages which the children of others enjoy. They fail to create and preserve that atmosphere of silence and restraint in which souls develop and vocations are heard. And when we hear them express the wish, as they often do, that the child might have the happiness of being called to God's service, we cannot rid ourselves altogether of doubt in their sincerity. They have made necessary a miracle of grace if the child is to hear the Divine Voice calling him to special service in God's Church.

There is a time towards the close of a day in summer when sky and cloud and air achieve a perfect balance of effects in light and color. It is the magical hour on land and water, the climax of exuberant effort, in the production of which no economy has been practised and oceans of light and energy have been prodigally expended. The masterful brilliance of midday has been subjugated and transformed into cloud-translucencies and gleaming reflections. The sky asserts itself in timid advances of blue. The moment comes when the gradual subdual of light and the growing emergence of color pass each other midway, filling the world with tender glory and smiting the sense of beauty with the pain and tears of an exquisite joy. Then the equilibrium without seems to enter into the spirit and the heart, calling forth harmony out of jangling emotions and anxieties, retiring intrusive and petty importunities, and setting aright the perspective of life, with all the calm and eternal verities—big, consoling, and restful—in the foreground of our consciousness.

This magical hour has its gentle counterpart in human life, when the fever and ebullience have moderated their ardors and they allow the soul the relief of a blessed equanimity ere the imminent shadows engulf us. God and eternity are then realities that shoot up suddenly out of the gnat-swarms of our life with the massive solidity of mountains. Prayers and Masses, Christ and His Church, the Blessed Virgin and the angels and the saints, the altar and the Sacraments, the priestly office and the charities of nuns and pious brotherhoods—all these take on a new significance to men and women who, even in their respect for them, had lacked sympathy and understanding. Parents who wept when their children left them now call that treason blessed. Parents who felt bitterness and resentment because of this Divine robbery thank Heaven now that they have living pledges in the arms of the Most High. Life is behind them; the world has sounded hollow to them at last; a summons waits at their door, but its terror is lessened for them, for they have a son at God's altar, or a daughter praying for them among His consecrated virgins.

JAMES J. DALY, S.J.

The First Catholic Fourth of July

"You are requested," wrote M. Gerard, the first French Minister to the United States, at Philadelphia, July 2, 1779, to the President and the members of Congress, and other distinguished personages, "by the Minister Plenipotentiary of France, to assist at a Te Deum, which will be sung, on Sunday, the 4th of this month, at noon, in the new Catholic chapel, to commemorate the anniversary of the Independence of the United States of America."

This was the first Catholic celebration of the "Glorious Fourth." What would happen to the present Ambassador of the Republic of France if he issued a similar invitation for St. Matthew's Church, Washington, for Monday next? How the *bloc* would rant in fury, and demand his recall. The strange changes of politics! But perhaps the contrast is no stranger than that of the same Continental Congress accepting this invitation to St. Mary's chapel, after having solemnly declared, during its session of 1774-75, that the Roman Catholic religion was "fraught with impious tenets" and had "deluged England in blood and dispersed impiety, bigotry, murder and rebellion, throughout every part of the world." But in the meantime Gerard had come across the seas to Philadelphia, then the seat of the National Government, in d'Estang's fleet, with Silas Deane, according to the French Alliance, and a new light had dawned on the theological wisdom of the delegates of the Confederation. We learn from the *Pennsylvania Packet*, of July 10, 1779, what took place at St. Mary's:

"On Sunday last," it relates, "(being the anniversary of the independence of America), his Excellency the President, and the honorable the members of Congress, attended divine worship in the forenoon in Christ Church.

. . . . At noon the President and members of Congress, with the President and Chief Magistrates of this State, and a number of gentlemen and their ladies, went, by invitation from the honorable the Minister of France, to the Catholic chapel, where this great event was celebrated by a well-adapted discourse, pronounced by the Minister's chaplain, and a Te Deum, solemnly sung by a number of good voices, accompanied by the organ, and other kinds of music."

The chaplain to the French embassy was a Recollect friar, the Rev. Seraphin Bandol. He spoke in French and Congress was so pleased with what he said that it ordered the discourse to be printed officially. This is a translation of what Father Bandol said:

"Gentlemen:

"We are assembled to celebrate the anniversary of that day which Providence had marked in His Eternal Decrees, to become the epoch of liberty and independence to the thirteen United States of America. That Being, whose Almighty hand holds all existence beneath its dominion, undoubtedly produces in the depths of His wisdom those great events which astonish the universe, and of which the most presumptuous, though instrumental in accomplishing them, dare not attribute to themselves the

merit. But the finger of God is still more peculiarly evident in that happy, that glorious revolution, which calls forth this day's festivity. He hath struck the oppressors of a people free and peaceable, with the spirit of delusion which renders the wicked artificers of their own proper misfortunes. Permit me, my dear brethren, citizens of the United States, to address you on this occasion. It is that God, that all-powerful God who hath directed your steps, when you knew not where to apply for counsel; who, when you were without arms, fought for you with the sword of Justice; who, when you were in adversity, poured into your hearts the spirit of courage, of wisdom and of fortitude, and who hath at length raised up for your support, a youthful sovereign whose virtues bless and adorn a sensible, a faithful, and a generous nation. This nation has blended her interests with your interests, and her sentiments with yours. She participates in all your joys, and this day unites her voice to yours, at the foot of the altars of the Eternal God, to celebrate that glorious revolution, which has placed the sons of America among the free and independent nations of the earth.

"We have nothing now to apprehend but the anger of Heaven, or that the measure of our guilt should exceed His mercy. Let us then prostrate ourselves at the feet of the immortal God who holds the fate of empires in His hands, and raises them up at His pleasure, or breaks them down to dust.

"Let us conjure him to enlighten our enemies and to dispose their hearts to enjoy that tranquillity and happiness which the revolution we now celebrate has established for a great part of the human race. Let us implore Him to conduct us by that way which His Providence has marked out for a union at so desirable an end. Let us offer unto Him hearts imbued with sentiments of respect, consecrated by religion, by humanity, and by patriotism. Never is the august ministry of His altars more acceptable to His Divine Majesty than when it lays at His feet, homages, offerings and vows, so pure, so worthy the common parent of mankind. God will not reject our joy, for He is the Author of it; nor will He reject our prayers, for they ask but for the full accomplishment of the decrees He hath manifested. Filled with this spirit let us, in concert with each other, raise our hearts to the Eternal. Let us implore His infinite mercy to be pleased to inspire the rulers of both nations with the wisdom and force necessary to perfect what it hath begun.

"Let us, in a word, unite our voices to beseech Him to dispense His blessings upon the councils and the arms of the allies, and that we may soon enjoy the sweets of a peace which will cement the union, and establish the prosperity of the two empires. It is with this view that we shall cause that canticle to be performed which the custom of the Catholic Church hath consecrated to be at once a testimonial of public joy, a thanksgiving for benefits received from Heaven, and a prayer for the continuance of its mercies."

Minister Gerard, reporting the outcome of his action to his government, said: "It is the first ceremony of the kind in the thirteen States, and it is thought that the éclat of it will have a beneficial effect on the Catholics, many of whom are suspected of not being very much attached to the American cause."

In connection with this Fourth of July sermon it is not inappropriate to recall that St. Mary's, "the new Catholic chapel," in which it was delivered, was an off-

shoot of old St. Joseph's in Willing's Alley, which the Jesuit Father Joseph Greaton founded in 1733. This venerable edifice, which is still standing and in use, has not been unduly called, as the birthplace of religious liberty, the most important Catholic site in the United States, for, when in 1734, its existence was officially challenged by Lieutenant Governor Gordon, Father Greaton declared:

"We have an open and public chapel back of Walnut street where Mass is publicly celebrated and all the practices of our religion performed by right of charter of William Penn. Our land is in Pennsylvania, not in Maryland, and we are and of right ought to be free and independent of all civil authority retarding, restricting or debarring our religion. It is not toleration we claim. It is freedom we demand and will maintain."

This was in 1734, remember, and the first amendment to Article I of the Constitution of the United States: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," did not go into effect before the close of 1791.

THOMAS F. MEEHAN.

Catholic Educators in Detroit

During the coming week the Catholic Educational Association will hold its seventh annual meeting. The citizens of Detroit, an honored name in this land in the history of Catholic effort, have generously cooperated with the officers of the association to make the coming meeting a success and a program of great interest has been prepared for the entertainment and profit of thousands who are expected to attend the gathering. In view of the fact that the principal aim of the members of this yearly growing association is to advance the interests of Catholic education, to encourage cooperation among Catholic educational institutions, and to promote thoroughness of Catholic educational work in the United States, the published announcement of exercises promises to meet the object of the great assemblage of Catholic educators excellently well.

But one may be permitted to venture the opinion that the time is ripe for something more than is outlined in the general program of the meeting. Certain problems not immediately or directly connected with the evolution of Catholic educational methods, yet intimately touching the very existence of the Catholic educational system, are beginning to obtrude themselves upon the attention of our people. In view of the efforts being made to withdraw institutions of advanced learning from the control of religious bodies, how long will it be before a similar disposition will manifest itself in regard to elementary and secondary schools among us? Only a year ago a writer in a generally fair and reputable educational review of conceded worth and value, asked: "Is it desirable that there should be in the United States an ecclesiastically managed chain of schools?" Were it not

well, then, to utilize the opportunity of a representative gathering such as that which is to convene in Detroit next week to build up among us a spirit of self-reliance and self-confidence in the matter of the inviolable permanence of existence that must be assured to our Catholic school system? No one is slow to understand how the full and free discussion of problems which all must face in common, is quick to arouse unity in thought, in sympathy, in enthusiasm, whence unity and harmony in action follow of themselves. And there is such a problem forcing itself upon our attention in this very question of the permanence of our Catholic school system—the very radical problem of material expense.

How many of us reflect that for generations the Catholics of the United States have been quietly contributing for the religious education of their children a sum far in excess of the great fortunes donated by those private citizens whose names are held in distinguished honor in educational circles? The United States Commissioner of Education, in his report for the year ending June 30, 1909, gives the total expenditure for public schools throughout the country as \$371,000,000. Accepting the same official's statement that there was during that period a total attendance of school children of over 12,000,000, the cost to educate each child practically came to \$30.55 last year. Our own records assure us that in the year 1909 there were within the limits of the country 1,237,000 children attending the Catholic parochial schools. Had we been content to entrust our little ones to the public schools the nation, in giving to them what it gave to others, would have been called upon to add the further heavy sum of \$37,000,000 to the already stupendous total expended in public education.

Practically, therefore, the Catholics of this country are donating this immense amount to the country year after year in order that they may educate their children according to the dictates of their consciences. How long shall we be able to bear the burden? Of course, one does not put the query in any hesitancy of judgment concerning the disposition of Catholics to recognize their duty and to accomplish it. This, one may be confident, will ever endure; but coincident with the disposition there is the added question of financial resources involved. Our people are already making immensely generous sacrifices for Church and school. Shall they be able financially much longer to meet the necessarily growing demand in the wonderfully rapid spread of the Church in America and the happily advancing progress of our school development? And, to touch a question becoming common enough among us, is it quite fair that they should be expected to continue to carry the double burden imposed upon them by duty in the existent economy of the distribution of educational funds secured by the taxation of the general public?

We are fully aware of the difficulties involved in the opening up of a discussion on the school question, and the presentation of the claims of the Catholic body for

an equable division of the school money collected as a tax on the whole community. And we are quite in accord with the prudent counsel addressed to the Catholic Federation meeting in Pittsburg last August by the venerable Bishop Maes, of Covington, Ky. In view of the recognized benefits accruing to Catholics in the untrammelled liberty they now possess, it were well, as his Lordship then insisted, to move slowly in coming to conclusions regarding the many schemes brought forward to right the wrong done Catholics by taxing them for a system of schools of which they may not avail themselves.

Yet a prudence which would be simply a supine indifference to burdens not alone unfair, but dangerous to the welfare of many as well, will never achieve needed reforms. Difficulties are never absent where there is question of effecting changes in established custom and law, and our prudence bids us, when need arises, face such difficulties manfully, whilst we give least cause to popular outcry in our method of urging the plain justice of our proposals.

The division of the school money or the plan to reimburse in some way the Catholic body for the amounts they annually expend in education is not something new, strange, or unheard of. Such a plan has been in operation in England for half a century. It was in force in the British Isles back in the '60's and since 1870 the Government has utilized as far as possible the educational machinery which had been voluntarily provided by various religious organizations, Catholic and non-Catholic. In Canada, too, where the provincial governments have been in control of education, there are separate schools for Catholics which participate in the government grants and local taxation for their support and maintenance. The American people is naturally a just people and if the reasonableness of the Catholic position in educational matters be presented to our fellow-citizens, if it be made manifest to them that injustice has been done to us for many years, who shall say that the time is not ripe to invite from them a reorganization of methods that shall forever stay the injustice?

And where may a wiser beginning be made than during the approaching session of the Catholic Educational Association in Detroit? Intelligent discussion and exposition of the situation by representative educators clerical and lay will help to unfold a harmonious plan of action regarding a policy which sooner or later must be definitely thrashed out in this country. M. J. O'CONNOR, S.J.

A Great Catholic Irishman

II

That Sir William Butler, like Gordon, was no man's copy and was dominated by a compelling sense of right, his greatest book, "The Light of the West" (Gill & Son, Dublin; Benziger, New York), makes abundantly evident. Here his mind as a Catholic, an Irishman, a lover

of justice and hater of hypocrisy, is finely revealed, and along with it the literary skill that transfers to phrase and epigram the soldier art of cutting clean and hitting the mark. "The Clan and the Boat's Crew" is his simple summary of Anglo-Irish history. England is the Pirate Crew and the Irish Clan is the victim. Formerly the Pirate's robberies were brutal, now he manages by the more refined "incidence of taxation." The Irish peasant, "the best soldier ever given to any nation," made the British Empire, and the empire "took the chestnuts" and left the peasant to starvation. But justice finds its vindication. In pulling down the Irish peasants' cabins the Boat's Crew has sapped the strength of its army and its empire.

His solution of the Irish question was that Ireland should get back the "three L's," her lands, language, and laws, of which the Tudor policy had robbed her, and therewith the autonomy which had pacified the Boers. These views he never expressed more trenchantly than when addressing mixed societies in London, but he could admonish his Irish audiences just as forcibly; and he was heard as favorably when he reproached them for lack of industry or temperance as when he asserted their national and economic rights.

His heroes recall the juxtaposition of pictures in an Irish home, St. Patrick and Emmet, the Pope and Parnell. He liked strong, single-minded men like Gordon. He admired Parnell, "the Stonewall Jackson of Irish politics," regarded him as characteristically American rather than Irish or Saxon, and felt his scorn for "the hypocrisy of high-sounding platitudes about political moralities while the elemental rights of the human race were being outraged and uprooted." Napoleon fascinated him, and Jackson, the Silent Doer, was "the greatest among the great men America produced in her Civil War."

But his supreme hero was St. Patrick, the Great Missionary, the Light of the West. Regarded from the viewpoint of style or thought, of spiritual insight or Catholic and national enthusiasm, his essay on the Apostle of Ireland is stamped with the true imprint of greatness. His technical knowledge of the composition and military movements of the Roman armies enables him to throw much light on the birth and parentage of St. Patrick, but it is his appraisal of the Great Missionary's personality and the light he bore that distinguishes and glorifies the picture:

"Look well upon that fire, Great Messenger of God to the Gael! Kings of twenty lines shall rule the ridge of Tara. Wars and devastations, inroads and invasions, shall sweep the land, and its hillsides shall see fire and famine, and its valleys shall hear wail and lamentation ringing through myriad ages yet unborn; but never through the vast catalogue of thy children's sorrow shall this Light of thine be quenched. Nay, the tears and travails of coming generations shall be but fresh fuel to spread over God's earth this holy flame—beyond the

shores, beyond the oceans, into continents yet unborn the sacred light will touch the hill-tops of Time until it merges into the endless radiance of Eternity."

One of his latest lectures pictured the Irish people as the purveyors of spiritual ideas through the English-speaking world, the Catholic alchemists who were to transmute the clays of worldliness into the gold of God's coinage. This was a development of a thought adumbrated thirty years before:

"The New World lay waiting for the Light. It came, borne by the hands of Ireland's starving children. The old man tottered with the precious burden by the fever-stricken ship; the young child carried the light in feeble hands to the shore; the strong man bore it to the Western prairies and into the cañons of snowy Sierras; the maiden brought it into the homestead to be a future dower to her husband and a legacy to her children; and lo! ere famine's night had passed from Ireland the Church of Patrick arose o'er all that vast new world of America, from where the great St. Lawrence pours its crystal tide into the daybreak of the Atlantic to where California flings her Golden Gate into the sunsets of the Pacific. . . . Glorious indeed must be the muster answering from the tombs of fourteen centuries to the summons of the Apostle of the Gaels; nor scarce less glorious his triumph when the edge of sunrise, rolling around this living earth, reveals on all the ocean isles and distant continents, the myriad scattered children of the Apostle, whose voices answering that sunrise call re-echo in endless accents along the vaults of heaven."

"The Light of the West" was written in 1880, the same year in which he was battling with the Zulus; in fact most of his literary work was done in the halts or amid the active discharge of his military duties. Nearly three decades later he reverts to the same theme. Addressing the apostolic students of Mungret College, Limerick, he told them of the great missionaries he had met like Bishop Brigandet of Burmah and Père Lacombe, still living in Canada, who had identified themselves with the lives of Eastern or Western Indians and so won their hearts to God:

"The true missionary is the finest soldier now left in the world; at his best he was the finest soldier ever seen on earth; and, let me tell you, young missionaries, the secret of his success and of his good soldiery has been poverty." That was why Irish pilgrims of the twelfth century traversed Europe successfully in troublous times, and traveling ambassadors often played the part of Irish missionaries, begging their way as they went with staff and cup, to escape molestation. Had Henry VIII not been able to fling the plunder of rich monasteries to the ravening wolves of his court, he would never have succeeded in robbing England of her Faith. The Church has always suffered from riches, always thriven upon poverty, and poverty was the key to Patrick's unprecedented power over his people. His Confession reiterates that he took not a "scrapull" for his services, adding,

"poverty and calamity suit me better than riches." Therefore, he achieved "the most marvelous triumph ever gained by a Soldier of the Cross: Faith, Hope and Charity working through Poverty and renunciation, made Ireland in the lifetime of one man the brightest Christian Light then shining in the world."

A note to his Mungret lecture records a pathetic incident. He had referred to Rev. William Ronan, S.J., the founder of Mungret, as a veteran missionary who in the Crimean War, 1854-5, had ministered to the wounded soldiers of the Bosphorus and crowned half a century of missionary toil by founding on the site of ancient Mungret's famous School a new nursery of Irish apostles: "Speaking to me, in the afternoon, of his Crimean experiences, he said: 'During my time in the hospitals at least 1200 soldiers received at my hands the last rites of the Church. I have never doubted that they went to Heaven, and when I die,' he added smiling, 'I believe they will come to me at the gates; they will elect me their Colonel and I will stand at their head. I pray that if God has nothing more for me to do He will take me to Himself.' A few hours later this venerable soldier of God fell dead as he was leaving the oratory of the college."

To General Butler, too, the death summons came hastily. He had continued to lecture and labor for the religious and national interests of Ireland, for temperance, Christian education and Catholic ideals in Irish life, until a few days before his death. Fortified by the Sacraments of the Church, he was ready for the summons. By his side knelt his children and the distinguished lady, his wife, who had stood by him faithfully for thirty-three years, wedded also to his ideals and his race; and his eldest son, Rev. Richard Butler, O.S.B., pronounced the final benediction. Reviewing his career we may say of Sir William Butler also, that when he died, on June 7, at Bansha Castle, the home of his fathers, there fell a soldier of God.

M. KENNY, S.J.

America's Document Round Table

One of the items on the program of the American Library Association Conference to be held at Mackinac Island, is the Round Table of Public Documents. For the benefit of us book-lovers, book-readers, book-buyers and book-reviewers, who for many and diverse reasons cannot join the charmed circle, it seemed well to provide a table of our own. We cordially invite the laity, having nothing new wherewith to tickle the palate of the specialist, to a menu of document meat, especially of dissected sheep, replenished with the sweets of research and extracts of catalogue lore.

I remember on one occasion being shown through several alcoves of heavy, yellow-skinned books in one of our largest city libraries, and being told "These are all law books." For one moment of my existence at least I entertained a profound respect for lawyers, and then came

a desire to learn the contents of those 4,000 books.

That desire has partially been satisfied, for that wondrous array of "law books" proved to be the sheep-bound Congressional set of documents, reports, and legislators' miscellany, which has since grown to over 6,000 volumes. These octavos, with a sprinkling of quartos and an occasional folio, have been called the "sheep-set" so long, that it is inconvenient to remember that they have for the last few years, been bound in strong buckram. This change was made, beginning with those of the sixtieth Congress, at the earnest request of librarians; and at the same time it was decreed that each volume should have its distinctive title on the back, besides the regulation Congress, session, and document number. This last change came as a glad surprise to all handling these valuable books, for it now secured for each volume a recognition on its own merits. The annual reports of the Agriculture, Navy, War, Post-Office, Treasury, Justice and State Departments, and of the Reclamation Service, Smithsonian Institution, Ethnology Bureau, Fishery Bureau and the Census, will hardly again be shelved among the "law books"—their new dress will establish a more useful place for them in library economy.

But the problem of revealing the contents of the older volumes still presents itself. Many of them have already met the fate of lost sheep, some the happy fate of returning to the Public Documents Library where they have filled gaps in that collection. They bear the marks of travel, many being branded with the labels of defunct libraries, others bearing historic autographs. This collection, though drawn from all quarters of the American continent is one of the most complete; the Senate librarian claims for the set in his custody, the distinction of being second only to the Jefferson set now in the Library of Congress. The degree of completeness depends largely upon the state of preservation of the earlier volumes; especially variegated are the different copies of some of the volumes prior to 1830.

Nearly every State in the Union has several depository libraries containing a whole or a part of these 6,000 volumes presented by the Government. Many other libraries, public or private, have obtained portions of the set through purchase. Thus there is no question as to the value of these books, but the ever-burning question has been, how to use them to best advantage, and how to find on short notice what is in them, and where it is, for these 6,000 volumes represent over a century's history.

The Government itself furnishes the best keys to this treasure-house. The Tables and Index give, first, a tabular list of the set of American State Papers which precede the regular "sheep-set" (not in the order of printing, for they are a reprint); second, a list by Congresses of the regular set from the Fifteenth to the Fifty-second Congress; third, an index to this last-mentioned list; fourth, miscellaneous matter, including a list of the printers prior to the establishment of the Government Printing Office.

The list of volumes of the Fifty-third Congress was printed separately, with short titles, but no index. The remaining volumes have for each session, beginning December 2, 1895, a very complete and handy little key called the "Document Index," of which fourteen have been issued.

Before the establishment of the present Documents Office, Ben: Perley Poore erected a monument to his memory in the form of an immense one-volume catalogue of Government Publications, 1774-1881. Fine print, two columns to a page, document after document was catalogued fully and in chronological order, and indexed. Dr. Ames, who died but a few months ago in Washington, followed this up by a Comprehensive Index, which, like its predecessor, comprised both Congressional and departmental or bureau publications from 1881-1893. The Comprehensive Index under another name, "Document Catalogue," has been issued biennially from the Documents Office from 1893 to 1907, and still continues.

Besides this large Document Catalogue, which is the official exponent of Uncle Sam's official literature, and which, by its nature is always just behind time—the present issue, the "59th Catalogue," had several hundred galleys of proof corrected in the A B C's before the X Y Z's were ready for the printers' hands—the handy little official Monthly Catalogue is rushed through, without index, but prefaced with the readable and spirited Notes of General Interest, prepared by F. A. Crandall, the present incarnation of document lore. The indexes come along separately, and this Monthly Catalogue with its full entry for each Government publication, large or small, with its information as to price, and place to apply in each case, has a large subscription list at \$1.15 a year, including indexes.

The Crandall Checklist is a useful handbook, which has yet to be replaced; the Senate Catalogue, last edition dated 1910, is useful in locating in the sheep-set the various serial publications, whether monthly or yearly; the Justice Department Catalogue is an acquisition to the reference list, and we do not forget Adelaide R. Hasse's valuable and interesting list of Explorations which she ferreted out among the documents.

While every library will have some or all of the above keys to document lore on a reference shelf, the layman who wants just a small collection of his own, can perhaps best satisfy himself through the price lists. As I was leaving my desk, the very latest one, Price List 32, was handed me, and when I tell you what it is, you will surely send for one, since it will be yours for the asking. It calls itself euphoniously "Noncontiguous Territory and Cuba." Resolving that first term into its harmless elements, I find that it deals with Government books on Alaska, Canal Zone, Guam, Hawaii, Philippine Islands, Porto Rico, Samoa, and "General." Under the last heading I see the Isle of Pines, War with Spain, the Treaty with Spain, etc., etc. Documents bearing on the Church-property questions in these islands are enumerated, and

explorations in Alaska are fully detailed, as are the interesting series on the reindeer and the fur seal fisheries of Alaska. As we began our table-talk with sheep, it may be well to end it here with the flavor of venison and fish still lingering in the air.

M. PELLEN.

Rev. John J. Ming, S.J., Philosopher and Author

In the death of the Rev. John J. Ming, S.J., which occurred Friday, June 17, American Catholic literature lost one of its most zealous laborers. While still active in the teaching of philosophy and theology, to which his life was devoted, he felt the need of a literature that should answer the infidelity of our day, and although contending against difficulties that might well have discouraged a less courageous mind, he set himself to shoulder at least his share of the great responsibility. In 1879 appeared his first article written for the *American Catholic Quarterly Review*, and from this time on to the year 1898 we find no less than seventeen papers contributed by him to this periodical. The subjects treated were all philosophical and the question of Evolution, then most timely, received its due attention. When once his pen had been taken up it was not again laid aside until death itself approached gently to take it from his hands. In the very last years of his life we see his name signed to an article in the final issue of the *Messenger*, while his many contributions to *AMERICA*, and his articles in "The Catholic Encyclopedia" show his eager sympathy with every literary enterprise that could promote Catholic interests in our country.

A pamphlet upon the Temporal Sovereignty of the Pope, and a volume entitled, "Data of Modern Ethics Examined," were his first ventures beyond the province of journalism and periodical literature. The latter book still remains a standard work for study and consultation, and the many editions it has already seen witness to its lasting popularity. The bent of the author's mind inclined him above all to devote his time to the urgent needs of our own day, and the works which engaged the labors of his last years were the two volumes upon the vital question of Modern Socialism, considered not in the abstract and with merely a scholar's interest in philosophical problems, but with a searching analysis directed entirely to present issues. No one interested in sociological work can overlook or fail to appreciate the high value of the author's, "The Characteristics and the Religion of Modern Socialism," "The Morality of Modern Socialism."

By these books Father Ming has not merely placed in the hands of the priest and of the social workers a library of gleanings from Socialistic sources, so profuse and yet so judiciously selected that they readily enable the reader to form an entirely adequate and fair judgment of his opponents from the utterances of their own acknowledged oracles; but he has done more than this: he has given to the Catholic writer upon similar topics a model of the most modern laboratory criticism as ap-

plied to questions of our day. What Father Gerard, S.J., has accomplished by his scientific confutation of Monism in "The Old Riddle and the Newest Answer," Father Ming has done in regard to that more imminent and dangerous evil, the modern Socialism which is confronting us at our very doors.

His latest articles were an exposition for the readers of AMERICA of the newest developments of so-called Christian Socialism, which, under the garb of religion, is a blasphemous travesty of things divine. Indeed, the very last lines penned by his hand have appeared in these columns in criticism of the un-Christian philosophy propounded in his latest volume by the professor of Christian morals at Harvard University. Father Ming's mind even then was active with new plans and publications and he was gathering materials for a new sociological work upon the burning question of Labor, when the Master, in whose service his years have been spent in such restless activity of mind and body, at last called him.

The life of Father Ming, however, is not merely an encouragement to the teacher or priest who would utilize to the utmost in his power each precious moment that is granted him; but it is also of interest as showing the chequered career he shared with so many of his brethren after the historic event of the dispersion of the German Jesuits.

Born in the year 1838, at Gyswyl, in the Canton Obwalden, Switzerland, he entered the Society of Jesus in 1856, and completed his studies in 1869. His Tertianship was made eventful by the war of 1870, and shortly after we find him appointed as preacher at Kreuzberg, a celebrated place of pilgrimage, now in the care of the Franciscan Fathers. With the opening of the scholastic year of 1871 his unusual abilities received a signal recognition in his appointment as theological lecturer at the Seminary of the Prince Bishop of Görz, in Austria. This was the year memorable for the ejection of the Jesuits by the German Government. Father Ming rejoined his brethren, and for the year 1873, we meet his name recorded among the list of those sent to prepare a new field of labor in our own country. Two years passed in parish labors, he was again enrolled as professor of theology, this time in the seminary of St. Francis, at Milwaukee. His next position as teacher was at Springhill College, Alabama, where he lectured upon philosophy.

During all those years Father Ming had been striving to obtain a more perfect mastery of English and his first literary attempts for the *American Catholic Quarterly Review* were now made in the year 1879, at Buffalo. From this time on he was mainly engaged in the teaching of that one branch of knowledge in which he had made himself a master and one of the foremost authorities in our country. Buffalo, Prairie du Chien and St. Louis were the main fields of his labor, and his name remains to this day a consecrated memory in the heart of many a priest and devoted pupil.

JOSEPH C. HUSSLEIN, S.J.

IN MISSION FIELDS

THE LEPERS OF COLOMBIA.

In the department of Cundinamarca at a distance of some twelve miles from the city of Tocaima, there is a town called Agua de Dios. Placed in a smiling valley and surrounded by heavily forested mountains and hills, its carefully kept streets and gardens make it charming to the eye of the traveler. The church spire pointing heavenward and two large edifices, one a hospital, the other an orphanage, rise among a cluster of neat white cottages, the homes of those strange townsmen. Strange we may well call them, for they are either victims of leprosy or victims of that heroic charity which has called them to minister unto the leper.

We shall not attempt to describe the ravages of a disease which spares neither sex nor age and respects no social position. Suffice it to say that the face is often frightfully disfigured, the extremities become deformed and the senses lose their acuteness. The vocal organs commonly suffer from the progress of the malady so that some lose utterly the power of speech while others can utter only hoarse, unmusical tones or husky whispers. Then come death and the tomb to draw the veil over the heartrending scene.

Agua de Dios has long been the home of the leper, but only of late years has it enjoyed those temporal and spiritual advantages which go so far towards alleviating the hard lot of the afflicted. In 1891, when it was first visited by that big-hearted son of Don Bosco, Don Michele Unia, there was little to relieve the desolateness of the six hundred and twenty lepers who knew no other home. There was no water but what fell from the clouds. The scanty supply for the sick was brought on pack mules from a distance of about two miles and was then doled out in measured quantities. There was no suitable hospital for those nearing the end of life's painful journey. There was no common refuge or home for the afflicted children who had lost their natural protectors. The wretched chapel was in a ruinous condition and there was no resident priest where the death rattle was heard almost day after day.

Don Unia heroically offered himself for the work. As father, physician and friend, he would pitch his tent in the midst of that abomination of desolation, and devote himself to the welfare of the lepers. He was quite destitute of worldly means and resources, but he was persuaded that if his charges could find a spokesman to bring their needs before the charitable public, the results would not fall short of his expectations. And he did not err in his calculations. He did not seek for princely donations, but he begged of each and every one he met the trifling sum of a cuartillo, about three cents in our money, for the relief of his suffering flock. Contributions came pouring in. The poor could give what

he asked and the well-to-do and the rich gave of their abundance; but, whatever the sum, great or small, the expression became nation-wide that the givers were paying "Don Unia's penny."

The new shepherd's first care was to provide an abundant water supply by laying pipes from a mountain stream. Next he put up a large and airy hospital with four pavilions where the more advanced cases could be cared for. Then he invited the Sisters of Charity to share in his labors by establishing themselves in the new edifice as nurses. With a self-sacrificing generosity which mere words cannot express, much less adequately praise, those devoted women eagerly accepted the invitation and entered upon their heroic labors for the relief of human misery.

He then repaired the church, provided it with sacred vestments and statues of the saints, and built a large recreation hall, and a "festive oratory," to use the phrase, sanctified by the venerable Don Bosco.

It may be said that the orphanage was built by the school children of Colombia, for they were appealed to in behalf of the unfortunate leper children, and, throughout the republic, their answer was as prompt as it was generous.

The citizens of Colombia had given generously, yet outside help had not been wanting, for the cities of Barcelona, Milan, Turin and Lecco had sent valuable gifts. And a wealthy German Protestant, hearing of the great work under way, sent as his contribution a very large supply of linen and crockery of all kinds, including the material "to make a light cassock for Don Unia," as the giver wrote on the package.

The Colombian Government took official notice of Don Unia's apostolate and showered many favors upon the enterprise, but his greatest joy and consolation were found in the change that was wrought in the lepers themselves. Though their bodily ills could not be cured, their sufferings were alleviated and their lives were made brighter by his unflagging zeal. Yes, Agua de Dios, which had been known as the city of sorrow, became, under his tactful ministrations the abode of much spiritual joy and content, for he brought new hope into the blighted lives of its citizens.

Upon his death on December 9, 1895, the Colombian Government decreed, in token of national gratitude, a marble statue and a portrait in oil in his honor, each with the inscription "Rev. Don Michele Unia, Apostle of the Lepers of Colombia."

Don Unia has had successors worthy of him. At Agua de Dios, the work goes on and two other leper colonies have been taken in charge by the Salesians. This number will be increased in the near future, for the Government statistics number 5,000 lepers in the country. As fast as these can be gathered together, there will not be wanting noble sons of Don Bosco to offer themselves for the work so gloriously begun by their brother in religion, Don Michele Unia.

CORRESPONDENCE

"The World Missionary Conference"

LONDON, JUNE 15, 1910.

A "World Missionary Conference" is in session this week at Edinburgh. The preparations, including the deliberations of organizing and consultative committees, have been in progress for two years, and more than £7,000 sterling had been expended on preliminaries before the Lord Provost (the Mayor) of Edinburgh opened the proceedings on Monday evening. Every Christian Church is represented, with one rather important exception. There are no Catholics among the 1027 delegates representing missionary societies and other organized bodies in Europe and America. The very basis and program of the gathering makes it impossible for a Catholic to take any part in the proceedings. And indeed the character of the conference has caused much heart-searching among Anglican High Churchmen. These excellent people are always trying to close their eyes to obvious facts that will not fit in with the quaint theory that the Established Church of England is Catholic, and one of these awkward facts is that the Archbishops of both York and Canterbury are giving their patronage to a gathering that is frankly undenominational.

"Unity and cooperation in mission work," is the watchword of the Conference. But how is this unity secured? By the simple plan of forbidding the introduction of any topic on which Anglicans, Lutherans, Calvinists, Methodists, Unitarians and Salvationists and the rest, are not agreed, and arranging that no resolutions shall be proposed and no votes taken. Thus to take an example, if any delegate were to try to obtain from the Conference an expression of opinion that converts from paganism ought to be baptised he would be out of order.

Those who have drawn up the *agenda* have therefore tried to select for discussion topics that eliminate doctrinal questions,—no easy task. Thus there will be debates on the relations of missionaries to Government officials,—on the peculiar difficulties presented by Mahomedan lands—on lay administrative work in mission societies—on native helpers in mission work. The question of cooperation between various denominations is to be discussed, but it is a thorny problem.

In the non-Catholic mission field the attempts so far made in this direction have taken the line of allowing each denomination—to use a familiar phrase—to peg out claims of its own. If the Methodists or the German Lutherans or the Swiss Calvinists or the British "Anglicans" have started a mission in some town or district, the other bodies select some other place for their enterprise. But such arrangements are only possible if one accepts, tacitly or explicitly, the theory that certain revealed dogmatic truth does not exist. For anyone who holds that the faith he professes is a certain truth capable of being set forth in definite terms, must regard those who teach another form of Christianity as propagandists of a disfigured or deficient message to the non-Christian peoples. If then he agrees that those who share his own belief shall not attempt to offer it to people among whom the teachers of these "other Gospels" are already at work, he is in plain English agreeing that they shall not be offered the truth but shall be left at the mercy of teachers of error.

This is why earnest High Churchmen are scandalized at seeing their bishops and some of their prominent men

(such as Lord William Cecil) taking part in a conference of which the note is undenominationalism, and which wishes "God speed" to the propagandists of any and every form of Christianity including some varieties that can only by lax phraseology be counted as Christian. The fact that the Catholics, who possess the greatest missionary organization the world has ever seen, were not invited to take part in the Conference is significant of much. They were not invited, because even in their wildest dreams the promoters of the gathering could not imagine a Catholic taking part in it. At Catholic missionary meetings no one hesitates to speak in sharply defined terms of dogmatic truth, and resolutions are proposed and voted. Real unity makes this possible. The sham union of the "World Missionary Conference" is based on silence as to the cardinal truths of the Gospel. This ought to set earnest men outside the Church thinking to some purpose.

Among the delegates Americans muster strongly. There are 480 of them. The British delegates number 394. The Continental missionary societies send 129; the British colonies only 14. Among the Americans are Captain Mahan, the Hon. W. J. Bryan and former Vice-President Fairbanks, famous for his missionary enterprise at Rome. In the original program a hope was held out that Mr. Roosevelt would be present.

In the newspaper that has the largest circulation in England, Bishop Ingham to-day talks of the Conference as a sign of "the growing spirit of unity" among Christian men, and tells with pleasure how on one of the Committees there have worked together "without one jarring note" such men as the Dean of Westminster, Silas McBee, the editor of the *New York Churchman*, the Principal of Mirfield (a community of "Anglican Monks") a Wesleyan, a Baptist and a Congregational Minister and a Presbyterian Secretary. "All this," he says, "is full of hope for our twentieth century Christianity." One wonders what he precisely means. There surely is scant reason for hope in the fact that a basis of unity is to be found in silence as to the doctrines that each holds to be of at least of some importance in the Gospel message.

There was once a very successful missionary, who taught very definite doctrines. Amongst other things he wrote—

"If any man come to you and bring not this doctrine . . . say not to him 'God speed you!' for he that said to him 'God speed you!' communicateth with his wicked works."

This is not the spirit of the "World Missionary Conference." In fact one imagines that such words spoken at the Conference would be ruled out of order, as alien to its tolerant spirit. But this successful missionary was named John. He had been on Thabor and in Gethsemane and he stood by the cross on Calvary. And he wrote a Gospel.

A. H. A.

The Changsha Riot

SHANGHAI, MAY 6, 1910.

Once again China is the theatre of one of those sudden outbursts of popular frenzy which seem to become a regular feature of her national life. With a modern-drilled army, a new system of police and more efficient administration, one would naturally expect order to be maintained in large cities, and life and property to be better protected than in the past, but all such expectations have failed, and we see the capital of a province given over to pillage, looting and incendiarism during four days and nights, and

the work carried out with a thoroughness which discloses a guiding hand concealed in the background.

Hunan has ever been hostile to foreigners. In 1891, its rabid literati, at the head of whom was the notorious Chou-han, started the Yangtse riots. To-day its gentry, scholars and patriotic students have much more influence than the officials. Changsha, the scene of the recent riot, is the provincial capital. It is built on the Siang River, has a population bordering on half a million, and was opened as a Treaty Port, July 1, 1904. This latter step dealt a heavy blow to the exclusivism and prejudice of the gentry, who have ever since raised unceasing obstruction to all forms of foreign enterprise. Residence in the city, the site of a Settlement, purchase of property, the renting of warehouses, the loan of money for railway construction (the Canton-Hankow line traverses Hunan), all have been opposed and contested. If a foreigner or Missionary had to move about, he was followed by a soldier or two, apparently to protect him, but in reality to report to headquarters where he had been, whom he had met and what he had done. The Customs Taotai (Intendant) was the centre of general obstruction, especially to foreign trade. Lately the anti-foreign propaganda and the rumors that the country was to be divided up among the Great Powers found a favorable breeding-place here, and only a spark was needed to bring about an explosion. A temporary scarcity of rice, owing to its having been largely shipped away by the officials, brought the authorities and the people face to face. The latter requested that the price per hundred weight—four to five gold dollars—be lowered, and the article sold at a cheaper rate. A promise was made to this effect, but was subsequently revoked. Hereupon the famishing crowd, swelled by refugees from Hupeh (province to the North of Hunan), rushed to the Governor's residence. An altercation took place, the police interfered, but were soon overawed and withdrew to safe quarters. The modern-drilled troops of the city, numbering 6,000, being found unreliable, were kept within barracks. The rioters seeing the opportunity so favorable grew bolder and the work of incendiarism and pillage began.

During four days and nights (April 13-16), the city was at their mercy. The Governor's palace, the National Bank (the treasure, though large, being left untouched), the Custom House, the Normal and Prefectural Schools, the Railway and Mining School, the Norwegian and Wesleyan Methodist Missions, the premises of the London Missionary Society, the China Inland Mission, the United Evangelical Union Mission, the Roman Catholic Mission, situated outside the North Gate, the Japanese Consulate and Post Office, the Anglo-American Tobacco Company, all were sacked and burnt. The offices of two British Steamship Companies, the warehouse of a German trading firm were looted, the premises of the Asiatic Petroleum Company plundered, and the oil taken orderly away and used as fuel to light up the bonfires of the city. Luckily there are no lives to be deplored.

The quarrel began between officials and their subordinates, but directly trouble arose, the hostility of the people was turned as by command against the foreigners, and the work of destruction carried out with thoroughness and discrimination, pointing out thereby that it was planned. In one place the missionaries witnessed all of a sudden thirty men, who rushed into the mission premises, poured kerosene on the floor and walls and set fire to the house. Nothing was plundered or carried off. In another place, as the rioters rushed to a shop and were being opposed by the neighbors, who said that it sup-

plied goods to foreigners, it was told them: "We have our orders, we know where we are to burn, where to loot lightly and where to destroy everything." The only part of the city spared was the East. It is a noteworthy fact that all property where the local gentry had financial interest was not touched. Such testimony goes far to prove that there were leaders, and who they were may be easily surmised. Already the Governor, the Customs Taotai and the military officials, charged with protecting foreigners, have been dismissed. Several minor officials will be subsequently dealt with.

As to the indemnities to be paid, the Regent holds that the authorities should be held liable for all losses arising out of the insurrection. The Powers acquiesce in this view and urge that the gentry be also mulcted, as the circumstances show that they are as guilty as the officials. Between both, an interesting passage at arms is being now witnessed, each trying to shift the responsibility on to the other.

Doubtless the lesson will not be lost on the other provinces. Riots are an expensive game, and above all, China has lost in prestige in the eyes of the world. An official at the head of a province has shown his incompetency to govern and protect foreign property within his jurisdiction; the newly trained army, which many expected to be a factor for the preservation of peace and order, is found to be unreliable, while the police are outnumbered and seek shelter within the barracks, thereby leaving the city a prey to anarchy, incendiarism and plunder. In presence of such weakness, the Powers cannot trust China, her reforms are too much on paper and her noisy clamoring for the cessation of extra-territoriality must be met with a firm refusal till it is proved that she has really put her house in order and attained the status of a strong and civilized nation.

Though quiet has been established at Changsha, there is still much unrest throughout the province and along the Yangtze Valley. "Drive out the foreigners" is largely the motto of the day, and unless suppressed by a strong hand, it will lead to more trouble. Scarcity of food, depreciation of coinage, the taking of a census in all provinces, increasing taxation and the near approach of Halley's comet are other factors which weigh in the balance, and many predict with some show of reason that the present year may be a record one for riots.

M. KENNELLY, S.J.

Processions and Meetings in Paris

PARIS, JUNE 6th, 1910.

Although the Corpus Christi procession is forbidden in most French towns, it is still seen even in Paris, not indeed as formerly, through the streets and public squares of the city, but in conventual grounds that, for the time being, have escaped confiscation.

At the Institut Catholique, in the rue de Vaugirard, the seat of the Catholic University of Paris, it takes place in the old-fashioned garden, where, on September 2, 1792, over a hundred priests, an archbishop and two bishops, were brutally hacked to pieces because they refused to take the schismatical oath demanded of the French clergy. It seems probable that their cause will be taken up, and that we shall see them at no distant time raised to the altars of the Church. This circumstance lent a deeper meaning to the solemn function, during which the King of Martyrs was carried over hallowed ground, watered by the blood of His servants.

Another procession, scarcely less impressive, takes

place in the large gardens belonging to the Little Sisters of the Assumption, at Grenelle. These devoted women, who have a house in New York, are servants of the poor in the literal sense, and are much beloved in the crowded suburbs. The knowledge that they are threatened with expulsion from France seems to increase their popularity among the working classes, large numbers of whom followed the procession last Sunday through the leafy garden, an oasis of freshness and peace in the midst of the noisy faubourg.

In certain towns in France where the anticlerical mayor forbids the procession to leave the Church, the Catholics contrived to manifest their faith without infringing on the law. At Caen, for instance, about six thousand men and women marched through the town in perfect order and silence. It was no procession. There were neither banners, nor clergy, nor singing, but this mass of earnest, silent, prayerful Catholics was an eloquent protestation against sectarian tyranny. They walked through the old world streets of the quaint Norman city to the Church of Vaucelles, that stands above the town. Here from a terrace their bishop spoke to them, congratulating them upon their faith and courage and, in the midst of an enthusiastic burst of devotion, gave the benediction of the Blessed Sacrament. Probably no procession of happier times through flower-decked streets ever aroused such intense feelings as prompted the Catholics of Caen to manifest their faith in the teeth of their persecutors.

Another public manifestation that appealed to Catholics in general and to Frenchmen in particular, was the celebration at the Votive church of Montmartre, on June 2, of the fiftieth anniversary of the Pontifical Zouaves. As AMERICA's readers know, they were organized in 1860, under General de Charette. Enrolled in France, Belgium, Spain, Ireland, England, Canada and elsewhere, they fought heroically at Castelfidardo and at Mentana. The French Zouaves took part in the Franco-German war under the name of "Volontaires de l'Ouest." The ceremony was a striking sight. Around Charette, their white-haired chief, one of the most brilliant military leaders of his day, gathered about three hundred survivors of the little army, whose chivalry had astonished Europe. The enthusiastic boys who so gaily left their homes to fight for the Pope, are now aged men, on whose brow time and sorrow have set their seal. Mgr. de Cabrières, Bishop of MontPELLIER, preached the sermon and eloquently recalled the glorious history of the regiment that gave so many martyrs to the cause of the Holy See. If the Pontifical Zouaves were not strong enough to save Rome, they contributed largely to increase the love and loyalty of Catholics towards the Pope, to whom they freely offered their blood and whom they served unto death.

On May 26, the French Academy proceeded to elect a successor to late Cardinal Mathieu. Two ecclesiastics were candidates: Mgr. Duchesne, since 1895 director of the "Ecole Française" in Rome, and Mgr. Baudrillart, the rector of the Catholic University of Paris. Mgr. Duchesne was elected. He is a man of sixty-seven, but looks younger. After professing history and archeology at the Catholic University in Paris, he was appointed to the post he now fills with much distinction. His greatest work is a history of the origins of the Church, which is still unfinished; he is a judicious and acute historical critic, whose work has received from Pius X an approval that suffices to guarantee its perfect orthodoxy and the accuracy of its statements.

ANGLO-FRENCH CATHOLIC.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 2, 1910.

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Prayer for Authorities

(Compiled by Bishop John Carroll of Baltimore, first bishop of the hierarchy of the United States.)

We pray Thee, O God of might, wisdom and justice, through whom authority is rightly administered, laws are enacted, and judgment decreed, assist, with Thy Holy Spirit of counsel and fortitude, the President of these United States, that his administration may be conducted in righteousness, and be eminently useful to Thy people, over whom he presides, by encouraging the respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Let the light of Thy divine wisdom direct the deliberations of Congress, and shine forth in all the proceedings and laws framed for our rule and government; so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety and useful knowledge, and may perpetuate to us the blessings of equal liberty.

We pray for his Excellency, the Governor of this State, for the members of the Assembly, for all Judges, Magistrates, and other officers who are appointed to guard our political welfare; that they may be enabled by Thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend likewise to Thy unbounded mercy all our brethren and fellow-citizens, throughout the United States, that they may be blessed in the knowledge and sanctified in the observance of Thy most holy law; that they may be preserved in union, and in that peace which the world cannot give; and after enjoying the blessings of this life, be admitted to those that are eternal.

The Coronation Oath

The Catholics of the British Empire, especially the Irish Catholics, are not very much disturbed about it. The public bodies where Catholics predominate, and individual Catholics whenever the subject seemed to de-

mand an expression of opinion, entered formal protest against an oath which made their sovereign brand their most cherished tenets as superstitious and idolatrous; but otherwise they consider the matter of more immediate concern to the honor and conscience of the swearer and his coreligionists than to them. They have been accustomed to abuse and obloquy and overbearing injustice, and they have managed to survive it. The day has arrived in which the wording of the oath is acknowledged by just men of all denominations to be as false as it is injurious and blasphemous; and even if these believed it Catholics would be willing to endure it "for My Name's sake." It is a matter that chiefly concerns the swearer and his cooperators and there are not a few English non-Catholics who see the logic of the situation. Mr. G. K. Chesterton, writing to the *Daily News* on the Royal Declaration, says:

"It is not Christianity, it is not even Catholicism that the declaration violates. There is one thing, and one thing only, that the declaration violates—Liberalism. The total abolition of the declaration would not be a concession to Romanism. It would simply be the triumph of Radicalism, the completion of the consistent emancipation of the whole nineteenth century. The Roman Catholics, as such, are quite rightly content with some compromise. They only want to live among heretics secure from special insult. They are not bound by their creed to do more than soften the declaration. But Liberals are bound by their creed to sweep it utterly away."

And if Liberalism means, as it professes to mean, and indeed generally does mean in England, that the individual has a right, which the State should protect, of holding and expressing such opinions as do not essentially antagonize the welfare of the State, it is evident that the sovereign of such a State is, or should be, constitutionally inhibited from solemnly declaring such opinions as blasphemous. When it is well known that the king, like all other sensible and educated men, has no belief in the terms of his oath, the exaction of it incites Catholics to contemptuous amusement rather than to indignation. The *Dublin Leader* advises that, should the terms of the Coronation Oath be persisted in, all Catholics should register themselves as "Idolaters." The proposal falls in with the humor of the situation. It is a question not so much of Catholic rights—these we are able to protect—as to whether Protestants will continue to render themselves ridiculous.

Don Porfirio's Chestnuts

It is notorious that centres of political agitation against the Diaz administration in Mexico have long existed in United States cities within easy reach of the border. It was in New Orleans that Diaz plotted the overthrow of Juárez, and from New Orleans he sailed on the voyage that resulted in placing him in the presidential chair.

But the aged revolutionist, the active participant in many insurrectionary movements, is by no means willing that his political opponents should now have the same advantages that he enjoyed when, as a refugee in the United States, he schemed to possess himself of the supreme power in Mexico, not for his own glorification but for the good of his dear country.

President Diaz has not offered himself for re-election; he is tired of doing what is at best a bit of empty ceremony. But the intrepid few who ventured to question openly the advisability of his re-election for nth time, have not fared well. A few petty officers in the regular army thought, once upon a time, that a younger man might be chosen to shoulder the immense responsibility of carrying on the work of Mexico's commercial and industrial development. They know better now, for they were hustled off to the pestilential swamps of Quintana Roo, there to perish of the black vomit or to fall victims of the wily and warlike Mayas. Señor Madero, a prominent professional man, thought the time was ripe to proclaim his own candidacy, and began to stump the country. He, too, is wiser now, for he is in jail on a charge of "insulting the Mexican people."

American financial interests are very largely represented in Mexico, where railways, mines, oil fields and timber grants promise them a handsome return. But all depends upon the stability of public order,—of the established order, we may say, for a change of administration in Mexico has heretofore often wrought havoc with land grants, monopolies and other meaty concessions which were valid until a change of dynasty left them floundering in the bog of repudiation.

Just here shines the statesmanship of President Diaz and his cabinet. If political malcontents are to be permitted to hatch insurrectionary plots in the United States, and, after due incubation, set them to work across the border, Mexico's tranquillity is at an end, American investments are in danger of loss, and the last state of the once distracted republic will be worse than the first.

The incongruousness and impropriety of harboring plotters against the peace and dignity of a government with which we have amicable relations is patent to all. Those friendly relations should be broken off or the plotters should be scattered: hypocrisy is as hateful in States as in private individuals, though perhaps too common in both.

But the executive branch of our Government has never professedly busied itself in ferreting out revolutionists who may have sought our shores to work more safely. More than one mushroom government or revolutionary committee has grown and waxed fat in this great metropolis, yet the government, either State or Federal, made no move. It is different, however, when our pockets are touched. Who will trouble himself about a Mexican revolutionist? Diaz excited no comment when he was in Texas and New Orleans in that capacity. But who will not groan when our wealth is in jeopardy? The sol-

ution is simple. It has been openly charged that to ensure the stability of the Diaz administration, the power of our government has been used to try, condemn and imprison on trumped up charges those political opponents of Diaz, who, emulating his deeds of thirty-five years ago, sought among us the opportunity to plot at their will and spring the trap when all was ready.

Is it possible that our courts and sheriffs have been put to uses so vile? The weak are in some measure excusable for truckling to the mighty, for the instinct of self-preservation is strong even in the poor, mean, crawling thing; but we trust that the majesty of the Republic has not been brought so low as to serve as an instrument to pull Don Porfirio's chestnuts out of the fire.

A Paradox

"Nothing, my dear sir, is more certain than that the Catholic Church is bound to go the way of every other religion. It has done its work, and Modern Civilization has done with it. Its dogmas offend our reason; our culture revolts at its practices and superstitions. It is doomed; it is even now moribund." You are absolutely sure of that, Professor, or Doctor, or Editor, or whatever else you may be? "Absolutely. It is as clear to my mind as the most thoroughly demonstrated theorem in mathematics." Then why in the name of decency can't you let us die in peace? You do not disturb the dying hours of Buddhism, Mohomedanism, and Evangelical Protestantism. Why should you treat the Catholic Church otherwise? "They are innocuous. The Catholic Church is a criminal guilty of grievous crimes against the Spirit of the Age." Yes, but you yourself say a condemned criminal; and of even such the last days are respected. "But it will not die quietly. Our peace is troubled continually by its clamors." Still, you profess to look upon the utterances, direct or indirect, of the Holy See, which you term "clamors," as the last ravings of a broken mind, each of which hastens the moment of extinction. Only a savage would stand by a deathbed to mock such; only a lunatic, to argue with them. After all the poor old Church has done good work in its day: leave then unviolated the petty sanctities of its last moments.

These were our thoughts when we read the gibes of certain writers at the last responses of the Biblical Commission, and their ironical requests for information regarding the principles on which those replies were based. Cool reflection, however, showed us that, though questions asked in bad faith call for no answer, this wonderful interest in an almost extinct superstition is decidedly comforting. The fact is that the world is far from certain that the Catholic Church is dying. According to every human analogy it should have been so long dead and buried that its tomb should now be forgotten. Nevertheless, it survives every attack, and its enemies, despite their boastful words, have an uncomfortable feeling that it will sing its gray old Te Deums over their

discomfiture. The Church has a fascination men can not escape. They love her or hate her according to the spirit that moves them. They praise or they revile her, but they can not keep silence about her. The modern world can ignore any thing rather than the Catholic Church. This it knows to be a living power, the only power it fears.

" By Their Fruits "

There is a paragraph in the report of the Probation Officer for Catholic children, embodied in the annual report of the Children's Court of Brooklyn, just issued, which merits thoughtful consideration on the part of parents. The dangers described will surely not be lessened now that vacations are upon us. The claim is made that picture shows, as at present conducted, are doing great harm to the morals of young children. Mr. Mallon, the Probation Officer, tells how passing along the street he could not fail to notice crowds of children from eight years of age upwards flocking into these "shows" immediately after school hours, evidently without the knowledge of their parents. In many cases, he observes, the pictures shown throw a sort of halo about crimes of various kinds in a way certain to warp the unformed judgment of a child. He speaks quite frankly of dangers to which young girls are exposed by being brought, in these darkened rooms, into the society of older boys of depraved instincts. He complains that these places are open on Sundays and that it frequently happens that children sent to Sunday-school slip away to the picture shows instead. Few will fail to recognize the evil in this, since the hour in Sunday-school is about the only opportunity many of the city's children have of receiving religious instruction. Out of his rich experience, Mr. Mallon draws this conclusion: "I think it is becoming more and more evident to thinking men and women that our system of education needs strengthening on the side of morals. This is brought home forcibly to any one connected with the Children's Court, as it is not uncommon to see children of twelve years of age, who have no idea of the sanctity of an oath, and who have but a most hazy idea of the evil of taking what does not belong to them." When will our wise world learn the lesson repeated so often and in so many varied ways?

Secularization of Schools in Italy

Italy's radical Minister of Instruction does not propose to lose any time in expediting his purpose to banish religious instruction from the program of the elementary schools. To set aside the check at present interfering with his plans, the Communal character of school direction, he has prepared a bill as foreshadowed in our recent Chronicle, which explicitly withdraws city, town and village control of the elementary schools, to bring them within the jurisdiction of the national department of

instruction. The bill is more far-reaching than that proposed by his predecessor Daneo, and will make the complete secularization of these schools an easy task. Naturally, Minister Credaro has the sympathy and help of the *Unione Nazionale*, an association of state teachers of which he was formerly president, since most of its members are dependent upon the Minister of Instruction for their positions and, therefore, easily influenced to take their marching orders from Credaro.

Happily, the question will not be permitted to go by default. The strong Niccolo Tommaseo organization, composed of Catholic teachers of elementary schools in Italy, recently took up the gage of battle in its convention at Milan and voted a strong protest against Credaro's school secularization schemes. The protest presents an excellent summary of Catholic principles regarding the education of children and makes energetic appeal against the growing tendency to set aside the rights of parents and of the Church in the matter of the religious training of the young. The fight will no doubt be a bitter one, and it will be worth while in the present-day efforts of agnostic and freethinkers to eliminate religion from school courses of instruction to watch the struggle now on in Catholic Italy.

Lockouts on religious grounds are rare in the history of labor. Little Holland has one. The managers of an incandescent light factory in Eindhoven, a small town of the province of Limburg, recently dismissed some three hundred workers, because they refused to give up membership in the Catholic union of the place. The Catholic laborers of Holland, as has been repeatedly mentioned in AMERICA, are wont to form strictly Catholic associations where this is possible. The workmen in this instance were supported by their parish priests, who issued a manifesto to justify the attitude of their parishioners, and to invite all those not belonging to the union to assist them. Some fifty more workmen thereupon quit work, and money poured in from other Catholic unions of the country. Even non-Catholic organizations offered their assistance. The factory people assert, in explanation of the step taken, that the organ of the Catholics, *De Lamp*, had spoken disparagingly of the management of the factory. They peremptorily refused to treat with the leaders of the Catholics, and tried all manner of promises to induce non-Catholics to settle in the town and to take over the vacated places. This is the first serious conflict which the Catholic workingmen of Holland have had to face, and the whole country is interested in the struggle.

The natives of France resident in the City of Mexico have decided to honor the centenary of Mexican independence by erecting a statue of the illustrious scientist, Louis Pasteur, whose fame as a bacteriologist is world-wide.

LITERATURE

History of the Catholic Church in the Nineteenth Century.

By the REV. JAMES MACCAFFREY. 2 vols. St. Louis: B. Herder.

Lives of the Popes in the Early Middle Ages. By REV.

HORACE K. MANN. VOL. IV. Same publisher.

A Manual of Church History. By DR. F. X. FUNK (Trans.

by LUIGI CAPPADelta). VOL. 1. Same publisher.

Three excellent works on the history of the Church are the above named books published by Herder. The first two deal with only a part of the Church's long chronicle, while the last is the first volume of a work on universal Church history.

Dr. MacCaffrey's "History of the Catholic Church in the Nineteenth Century" is an able and valuable addition to our historical literature. It shows not only wide reading and honest writing, but it is noteworthy for the grasp of events which it portrays. The learned professor takes the French Revolution as his starting point and rightly. It introduced a profound change into all the civilized governments of the world and necessitated a corresponding modification of attitude on the part of the Church. We have nowhere seen a better account of this momentous Revolution than in the pages of Dr. MacCaffrey. The cause, progress and effects of what was destined to be a world movement are portrayed with striking clearness and great grasp of detail. Nothing essential is omitted and nothing accidental is allowed to confuse the narration. The Church's History in the Nineteenth Century is divided into two main sections, the dividing line being the second Revolution of 1848.

The first volume deals with the Church in continental Europe. It must be confessed that owing to the similarity of conditions in various countries, notably the States of Germany and the countries bordering on them, the chronicle of the second epoch becomes a little wearisome, but this is not the fault of the author. The second volume is naturally more interesting for us, as it deals with the Church in the British Isles and the American and Australasian continents. It might be complained that Ireland occupies a rather disproportionate amount of space for a general Church history; but on the one hand, the author naturally wrote at greater length concerning his own country, and on the other, the marvellous apostolate of the Irish people, especially in the lands treated of in the second volume, no doubt justified his course in the eyes of the author. Writing with an intimate knowledge of all things British, the history of the English and Irish Churches is very complete. This we were prepared for. But we had not expected that American and Canadian affairs would be so thoroughly mastered.

We do not mean that Dr. MacCaffrey has made no mistakes in matters of minor detail, nor that he writes of things American as if he were a native; but he must be congratulated on the skill with which he has unified the details of Church affairs in our widespread country, and the patience with which he has searched out and comprehended the ramifications of ecclesiastical polity in a Church which has been formed by the coalescence of widely divergent colonial peoples and whose hierarchy is even yet made up of bishops ruling in nearly fifty sovereign states. Canada, Mexico and South America are treated succinctly but clearly. Dr. MacCaffrey's volumes are to be highly commended to all interested in religious history during one of the most important periods of the Church's existence, a period which witnessed an almost absolute break with the past.

Dr. Mann's volume of the Popes of the early Middle Ages comprises the period between 891 and 999, which is emphatically the Dark Age of the Church. The author has certainly put into effect the dictum of Leo XIII that "truth should be the only object of the Catholic historians, for truth can never injure the Church." While portraying the events of the lamentable

period under review, Dr. Mann has certainly never minimized the faults even of the highest ecclesiastical authorities, nor is he silent as to the abuses that disfigured so many religious institutions. On the other hand, he clearly distinguishes the divine element in the Church from the human one. His book is rather for the student than for the general public. A glance at many of his pages would lead to the conclusion that he is a "muck-raker." The inference, however, would be unwarranted. He is a discriminating valuer of early chroniclers, and when events are narrated on the testimony of suspected or prejudiced witnesses, he cautions the reader against a blind acceptance of their sensational stories. His work shows a great deal of original and painstaking research and a loyal use of only first-hand evidence. The maps and illustrations add to the interest and value of the work.

The "Manual of Church History" of Dr. Funk differs greatly in style and treatment from the work last reviewed. Dr. Funk's Manual is a compendium and consequently treats of events in a summary manner. As was to be expected from the author's reputation, his work is a masterly one, and his condensation of wide ranges of historical details is clear, though full. The Tübingen professor writes in the manner of the approved modern method. The very latest researches in the field of early Church history are known and utilized, and many a reader of former Church history manuals, composed before the critical studies of the moderns had begun, will find many surprises in this work. Dr. Funk writes dispassionately, some might think even coldly. The wonderful or the romantic never moves him to enthusiasm, and a suspicion might even arise that the supernatural is not prominent enough in his narration. His orthodoxy, however, has never been questioned nor his loyalty to the Church contested. It is rather the cautious method of writing, so prominent in the modern German school, and which is so excellent in itself, when not disfigured by the wild theories of the rationalists. A specimen of his caution may be found in his discussion on the conversion of Constantine, and his account of the martyrdom of the Theban Legion. The sections on the Church's constitution and those on Worship, Discipline and Morals are good examples of his manner of applying modern research to Catholic belief and tradition. The translation is excellently done.

W. FANNING, S.J.

The Spanish Stage, In the Time of Lope de Vega. By HUGO ALBERT RENNERT, Ph.D. New York: The Hispanic Society of America. Medium octavo, xlii-636 pp. Price, \$3.00.

The Elizabethan People. By HENRY THEW STEPHENSON. New York: Henry Holt & Co. Price, \$2.60.

Although these two works are written from different points of view, they contain more material for comparison than for contrast. Both treat of contemporary peoples at a period of their respective histories most interesting to the modern reader. The dominating thought in both is the great dramatic literature of the times described; for, while Professor Stephenson does not write about the Elizabethan stage, he has gathered much of his information from that source, and what he has gathered elsewhere is merely for the purpose of making the drama of Shakespeare's time more intelligible and enjoyable to the casual reader. Professor Rennert, on the other hand, while directing his attention mainly to the history of the Spanish drama, finds himself under the necessity of giving his subject its natural setting in the customs, manners and prejudices of the Spanish people at the time of which he writes. The result is that the two books contain lively sketches of the intimate life and character of two widely different nations, each rivals of the other, at the precise moment when their political fortunes were crossing in a rising and diminishing scale.

Professor Rennert, a member of the Royal Spanish Academy and one of the faculty of the Pennsylvania University, has essayed and accomplished a harder task than Professor Stephenson, of Indiana University. The latter has merely aimed to put into convenient form what already exists, scattered in numerous modern books on the Age of Elizabeth. He has himself modestly called his volume a footnote to the Elizabethan literature. Perhaps it is just as well that he pitched his aim so moderately. To give an idea of the want of scholarly balance, and sense of historical perspective which would seriously impede the Indiana University Professor in any original treatment of his subject, we cite his explanation of the literary and national awakening under Elizabeth: "Not only was the incubus of medieval monasticism removed; it was removed in such a way that England realized herself sufficient to cope, strength against strength, with the mighty power of the Papacy." It seems that modern critical methods in history have not yet invaded the retired Protestant precincts of Indiana University.

We have some nuts which we would like to see the Indiana Professor crack with his popular theory. How explain the Renaissance in Italy under the Popes? Without that Renaissance it is likely that there would have been no Golden Age and no Shakespeare in English literature. How explain the national and literary greatness of France under "the mighty power of the Papacy"? Can the Professor make out the semblance of a scholarly brief proving that, if England had gone forward in its ancient course unchecked by worldly rulers and narrow Puritans, it would never have developed greatness either in politics or letters? How does he explain the wonderful dramatic revival in Spain, synchronous with that in England? The "incubus of medieval monasticism" and "the power of the Papacy" and all the other things which the Professor, on the authority of pious Protestant teachers, has learned to despise, all existed in Spain at the time. And yet Lope de Vega alone is said to have written fifteen hundred plays, just half of the entire number known to have been written by all the Elizabethan dramatists together. The dramatic renaissance in Spain, taken in its entirety, can well bear comparison with England's. And we have, moreover, the authority of Professor Rennert for saying that the Spanish plays were cleaner and on a higher moral level than those of the Elizabethan theatre. In both cases the play was the term of evolution beginning with the Catholic mystery and morality plays. In Spain the Church exerted some moral restraint on the license of the players. In England Shakespeare is distinguished among his contemporaries as much for his moral sense and reticence of language as for his literary excellence. And this moral tone is so much in character with the cast-off Catholic traditions that no great critic can at present be found to deny absolutely the oft-recurring statement that our greatest poet was a Catholic. If Shakespeare exulted in freedom from the "incubus of medieval monasticism," and owes his genius to the exultation, we should like to see proofs of it in his writings. We suggest this pleasant task to Professor Stephenson.

Professor Rennert has the temper and equipment of the interesting type of investigator. He has collected together in most readable narrative the results of the best and latest researches among the documents of a fascinating side of a great country in the heyday of its history. The labor was not easy. More than a century has passed since the publication of a similar work. In the meantime Spanish archives have yielded new facts to tireless students. And it is among these fruits of scholarship that the author has mostly gleaned for the material of his book. We should like to see this graphic portrayal of a splendid literary epoch widely circulated, if for no other reason than that it might serve to cor-

rect such insular views as the one expressed by Professor Stephenson to which we have called attention. The volume is in strong and handsome binding, well printed, and furnished with a fairly complete index. Students will welcome the list of Spanish actors and actresses of the period treated, which is appended to the work. In concluding our notice of this valuable contribution to our knowledge of the Spanish theatre, we would call the attention of those who are interested in college plays to p. 24, where the author quotes a contemporary description of the scenery used by the students of the Jesuit College of San Hermengildo in 1570. It is one of the earliest descriptions of stage scenery in existence. We regret that Professor Rennert did not see fit to translate, for the sake of English readers, more of the quotations from Spanish authorities which he uses in his text and foot-notes.

JAMES J. DALY, S.J.

Buds and Blossoms. By RIGHT REV. CHARLES H. COLTON, D.D., Bishop of Buffalo. New York: Benziger Brothers. Price, \$1.25.

Men who are accustomed every day to give some time, however brief, to spiritual meditation, find it a useful auxiliary to the exercise to jot down a short abstract of the comforting and strengthening thoughts which come to them in their meditation. The wholesomeness of good suggestion which appeals strongly whilst one is under the light of God's special grace during his prayer is thus caught and fixed to serve its practical purpose when the distractions and worriments of the day's working routine blur and darken his clearness of vision. One likes to fancy that the eighty and more pithy considerations which make up this latest offering of Bishop Colton are the product of some such practice. "Buds and Blossoms" is a collection of thoughts on general subjects viewed from a religious standpoint, and it has all the variety and all the crisp suggestiveness one is wont to find in the note-book of the man who has learned the helpfulness of daily mental prayer. Bishop Colton tells us that he hopes "the perusal of his considerations may serve in a simple, practical way to make the teaching and spirit of the Catholic Church clearer and more grateful to her children, and attract, perhaps, the notice and appreciation of some who are not of the household of the Faith." And if kindness of heart and sympathy in drawing good out of the myriad phases of the life one meets in the world be capable of affecting his purpose, the Right Reverend author's hope will surely be realized. "Buds and Blossoms" will serve excellently for the spiritual reading of busy worldlings, as it will suggest to priests ready-at-hand topics to be further developed for short sermons and instructions.

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The Sublimity of the Holy Eucharist. By MORITZ MESCHLER, S. J. Authorized translation by A. C. Clarke. London etc.: Sands & Co., St. Louis. B. Herder, 75 cents.

Most of us know Father Meschler's spiritual writings, and do not need to hear again of their qualities of solidity, simplicity and unction. This new book of his possesses the same characteristics and makes excellent spiritual reading. To it is added a very pleasant account of the seven churches of the stations in Rome, which will be very helpful to pilgrims making the visits. The translation, occasionally heavy, is on the whole satisfactory. The general appearance of the book is good and the price is reasonable. Whether one will like the type will depend on his taste in the matter.

* * *

Master-Painters of Britain. By GLEESON WHITE. New York: John Lane Company. Price, \$3.00.

This is an interesting book of pictures arranged in such a manner as to give the ordinary person some notion of the history and development of British Art from the days of Hogarth to our own. The principle of the arrangement is simply chronological, avoiding any invidious distinctions between different schools of painting. Nearly two hundred more or less well-known paintings are here reproduced in clearly printed half-tones with an opposite page in each case containing a brief explanation of the theme of the picture. The volume is divided into four sections with historical and critical introductions, and closes with a biographical dictionary of the artists represented. With some few exceptions the collection has been made with reference to the general public. These exceptions, of course, would not be so regarded by the moral canons of an art that, for all its spiritual pretensions, has grown purely worldly and material.

Damien of Molokai, by MAY QUINLAN. New York, Cincinnati, Chicago: Benziger Bros.

Similar in superior paper, choice colored illustrations, and attractive binding to the preceding numbers of Dom Bede Camm's St. Nicholas Series, "Damien of Molokai" is a very modern subject, a golden link connecting us with the glorious past. The heroism which strengthened the martyrs is not dead in the Church; the apostolic zeal of the early missionaries still enkindles the hearts of their successors in the exalted work of carrying the light of salvation to those who still sit in the darkness of unbelief. Witness the life story of the Flemish peasant lad who found his way, under the divine guidance, from a peaceful Catholic home across the wide oceans to the huts of the lepers in the South Sea. The story is one of life, action, holy endeavor, rich in its appeal to the generosity of Catholic youth. It is told with a charming freshness and elegance quite in keeping with what had already come from the same gifted pen. The whole series ought to find a place in the premium lists of our schools, where it might advantageously replace many less desirable non-Catholic or colorless books.

Luz y Amor, Guía Espiritual para todos los estados, por el Padre Justo FERNÁNDEZ GARCÍA de la Orden de San Agustín. St. Louis: B. Herder. 95 cents net.

This precious little volume, 4x6 inches and only half an inch thick, is a spiritual

storehouse, for it is a prayer book, a catechism and a book for spiritual reading, all in one. About one-half of its 631 pages is devoted to short instructions on a great variety of subjects, such as Holy Mass, the Sacraments, feasts of the Church, popular devotions, confraternities, and so forth. We warmly commend it to the attention of pastors who have any Spanish-speaking parishioners, for now more than perhaps ever before instruction in religion and its pious practices is of the highest importance.

Reviews and Magazines

Abbé Ernest Dimnet contributes to the June *Nineteenth Century and After* an article containing much inside information on "The General Election in France." Adopting the average Englishman's point of view, the Abbé begins by saying: "The respect inherent in the Englishman for liberty of conscience and the rights of the private citizen was shocked by the narrow-minded and violent policy pursued during several years with regard to the religious orders. The English public could not understand how peaceful communities which they saw daily settling on their soil, and which they soon appreciated, not only were not tolerated in their own country, but had suffered there injustice and confiscation. This cool violation of individual rights might be repeated, they thought, in foreign transactions, and in fact it soon appeared that the Concordat—which had been as solemn a treaty as any—was broken by one party in complete contempt of the other."

The writer then calls attention to the fact that the old-time interest which the French used to take in a General Election is gone. This was, even more than in 1906, "a distinctly sluggish election." The death of King Edward on the eve of the second ballot caused more commotion than the impending election, so much so, indeed, that many influential newspapers had to remind their readers in strong language of what was at stake in France. Reviewing the causes of this indifference, Abbé Dimnet thinks that the chief cause is the Chamber's dread of self-destruction. Theoretically, the Chamber is still what the Monarchists of 1875 made it, that is to say, absolutely sovereign like a Sultan or a Czar. But gradually it has lost its prestige. Intelligent Frenchmen have transferred their interests from it to two other powers, the Cabinet on the one hand and certain influential bodies like the Chambers of Commerce or the General Labor Confederacy on the other.

The explanation of this gradual loss of power by the Chamber is that it now consists mainly of bourgeois who, not wishing to be less popular than the Labor party, have adopted social reforms which they in-

wardly detest. Their only motive for passing the Old Age Pension Act was the desire to be reelected. Not being able to do what they choose, they have to follow the Socialists' lead, and so, while accepting the principle of the Income Tax Bill, they try to make it unworkable. "If the reader will remember that the most striking reforms passed during the last Parliament were the raising of the deputies' salaries from nine to fifteen thousand francs, and the establishment of an old-age pension for all who had the luck to sit even once at the Palais-Bourbon, he will realize that the Chamber appears to the common voter and taxpayer as a glutton, or a *roi fainéant*, or whatever you please that reigns and does not rule and only costs money."

Another cause of indifference to the result of a General Election is the hopeless confusion of groups and parties, which overlap each other so constantly as to baffle even Parliamentary statisticians. There are no vital issues to guide the electors. Each candidate promises what he likes and denounces his opponents. The consequence is that the electors vote for a private individual and not for measures. While disclaiming any intention to prophesy, he foresees that the question of Proportional Representation will soon afford a crucial test. If the Chamber, with its uncertain element of two hundred new members, shelves this question, "we shall know that nothing is changed, and that we must expect to see a chlorotic majority led by a strong Government." But if Proportional Representation is passed, the deputies will find themselves, for the first time, independent of the local committees and free to act as they choose. This would probably bring about the downfall of the Briand Cabinet through the action of its enemies, the Socialists, who would be the immediate gainers by the passing of that measure.

BOOKS RECEIVED

Meditations for Each Day of the Month of June. Dedicated to the Sacred Heart of Jesus. Translated from the Italian by Charles Santley. New York: Benziger Bros. Net 60 cents.

Mr. Conybeare on Mark III, 21, and Luke XI, 27, 28. Some Positive Methods of a Negative Critic. By Rev. O. R. Vassall Phillips, B.A., London: Simpkin, Marshall, Hamilton-Kent & Co. Net 1 shilling.

The Priests of Mary. Statutes—Interior Life—Apostleship. Adapted from the first French edition by Rev. T. M'Geoy, P.P. Dublin: Browne and Nolan. Net 20 cents.

Hardy Plants for Cottage Gardens. By Helen R. Albee. New York: Henry Holt & Co. Net \$1.60.

Latin Publication.

Thomae Hemerken a Kempis. *Canonici Regularis Ordinis S. Augustini Opera Omnia*; Editore Michael Josepho Pohl. *Volumen Primum. De Paupertate, Humilitate, Et Patientia, sive De Tribus Tabernaculis; De Vera Compunctione Cordis Sermones Devoti; Epistula Ad Quendam Cellerarium; Soliloquium Animae. Adiectis Epilegomenis, Adnotatione Critica, Indicibus Tabulis Photographicis.* St. Louis: B. Herder. Net \$2.15.

EDUCATION

The preparations for the seventh annual meeting of the Catholic Educational Association, which will be held at Detroit, Mich., on July 4, 5, 6 and 7, are practically completed. Judging from present indications, it is safe to predict that the record of the association in having each annual meeting excel the preceding one will not be broken by the Detroit meeting. The business of the convention will begin with a meeting of the Executive Board at the Hotel Pontchartrain, on Monday afternoon, July 4. There will be a reception to all delegates the same evening. The usual order will be observed in the meetings of the Association and the departments.

His Excellency the Apostolic Delegate will attend the sessions of the convention and will address the members at some of the sessions.

The local committee has made arrangements for a splendid public meeting on Thursday night, to close the convention. A chorus of 1,000 children will sing. The Most Rev. Archbishop Glennon will speak on "The Home and the School," and Honorable Justice Anglin, of Ottawa, will speak on "Catholic Education in Canada."

A number of additions have been made to the preliminary program issued in May, and the complete official program is issued this week, from the office of the Secretary-General. Columbus, O.

During the eleven weeks, June 27 to September 9, the nineteenth annual session of the Catholic Summer School will be held at Cliff Haven, New York. The lectures on the Principles of Education, by the Rev. Dr. E. A. Pace, will begin on July 11; on the History of Education, by Rev. Dr. William Turner, on July 25; on the Psychology of Education, by Rev. Dr. Edward Shields, on August 8. The general courses will be equally attractive and varied. Among the principal events of the session will be the open-air procession and Benediction on August 15; a pilgrimage to St. Ann's Shrine, Isle La Motte, during the ninth week; Convention of the Catholic Young Men's National Union, and reception to the delegates of the Eucharistic Congress during the closing week.

The Western Catholic Chautauqua at Spring Bank, Oconomowoc, Wis., will open on Sunday, July 3. The directors have decided to invite Archbishop Ireland of St. Paul, Archbishop Glennon of St. Louis, and Bishop Muldoon of Rockford, to lecture early in the season.

Archbishop Messmer of Milwaukee has consented to deliver the opening lecture on July 4. Two committees will be appointed, one to take charge of the financial matters of the Chautauqua, and the other to have complete charge of the lectures and entertainments. Cottages are to be built, and the boys' camp will again be in operation.

It is somewhat a remarkable fact that among the number of pupils attending graded schools in five States, the boys far outnumber the girls. In Wisconsin there is an excess of boys over girls of 5,596, in Illinois 11,724, Indiana 2,011, Iowa 6,663, and Missouri 5,248.

Three scholarships in Marquette University's new College of Economics have already been donated by members of the Board of Regents. Rev. C. B. Moulinier, S.J., has been appointed secretary of the Board of Regents. Three professors have been secured for the new school. Dr. W. C. Webster, formerly of Chicago University, has been appointed Dean, and will be instructor in Commerce. Professor Fayette Elwell, formerly instructor at the University of Cincinnati, will be instructor in Accounting, and Professor John S. Ebersole, of the University of Chicago, will take the chair of Finance. The school opens October 1, and there will be classes in the afternoon from 4.30 to 6.30, and in the evening from 7.45 to 9.45.

Marquette University, Milwaukee, has sent out in its latest bulletin an interesting publication, consisting of a Latin version of a part of Shakespeare's "Julius Cæsar." The students in the high school attached to the University will present the scene during their Commencement exercises this year. As it is the famous second scene of the third act, containing the oratorical duel between Brutus and Antony, the presentation of it in Latin ought to be as interesting as it is novel.

The announcement of a second large donation received within the last fortnight by Loyola University, Chicago, was made during that institution's commencement exercises by the Rev. A. J. Burrowes, S.J., its President. The gift of \$130,000 comes from Michael Cudahy, and is intended for the erection of a new science and engineering building. AMERICA has already chronicled the fact that Mrs. Henri de Jonghe, of Chicago, donated \$135,000 for the erection of a university administration building. The science building is to be begun at once, and will be located on a bluff overlooking Lake Michigan, at Hayes and Devon

avenues. Work is to be rushed so as to have the edifice completed for the fall opening of classes.

PULPIT, PRESS AND PLATFORM

St. Thomas' College, Villanova, Pa., the famous Augustinian educational institution, on June 18 conferred the degree of Doctor of Jurisprudence upon President Taft. His Excellency's speech on the receipt of the honor was eagerly listened to and loudly applauded.

"I am deeply honored by the conferring of this degree by this great and thorough institution of learning," he said. "Under the auspices of the Roman Catholic Church and the Augustinian Order it moves forward in the progress of the world, encouraging the young men with a sense of the responsibility that education here gives, to hold up society in its proper ideals and to keep the country in the path of higher education and culture. I am immeasurably gratified at receiving this degree from this institution, because it was my good fortune among my official duties to have to do with this Order in the faraway islands of the Philippines, where it was my duty to act on questions arising from adjusting the change from a government in which Church and State were united to a government where Church and State must be separate.

"Starting here under the auspices of the Augustinian Order, my mind has run back through four or five years' experience of my life that I should like to detail to you if time permitted. We thought Spain was not governing Cuba very well, and that neighborly interests authorized us to step in, because Cuba was right at our door. So we stepped in, and before we knew it we were 10,000 miles away in the Philippine Islands. We had taken on our back that which only the most courageous were willing to assume.

"We found 8,000,000 people there; 7,000,000 Christians, 1,000,000 pagans. Their history was most interesting. They were not discovered, but found, by Spain in the time of Philip II. When he was militant and strong religiously Le Gaspe, with five Augustinian monks, landed in Manila, and in the course of fifty years that number was increased. They converted the islanders so that today the Philippine Islanders are the only Christian people in the Orient.

"That was due to Philip II of Spain, to Le Gaspe, but chiefly to the Augustinians, the Order of Friars, or the barefoot friars, the Dominicans, the Franciscans and the Jesuits. They exercised very little force, if any, and brought about a condition in the islands that

you will search history in order to find a parallel for, so little blood was shed. They taught the natives agriculture, became their parish priests and carried them on in peaceful Christian life. They did not encourage the coming of secular Spaniards.

"This state of happiness continued until the 19th century, when they found there was friction between them and the native priests that caused an intense feeling against the friars, to whom they owed all in history. When we went there the parish priests had been driven under our protection, churches burned and the islands religiously abandoned.

"Three of the orders of friars had in two hundred years acquired 400,000 acres of agricultural land, and upon that 60,000 tenants. They refused to recognize the friars' title. Under Aguinaldo they had nationalized the land—had taken it from the Church. We came in there with our idea of justice. The moment we would put the question in court it would become necessary to use the strong arm of justice in establishing the friars in their land. We should have had the eviction of 60,000 tenants, and that would have caused a second revolution. We—I say we, because I speak like a Filipino—saw that the only way was to buy these lands. Congress passed a law that we could condemn under the Constitution, but had we the right because we did not like the men who were tenants?

"The best way to try to buy the lands was under the voluntary purchase. The Church heads did not have the authority to sell. The American way was to go to the Pope, then Leo XIII. We consulted together and decided to send a man to Rome. That I had the good fortune to have that unique experience, with people who knew more than I did of going to Rome and conferring with Leo XIII, I shall always deem it good fortune.

"He was ninety-two years of age. I had supposed that he was a lay figure; not so. He received three or four of us standing. He welcomed us to our seats. He listened to our addresses, poor man, which we for twenty minutes subjected him to. He responded with acuteness of mind much younger than himself. After instructing us he spoke to each individually. He said to me that he had heard that I was ill, but there was superficial evidence that it was not very serious.

"Three times I had interviews with him. Although we did not accomplish our mission, he, however, sent an Apostolic Delegate to the Philippines to do what he could for us. Archbishop Guidi, a man of wide experience, came to the Philippines. While at first it seemed impossible to reach a common understand-

ing, after a year and a half we finally succeeded in the purchase of the land. That was not the first or last meeting of the Church and State. Now, I am glad to say that the whole range of controversy has been settled, and that the Order of St. Augustine, as well as ourselves, are satisfied."

SCIENCE

In the *Astronomische Nachrichten* No. 4417, June 3, 1910, A. Miethe, of the Photographic Observatory of the Royal Technical High School in Berlin, reports his most exceptional good fortune in having been able to observe the transit of a star through the very nucleus of Halley's comet. His observation is so important that we translate almost the whole report as literally as possible.

"In preparing to photograph Halley's comet on May 24, 1910, I noticed in the 12-inch Heyde refractor at about 8.40 p.m., middle European time, that the head of the comet was moving straight towards the 8.5 magnitude star AG Lpz I 4615. Shortly before 9 o'clock it became evident that there would be a central occultation of the star by the nucleus of the comet's head. As the side of the nucleus facing the star was the one which was opposite the sun and was sharply defined, it was to be hoped that the moment of ingress of the star into the nucleus might be accurately observed. In fact, the star did disappear suddenly, after having shortly before been in actual contact with the sharply defined nucleus, when for a moment its minute disk seemed to cling to its edge. After having been completely invisible during 28.1 seconds within the very bright nucleus itself, it appeared again on the side facing the sun, but still within the comet's head, as an absolutely sharp bluish point, whose brightness, as far as I was able to judge, was the same as before its ingress into the cometary material. In proportion as the star was separating from the comet's nucleus and coming into the less bright portion of the comet's matter on the side facing the sun, it became more and more distinct, until finally it emerged completely into the almost dark background of the sky. During the time of its transit the star seemed neither to flicker nor to alter its very sharp and pointlike shape, even its color did not seem to suffer. For the rest no other noticeable appearance of any kind was observed. . . . The ingress of the star could be observed with the greatest precision. The clock times given are uncertain within about half a second, because the going of our simple pendulum clock is not perfectly regular. . . . The magnifying power used was 65. A photographic exposure made upon the star during its transit did not meet with success, because

after about six minutes the star's light was overpowered by the stronger chemical rays of the head. Then a fog came up."

The above observation clearly proves that either there are no gases at all in the head of a comet, or at least that they are of extreme tenuity. The luminosity of the tail cannot therefore be owing to the refraction of the sun's light by the head, a theory which was never held by astronomers, and was, moreover, sufficiently negated by the spectroscope which testified to the presence of self-luminous gases. The same observation just narrated tells us nothing about the nature of the nucleus, which may be one solid body or an agglomeration of meteorites. The supporters of the "fountain" theory may find the evidence in their favor, inasmuch as the head of a comet may be the "envelope" of the jets of luminous material spurted out of the nucleus by some mysterious action of the sun, through the interstices of which a star may be seen close to the nucleus, somewhat in the same manner as we may see things through the spokes of a revolving wheel. The comparison, however, is not perfect, because such things are always dimmed to some extent on account of the interception of their light by the spokes.

WILLIAM F. RIGGE, S.J.

SOCIOLOGY

Early in June the German Staatsverband of Ohio, a federation of Catholic men's societies, comprising about ten thousand members, had its meeting at Columbus. Among the resolutions adopted was one regarding the attitude of Catholics towards libraries. After an urgent recommendation to found and support Catholic libraries in the parishes and societies as an ideal, which can be realized in many more cases than is actually done, they continue: "As to public libraries, the best plan will be to obtain books for societies and schools through the so-called 'Travelling Libraries,' as in this way the books will be under the control of the proper authorities. The issuing of catalogues of the Catholic books in individual public libraries is also commendable, provided that the library has a sufficiently large number of copies of each book. It has happened that the purpose of such a catalogue was nullified by the fact that too many people were disappointed when asking for the books listed." The meeting sanctioned the practice actually followed by many societies, of permitting in society meetings the use of the English language on almost equal footing with the German, "not to discourage our young men and also to participate more effectively in the great movements

of our country." "We shall also," the resolutions agreed upon declare, "combine our efforts with those of other Catholics to bring about the establishment of a Catholic daily paper in the English language."

An Edinburgh correspondent, in a letter to the *London Universe* early in the month, is authority for the statement that a body, calling itself the Spanish Evangelization Society, decided at a meeting held in that city to wind up its affairs and to "go out of business." Evidently the conversion of the poor Spanish heathen is not as profitable as might be expected. These societies can always show brilliant results as long as funds pour in, but when the money stops the apostolic zeal of the "missionaries" fades away very quickly.

The Parisian government has recently made a seizure of 10,000 kilos of pornographic literature valued at 60,000 francs. A second seizure included photographs, albums, brochures, etc., 4,000 in all, and besides 1,500 kilos of pornographic photographs. There was a third seizure of 40,000 prospectuses that were about to be forwarded to various lyceums and even to primary schools. The prospectuses announced that another more explicit would be forwarded on application.

The Knights of Columbus in this city have taken official action in the Retreats for Laymen movement. A committee has been appointed and arrangements are now under way to hold a series of special retreats for members of the Knights of Columbus under the auspices of the New York Chapter. The first retreat will begin Friday, July 22, at Fordham University, and other dates will be announced later.

The Laymen's Retreat work in New York and vicinity is in charge of Rev. T. J. Shealy, S.J., who has directed a number of such exercises at Keyser Island, Conn., during the past winter. The retreat is in the nature of a week-end vacation, commencing Friday night and ending Monday morning in time for the return of the retreatants to business. The expense is nominal. J. F. Collins, 467 Broadway, is the chairman of the committee and James A. Beha, 170 Broadway, is secretary.

The Indian corn crop in the Argentine Republic for the season 1909-1910 amounts to 4,450,000 tons, of which the banner province of Santa Fe produced 1,925,000 tons. The quantity does not differ notably from last season's crop, but the report states that there is an improvement in the quality.

ECONOMICS

An increase of 85 million dollars in exports from the United States to other countries of the Western Hemisphere and a decrease of 14 million dollars in those to the Eastern Hemisphere during the eleven months of the current fiscal year is an interesting fact developed by an analysis of the year's trade made by the Bureau of Statistics of the Department of Commerce and Labor. The figures show that the gains in exports occurred in those parts of the world in which manufactures form the bulk of the merchandise imported, while the losses occurred in those countries in which foodstuffs constitute an important part of the import trade.

The New World is rapidly increasing the share which it takes of products of the United States, and is responsible for practically all the gain of 71 million dollars made in the exports of the United States. While Oceanica shows a gain of 8 millions and Africa a gain of 1 million in the value of exports thereto during the eleven months, their gain of 9 million is more than offset by a loss of 23 million dollars in exports to Europe and Asia. In 1890 America took 15½ per cent. of the total exports from the United States; in 1900, 16½ per cent., and in the fiscal year now closing will take over 26 per cent., unless the month of June should develop a marked decline in the share of the export trade going to American countries. Twenty years ago the exports to all America from the United States were valued at 133 million dollars; in 1910 they will probably exceed 475 million dollars, their relations to the total exports having increased, as already indicated, from 15½ to more than 26 per cent. This means a gain in exports to America in twenty years of more than 250 per cent., while to all other parts of the world the exports from the United States were increasing but 80 per cent.

The principal gains made in the exports to North America occurred in the trade with Canada, Mexico, Panama and Cuba. To Canada exports from the United States increased from 147 million in the eleven months ending with May, 1909, to over 194 million in the corresponding period of 1910; to Mexico, from 46 million to 53 million dollars; to Cuba, from 40 million to about 48 million dollars, and to Panama, from 15 million to nearly 19 million dollars. To Bermuda, British Honduras, and all the Central American States except San Salvador, the exports of the present year show substantial gains over those of the corresponding period of last year.

While the individual increases made in the exports to the various South American countries are not so large as in the various sections of North America, they extend to nearly all its important political divisions. To Argentina the eleven months' exports increased from less than 31 million dollars in 1909 to 37 million in 1910; those to Brazil, from less than 16 million to nearly 21 million; those to Chile, from about 5 million to 7¾ million; to Uruguay, from 3 million to nearly 4 million; to Colombia, from 3½ million to 3½ million; to Ecuador, from 1½ million to 2 million; to Venezuela, from 2½ million to 2½ million dollars; while exports to Dutch Guiana gained \$100,000, and those to Paraguay gained about \$15,000. Slight decreases occurred in the exports to the remaining countries of South America.

Manufactures largely predominate in the exports to both North and South America. Of the agricultural implements exported from the United States during the current year, valued at approximately 30 million dollars, about 12 million dollars' worth went to American countries. Of the automobiles exported, now approaching 10 million dollars per annum, about 40 per cent. went to Canada alone; of the cotton cloths, nearly one-half went to countries on the Western Hemisphere, chiefly the West Indies, Cuba, Central America, Canada, Colombia and Chile; of the scientific instruments exported, Canada and Brazil led all other parts of the world as countries of destination; of steel rails exported, five-sixths went to American countries, about equally divided between North and South America. Mexico is the largest market for American mining machinery, also for pipes and fittings; Cuba leads as a market for boots and shoes; Canada is the first as a market for books, maps and engravings exported from the country, while Argentina is second only to the United Kingdom in its annual purchases of American lumber.

The Royal Mail Steam Packet Company has agreed to buy out the Pacific Steam Navigation Company by taking its capital stock, £1,477,125 in paid-up shares of £25 at par. The paid-up capital of the former is £1,500,000. The Pacific Steam Navigation Company is a long-established Liverpool corporation in the South American trade, especially that of the West Coast. At one time it contemplated continuing its lines as far north as California, Puget Sound and British Columbia, whereby it would have acquired a business the German Cosmos line has since found so profitable. The Royal Mail Steam Packet Company is one of the oldest of British organizations. Originally incorporated for the West Indies

and the Caribbean Sea, it has extended its lines north and south to New York and Buenos Aires, respectively.

ECCLESIASTICAL ITEMS

His Excellency, Mgr. Falconio, the Apostolic Delegate, with several Bishops of the St. Paul Province, attended the Congress of Catholic Sioux, the greatest ever held, which opened on Sunday, June 26, at Standing Rock Reservation, North Dakota. Through the Rev. W. H. Ketcham, Director of the Bureau of Catholic Indian Missions, the Marquette League of New York sent a letter of fraternal greeting and sympathy to the Congress.

* * *

Very Rev. M. J. Geraghty, D.D., has been elected for the third time Provincial of the Augustinian Fathers. The same chapter appointed Rev. E. G. Dohan, Rector of the Church of St. Nicholas of Tolentino, New York, to be President of Villanova College, in succession to the Rev. L. A. Delurey, transferred to St. Rita's College, Chicago. Father Delurey, who has been head of Villanova since 1895, has been in ill-health for some time and asked to be relieved.

* * *

Westminster Cathedral, London, one of the most important of modern ecclesiastical structures, was consecrated on June 28. On the following day a magnificent ceremonial that brought together a large number of the representative Catholics of Great Britain and Ireland celebrated the event. The foundation stone was laid by the late Cardinal Vaughan, on June 29, 1895, and the Cathedral was temporarily opened in June, 1903, and the first Mass celebrated.

* * *

It is reported from Rome that the Rev. Dr. Maurice P. Foley, Rector of the Cathedral, at St. Augustine, Fla., has been appointed Bishop of Tuguegarao, in the Philippines, and the Rev. Charles Warren Currier, of the Diocese of Baltimore, lately assisting Father Ketcham in the work of the Catholic Indian Bureau, has been named Bishop of Zamboanga. Bishop-elect Foley is a native of South Boston and a graduate of Boston College. He made his ecclesiastical course at the American College, Rome, and has been officiating in Florida since 1892. Bishop-elect Currier was born in the Dutch West Indies. He joined the Redemptorist Congregation in early manhood and was ordained in Holland. In 1892 he became secularized and has since

been attached to the Baltimore Diocese. He is a popular and eloquent speaker and well known on the lecture platform. A number of books have also come from his pen. He is at present in Buenos Aires, representing the Smithsonian Institution and the Catholic University at jubilee celebrations of the centenary of Argentina's independence. Both of these new prelates speak Spanish fluently and are perfectly at home among Latin people and customs. Bishop-elect Currier is specially proficient as a linguist, being conversant with many languages.

* * *

Archbishop Glennon, at St. Louis University, on July 30, ordained to the priesthood the Rev. Philip Froebes, S.J. Father Froebes' two brothers are also Jesuit priests. One of the class ordained of St. Bonaventure's College, Allegany, N. Y., was Alfred J. Fischer, whose three brothers are priests.

* * *

His Eminence Cardinal Gibbons celebrated quietly in Baltimore, on June 30, the forty-ninth anniversary of his ordination. He was born in Baltimore, July 23, 1834; appointed Vicar Apostolic of North Carolina August 16, 1868; Bishop of Richmond July 30, 1872; Coadjutor of Baltimore 1877; created Cardinal June 7, 1886. He is the sole survivor of the Bishops of the United States who attended the Vatican Council.

* * *

During a fierce storm, on June 18, the marble statue of Father Mathew, on the Centennial Fountain in Fairmount Park, Philadelphia, was struck by lightning and badly damaged. A fund has been started to replace it.

* * *

Cardinal Gibbons, on June 21, ordained thirty seminarians to the priesthood at the Cathedral, Baltimore, and conferred deaconship on nineteen others.

* * *

Under the will of the late Elizabeth Scollard, of Roxbury, Mass., \$17,000 is given for various Catholic charities. Of this \$5,000 goes to the Presentation Convent, Castleisland, County Kerry, Ireland, where the testatrix's sister Mary is a nun; \$2,000 to the House of the Good Shepherd, Boston; \$2,000 to Brighton Seminary; \$1,000 to Boston College; \$1,000 each to the Churches of the Sacred Heart, Roslindale, St. Mary of the Angels, Boston, and the Immaculate Conception, Salem, St. Mary's Infant Asylum, St. Paul's Church, Dorchester, and the Home for Destitute Catholic Children. The Little Sisters of the Poor get

a parcel of land in Dewey street, Boston. The residuary estate is divided equally between the Archbishop of Boston and the Presentation Convent.

OBITUARY

Sister Marie Praxède Filiatrault, Mother-General of the Grey Nuns of Montreal, died on June 11, at the age of seventy-one, after a long and painful illness. She had been a member of the Order for over forty-six years and had held, with remarkable efficiency, its most responsible positions. For a long term of years she was Superior of the Nazareth Asylum for the blind in Montreal. Later on she was appointed Mother-Vicar with jurisdiction over her sisters in the Montreal district. In 1897 she was elected Superior-General, and in that capacity visited all the houses of her Order, not only in the East but in Manitoba, Saskatchewan, Alberta, and the far north, impressing all by her gentle but firm administration. After serving her full term of five years she was allowed a rest of five other years, and was again re-elected Mother-General in 1907.

Mr. William J. Kenny, a distinguished Irish scholar and diplomat, died in London, June 16. Born 1860, in Waterford, he was educated by the Christian Brothers of that city, at Blackrock College, Dublin, and at Paris and Berlin. Passing a brilliant Civil Service examination, he was promoted rapidly to important civil and diplomatic appointments in China, Corea and Japan. He was British Consul-General in the Philippines during the governorship of President Taft, with whom he formed a close friendship. Happening, when he was Consul-General at Tokio, to make a holiday trip to a remote mountain district of Japan, he was addressed menacingly by natives suspicious of foreigners. He was preparing luncheon, and before partaking thereof he made as usual the sign of the cross. At once the scowls of the natives changed to smiles and they asked if he was "a child of the Holy Father at Rome." When he answered affirmatively they were profuse in their hospitality, and he ascertained that they were descendants of the Japanese converts of St. Francis Xavier and had preserved, after three centuries, the elements of the Faith. Returning through ill health from the East, Mr. Kenny became a barrister of the Inner Temple, London, and was a member of several learned societies, linguistic, geographic and scientific. He made use of his diverse opportunities in many lands to protect and forward Catholic interests.

LETTERS TO THE EDITOR

WAR-TIME CHAPLAINS.

To the Editor of AMERICA:

I read with interest the article on "Catholic Chaplains." I wish you could get Father Bannon, now S.J. of Dublin, to write his experiences in Price's army. At the beginning of the war all Irish and Catholics in St. Louis were suspected of disloyalty, and a great many did go South. A number of them were sons of the oldest and best families of the city.

It was a great grief to their friends and relatives that Price's army, which they generally joined, had no Catholic chaplain. Archbishop Kenrick, in whose name was a bank of many hundred thousand dollars and a million of real estate, hesitated about appointing a chaplain lest the act be pronounced "treason," and this property of others under his care be seized upon, as was already strongly argued by some of the Union party. It was at this time Father Bannon, pastor of St. John's, the most fashionable church in the city, went to the Archbishop, and said to him: "Archbishop, would you be very mad if one of your priests, without your knowledge or consent, should slip through the lines and offer his services to General Price as chaplain?" "On the contrary I would be only too glad," replied the Archbishop.

Soon after Father Bannon made his appearance at Price's headquarters, laden with provisions and messages. Among the incidents that I recall were the instructions he received from Mrs. Clay Taylor (Louise Prach): "Baptize Clay. He has been well instructed and is convinced of the truth of the Catholic Church, but will not join because he would have to be-have himself." Clay was of Price's staff, and he and Father Bannon were of the same mess. Repeatedly, especially on the eve of battle, the subject of baptism was broached, but Clay put it off. I think it was at the Battle of Shiloh, where the Missouri troops were most ruthlessly sacrificed, Father Bannon was well in front attending to the wounded and dying, when Clay came dashing up.

Father Bannon grabbed his horse's bridle and bade him dismount. He inquired what for and exclaimed: "Don't stop me, I have important orders to the front." "It is not to the front but to Hell you are going, and I know what I promised your wife," said Father Bannon. "O," exclaimed Clay, "I shall be eternally disgraced." "No," says Father Bannon, "you will be eternally damned." Finding he had to yield, Clay dismounted, but there was no water. The canteens of the priest, officers and common soldiers, were loaded

with "pine top." Struggling in vain Clay was dragged down into a ravine where some water was found, and Clay was duly baptized. Strange to relate, he proved a most exemplary Catholic. Indeed, Passionists and Jesuits who knew him well in his old age, considered him a saint.

B. M. CHAMBERS.

Ferguson, Mo., June 20.

A CURE ATTRIBUTED TO PIUS IX.

To the Editor of AMERICA:

As bearing on the proceedings now pending in Rome for the beatification of the late Pontiff, Pius IX, the following letter will, I trust, prove interesting. It was written by a Carmelite nun in Nantes, France, to her parents, and appeared recently in the French organ of the Pontifical Zouaves, *L'Avant-Garde*, from which I have had it translated. Sister Marie Thérèse-de-Saint-Paul is the daughter of Captain Zacharie du Reau, formerly a Pontifical Zouave.

P. J. des Garennes,

(formerly a Pontifical Zouave, now Professor at the Naval Academy, Annapolis).

"Glory be to God and to Pius IX!"

"My dear Parents:

"Though this be the season of Lent, our Reverend Mother desires me to write you in order to give you a piece of news which will fill your hearts with joy. My knee is cured, cured by Pius IX. You see that Pius IX in heaven is not unmindful of his zouaves. Mother Thérèse-de-Saint-Joseph declares that indeed he owed this to father. Please transmit this good news to my brothers and sisters, to my uncles and aunts.

"I refrained as much as I could from telling you of my limb, because I feared by letting you know all to make your unhappiness greater still. I have suffered much from the first day on which I began to walk again; and my sufferings increased constantly. The least effort would throw me into acute attacks, which lasted as long as ten days. In September, 1907, while I lay in the midst of a still longer crisis, and while Dr. Heurtaux, our regular physician, was absent from Nantes, our Reverend Mother summoned Doctor Poisson, the surgeon, who ascertained that in addition to the deep fissure (*écart*) which resulted in my knee from the fracture of the knee-cap, there were small fragments of bone which one could hear as they cracked. The extraction of these bone fragments required a very serious operation, which should only be attempted when I could no longer endure the pain, for the success of it was problematical.

"This winter my limb dragged more than ever, and I was unable to stand at the Offices for more than one psalm, which even then caused me much fatigue. If ever

I endeavored to force things I found it very difficult to walk, and was as one paralyzed. On February 11 I began a novena to Pius IX, in which I asked him to cure me in time for the Feast of St. Peter at Antioch.

"I followed up various invocations with a request that he bear in mind my status as the daughter of a Pontifical Zouave, and I rehearsed for him, in support of my position, the entire record of my father's services in the Regiment. I added that, to prove my confidence in him, I would remain standing throughout the length of our offices, let my sufferings and torture be what they might.

"When the novena was ended I found that I could stand not only without pain, but even without fatigue. I examined my knee, and saw that the fissure had disappeared. Yet this did not wholly satisfy me. I wished to be able to kneel.

"I began a second novena on March 4th; and as, on March 5th, a strongly defined sense of well-being manifested itself in my limb, I told Pius IX that I desired a token of my complete recovery, which was the ability to genuflect on both knees before the Blessed Sacrament exposed. On the next day, March 6th, following the exposition of the Blessed Sacrament, I realized that prayer and confidence were not enough for one who wished to obtain a miracle, but that an act of faith must needs be joined thereto. I made this act of faith by going down on my knees on the chancel floor as I invoked Pius IX. The astonishment of all the sisters was great on seeing me rise without difficulty.

"I ask your pardon for not having notified you earlier. I feared to cause you premature joy, and so preferred to wait for the doctor's examination. This examination took place yesterday evening, the 18th of March, as our Reverend Mother had judged it wise to wait until then. I shall show you, when you come to see me, how easily I kneel and genuflect.

"I am happy indeed to have been such a sufferer for eleven years, since this was to redound to the glory of God and of Pius IX. My novenas heretofore had always resulted in more intensified pain. Evidently God's hour had not yet come; and then, too, it may have been a case reserved for the Pope. I call your attention again to the fact that it was as a daughter of a Papal Zouave that I asked for and received my cure. [Sister Marie-Thérèse-de-Saint-Paul had broken her knee eleven years ago by falling from a ladder.] I stormed the heart of Pius IX and he allowed himself to be touched.

"Good-bye, my dear Parents, I embrace you with all my heart, as I love you. Your very affectionate daughter in our Lord,

"Sister Marie-Thérèse-de-Saint-Paul."

AMERICA

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CHRONICLE

Chief Justice Fuller Dead.—Melville Weston Fuller, Chief Justice of the United States, died at his summer home, in Sorrento, Me., on July 4. He was born in Augusta, Me., February 11, 1833, and before his elevation to the Supreme Court Bench was a recognized leader in the Democratic party. His reputation as a lawyer was national when on April 30, 1888, President Cleveland appointed him to the Chief Justiceship, on the death of Chief Justice Waite. Many cases of the highest importance to the country came before the Supreme Court in the twenty-two years of Mr. Fuller's service; the income tax case, the tariff policy towards the Philippine Islands, the case of the Northern Securities and the Danbury hat case, in which labor unions were held to be amenable to the Sherman anti-trust law. His decisions entitle him to high rank among the expounders of American constitutional jurisprudence.

Freight Rates Reduced.—Decisions of great importance to shippers and carrying companies were rendered by the Interstate Commerce Commission in what are known as the Pacific Coast Cases. These cases were heard last autumn by the Commission on its six weeks' trip to the Pacific Coast and intermountain territory, and have been under consideration ever since. The decisions affect freight rates on all transcontinental lines, and order sweeping reductions in charges amounting in some cases to 50 per cent., in many to 33½ per cent., while cuts of 20 per cent. are common. The heaviest

reductions were made in the rates of roads operating west of the Mississippi, the Commission holding that rates in that entire territory were generally excessive and unjust. It was held that the earnings of the Northern Pacific and the Great Northern for the ten years preceding 1908 "might fairly be termed excessive," and that the scheme of rates proposed by them "is founded upon facts which do not exist." The Southern Pacific Company's Pacific system had, during two years, increased their operating income by over \$12,000,000, or a net increase of about \$2,000 per mile of road. The earnings of the Central Pacific per mile of road are 65 per cent. greater than the average for the United States, and 100 per cent. greater than the average of the roads west of Chicago. The companies have three months in which to test these decisions in the courts; meanwhile they will be required to keep detailed records of their traffic.

Rulings Favoring Railways.—On the other hand distinctly favorable to a score or more of carriers was the Interstate Commerce Commission decision in the case of the Banner Milling Company against the New York Central and other railroads in carrying flour and wheat products from Buffalo east to New York and points in New England. The Commission decided that in view of the increased expenses of operation it would cancel its order holding the rates unreasonable and allow the railroads to go back to their original and higher rates. It is believed that this decision foreshadows in a general way the future attitude of the commission towards the Eastern

roads, in considering the thousands of increased rates that are now held up under the new railroad law pending an investigation by the commission into their reasonableness.

Deaths in United States Senate.—United States Senator Samuel Douglas McEnery died suddenly at his home in New Orleans in his 74th year. A native of Louisiana, Senator McEnery obtained his lay education at Spring Hill College, near Mobile, Ala., and at the United States Naval Academy. This training was supplemented by a course in the University of Virginia, and the State and National Law School of Poughkeepsie, New York. In the war between the States he served in Virginia as lieutenant under Magruder, and in the Trans-Mississippi department. Successively a member of the Louisiana Legislature, Lieutenant-Governor, and Justice of the State Supreme Court, he was elected United States Senator in 1896. When Senator McEnery voted for the Dingley tariff bill in 1897, many Democrats held that he had read himself out of the Democratic party. Of late he frequently voted with the Republican organization in the Senate, but in return for his support Mr. McEnery demanded protection for the cane sugar industry of Louisiana. It was he who introduced in the Senate the resolution pledging the United States to take the Philippines under its care to fit them for self-government. The services at the grave were conducted by the Rev. Albert Biever, S.J., Rector of Loyola College, New Orleans.

The death of Senator Daniel, of Virginia, removes the oldest in point of service of the Democratic Senators, and one of the most conspicuous in popular favor. "In his prime," says the *Baltimore Sun*, "he was an orator whose eloquence swept all before him. Polished, lofty, impassioned, he charmed as he convinced." Senator Daniel was born in Lynchburg, Va., September 5, 1842. Entering the Confederate army as second lieutenant of the "Stonewall Brigade," in May, 1861, he was wounded in the first battle of Manassas, and in several later engagements. He served as major and chief of staff of General Jubal A. Early, until crippled in the Wilderness, May 6, 1864. Major Daniel was a member of the Virginia House of Delegates from 1869 to 1872, and the State Senate from 1875 to 1881. In 1884 he was elected to the House of Representatives and before that term expired became United States Senator for the term beginning March 4, 1887, succeeding William Mahone. He was re-elected three times, twice without opposition. Senators Daniel and McEnery were honored patriots and statesmen, and both of them beloved types of old-school southern gentlemen.

Georgia and the President.—At a joint meeting of the Merchants and Manufacturers' Association, the Chamber of Commerce, the Cotton Exchange, the Board of Trade and the Georgia-Carolina Fair Association, held in Au-

gusta, the action of Representatives Hardwick and Bartlett of Georgia, in opposing the proposition relative to the President's traveling expenses was unanimously repudiated, and \$5,000 was forwarded to Speaker Cannon "to meet the deficiency of the President's recent trans-continental trip, which did so much to cement the ties between the different sections, and to bring the nation and the nation's chief in closer touch and sympathy one with the other."

Canada's Governor-General.—The British Government has decided to prolong Earl Grey's governorship of Canada for one year, and he will return to Canada next month and resume his office till the arrival of the Duke of Connaught.—Albert Vickers, of the English shipbuilding firm of Vickers & Son & Maxim, was on the point of signing a contract for the construction of a shipyard in the eastern portion of the Montreal harbor, when negotiations were broken off just before he sailed for England on the first of this month. This disappointment for the politicians of Montreal, who counted upon a considerable outlay in their district, is said to be due to the rivalry of politicians in the district of Quebec, who want more than the seventeen million dollars that are to be spent on the Cap Rouge bridge. The non-signing of the contract is especially disappointing to certain speculators, who, owing to hints from the Federal and Provincial governments, had already purchased land near the place where the construction basin was to be.—The manager of the Rat Portage Lumber Company's Winnipeg office stated on June 30 that his company had, through heavy and continued rainfall, sustained a loss of two million dollars in the Rainy River district.

Canada's Finances.—On June 10 the Ottawa Department of Finance closed its report for the fiscal year ending March 31, 1910. The revenue was \$101,501,034, the ordinary expenditure \$79,409,489, the capital expenditure \$34,114,994, and the sum of \$12,336,068 was added to the public debt, which, on March 31, stood at \$336,266,348. The addition to the debt during the fiscal year 1908-9 was \$45,969,419; so that this last year, 1909-10, shows considerable improvement. The customs revenue, \$60,156,133, shows an increase of \$12,740,808 over the preceding year; the excise, \$15,253,352, an increase of \$315,590; and post office receipts, \$7,958,547, an increase of \$556,924. The total revenue exceeds by more than sixteen million dollars the revenue of 1908-9, and exceeds by five millions the previous high-water mark of 1907-8, when the revenue jumped to over ninety-six million dollars. Moreover, the ordinary expenditure in 1909-10 was less by \$4,654,383 than that of 1908-9, and the capital expenditure shows a decrease of \$8,477,128.

Spanish Elections.—The voting for members of the lower house of the Spanish cortes resulted in the return of 221 ministerialist Liberals, supporters of Premier Can-

alejas, and 183 of the Opposition,, including 105 Conservatives, the party of the ex-premier Maura, and one Socialist. The majority of 38 which the premier commands is too small to warrant very radical action. The Socialist deputy was elected from Madrid. The action of ex-premier Maura, who made voting obligatory on all enjoying the franchise, is one of the reasons assigned for the unpopularity of the Conservative party.

Premier Canalejas in Straits.—In a vain attempt to conciliate the more radical elements of his motley following, the Spanish President of the Council has offended others and has endangered his coalition majority in the Chamber of Deputies. His speech at a caucus of his supporters before the opening of the Cortes did not indicate any hope of remaining long in power. Ex-premier Moret's absence from the meeting caused much comment.

Great Britain.—The Hartlepool election, caused by the unseating of the Liberal member, Sir Christopher Furness, on account of the illegal acts of his agents, has resulted in favor of the Liberals, Sir Christopher's nephew being returned. The Unionists succeeded in reducing the Liberal majority of the general election 777, in a total poll of over 12,000, to 166; the Unionist gain being 239 votes and the Liberal loss 372. This implies that 100 or so, who had supported the Liberals in the general election, abstained from voting. Unionists, therefore, have some grounds for thinking that Sir Christopher's popularity saved the seat to Liberalism, rather than approbation of the Government's policy. Sir Christopher has been raised to the Peerage.—A similar by-election for East Dorset has resulted in the retaining of the seat for the Liberals by a majority of 592, an increase of 116 votes over their majority at the general election.—The report is circulated that Sir Eldon Gorst, British Commissioner in Egypt, is to resign and to be replaced by Lord Kitchener. As the former follows the policy blamed by Roosevelt, and the latter, the policy he commended, it will be hard, if the report turns out to be true, not to attribute the change, disagreeable to the Government and pleasant to Unionist views, to the Guildhall speech. Anyhow, there can be no question that the speech has had a great effect in turning public opinion towards greater vigor in Egypt.—The Bishops of St. Albans and Birmingham (Protestants) have given evidence before the Divorce Commission. The latter insisted on the indissolubility of Christian marriage, saying that St. Matthew's supposed exception is losing ground with students of the Gospel text. The former was not quite so decided, but both declared they would prefer disestablishment to slavery to the civil law, which now practically denied what hitherto it had assumed, that England is a Christian nation.—The Prime Minister has introduced the Bill to amend the Royal declaration. It requires nothing more from the sovereign than a solemn asseveration that he is a Protestant in the

sense of the Act of Settlement, and that he will do nothing to interfere with the Protestant succession.—The conferences between the Government and the Unionist leaders over the House of Lords do not seem to be succeeding. Meanwhile the Labor party professes great indignation at the fact that it has been ignored in the matter.—Dr. Henry Grattan Guinness is dead. His fame rests upon the fact that he was one of the last survivors of the school which really thought the Pope to be the Man of Sin and Antichrist.

Ireland.—The Maynooth Union held its annual meeting June 22, Cardinal Logue presiding. There were a dozen bishops present, and many representatives from the United States, England and Australia. After High Mass was celebrated for the deceased members and benefactors, Cardinal Logue addressed the general meeting, recounting the Apostolic work that Maynooth had done and was doing in many lands, and emphasizing the necessity of union among the clergy on everything that concerns the interests of religion. That safeguarded, they should in political matters be free and leave others free, having due regard to the general welfare of the country. Several papers were read on subjects of vital interest. Rev. P. McSweeney, M.A., sketched the Neo-Catholic Movement in literature; Rev. P. O'Keefe, D.D., Professor of Scholastic Philosophy in Belfast University, showed that the Church is now taking up the intellectual position it held in the Middle Ages, and Rev. J. MacCaffrey, D.Ph., of Maynooth, in "The Clergy and Irish Historical Studies," advocated the establishment of an Irish Historical Record Society, and appealed for funds wherewith to train a school of Irish historical scholars. Another meeting was conducted altogether in Irish, Bishop O'Donnell of Raphoe presiding, and Canon Peter O'Leary, who is conceded to be the most finished speaker and writer of modern Irish and the most efficient literary worker in the Gaelic movement, lectured on "Respect for Ourselves," maintaining that Gaelic speech conduced to faith and purity, and was essential to national self-respect. The following day it was announced that the Gaelic League, of which Canon O'Leary was the most influential leader, had scored a notable triumph, the Senate of the National University having finally decided to make Gaelic compulsory for matriculation. This will give a new impulse to the study of Gaelic in the primary and secondary schools, which are eager to secure scholarships.

Italy and the Dreibund.—The *Messaggero*, a journal never particularly favorable to the triple alliance, comments in an openly unfriendly tone on the recent visit of Di San Giuliano, Italian Minister of Foreign affairs, to Berlin. Forgetting that Italy gave no support to the triple alliance at the Algeciras conference, the *Messaggero* now complains that a complete change has taken place in the direction pursued by German politics; once their whole thought turned to the west, now the east is the centre

of their attention. Having come to an amicable agreement with France in the Morocco affair, Germany now seeks to secure industrial prestige in the east, both directly by subsidizing and building of railroads, and indirectly by fixing Austria's attention upon the Balkan possibilities. In the development of its own interests in this direction Austria finds itself in complete harmony with the plans of Germany. Meanwhile Italy's interests are little heeded, and find scant encouragement in the schemes of its supposed allies. In the Balkan district Italy has a definite industrial future, which in the present play of German competition will be rendered valueless, and a definite political future, which will be overshadowed if Austria be permitted to extend further the limits of its present military occupation. Even the allied states recognize this and therefore the efforts of Germany and Austria to turn Italy's attention from the Adriatic to the Tyrrhenian district, with the underlying purpose to bring Italy into collision with France. Therefore these friends of ours, says the *Messagero*, urge us to give over our claims to Trent, Trieste and Albania, which, they say, never belonged to us, and to fix our attention upon Ticino, Savoy, Nice and Corsica, provinces of which Italy has been despoiled.

Two Important Congresses.—Two congresses recently held in Germany are evidence of the earnestness with which the people of that empire are preparing to meet the serious problems of the day. In Ratisbon, some 15,000 delegates, representing the 150,000 members of the Bavarian Catholic Farmers' Society, gathered in convention. Among the delegates were more than a hundred members of the various parliamentary bodies of the empire. Reports presented showed that the society has been very successful in promoting material progress and establishing institutions of social and economic helpfulness among its members. The eloquent speeches of the leaders of the body were strong in their opposition to the recently organized Hansabund of the Liberals.—The German Protestants held a well-attended sociological congress in Berlin, strikingly different from the one time notorious meetings of the Evangelical Federation. Thoughtful and temperate discussion of the questions proposed for consideration marked its sessions. In the opening session a cordial tribute of praise was paid to the Centre party for its effective work in labor legislation. Professor Harnack, whom Catholics know chiefly as a bitter opponent of Catholic teaching, gave an address, in which there was a fervent appreciation of the morality of the Gospels. He insisted on stability for the marriage tie and appealed to parents to give their children an education that will train them to manliness and self-control.

Coeducation in Prussia.—Among the measures introduced during the last session of the Prussian Landtag was a bill to allow, at least in exceptional cases, coeducation in the "gymnasium," an institution which corres-

ponds to our high schools and colleges. The government did not favor the bill, and its representative advanced the following reasons against it. The education of a young man who graduates from a gymnasium is unfinished, in as far as he is supposed to then begin his professional training; while a young woman is not ordinarily expected to take up other studies, her purpose in life being to become wife and mother. This difference implies a difference in the whole character of her gymnasium education. Girls, too, it was claimed, should be educated by women, and young men by men. Finally the diversity in development would never allow the same demands to be made on young persons of different sexes. The clause "in exceptional cases" did not save the bill. It was pointed out that this clause was too vague and ambiguous, and would eventually lead to an overthrow of the principle involved.

Austria's Imperial Parliament.—The present session of the Reichsrath in Vienna has had remarkably smooth sailing and the Bienenrath ministry, whose downfall last January was looked for at any moment, seems to-day to have a stronger lease of life than at any time since its members assumed office. Diplomatic dealing with troublesome side issues has enabled von Bienenrath, the Prime Minister, to secure action in regard to immediately necessary imperial legislation. On June 23 he was finally successful in the difficult matter of finance legislation. The budget-bill for the present year was on that date accepted in chambers and the most trying situation facing the cabinet was thus happily disposed of.

Postal Savings Bank in Austria.—The fact that the United States Congress, in the session just closed, authorized a postal savings bank, makes the following item one of interest to the American people. For more than a quarter of a century all the Austrian state loans were made through the Rothschilds or some bank in close union with that house. In consequence the Rothschild influence has been dominant in Austrian politics. As is known these kings of high finance control the press as well, and through it public opinion is moulded to suit their interests. Their most powerful organ is the *Neue Freie Presse*. This year the Minister of Finance determined to place a needed public loan without reference to the Rothschilds. Austria had organized a postal savings bank some years ago and the twenty-two million dollars required were borrowed from that institution. The old financial powers fully realized the significance of the act and the Rothschild press set to work to discredit the Minister's step. The gravest charge the *Freie Presse* could advance was the insinuation of a selfish hankering after popularity. "Nothing worse than this?" asks a Vienna correspondent in the *Kölnische Volkszeitung*, "what a blessing if the governments of all nations would use such means to keep themselves in the saddle! Thanks to late reforms, we have now a popular franchise and the government must try to be popular."

QUESTIONS OF THE DAY

Is Milwaukee a Socialistic City?

Owing to the recent Socialistic municipal victory in the city of Milwaukee, a general impression prevails throughout the country that Milwaukee is a Socialistic city—a species of Mecca of Socialism in the United States. Nothing could be farther from the truth. The election which resulted in putting a pronounced Socialist in the mayoral chair, was in reality an economic revolution against a political administration that had long become distasteful to the public at large. The voters of Milwaukee were tired, and a little more than tired, of Mayor Rose and a ten-year Democratic administration which, as time went on, retained less and less of public confidence, until in the last term of the absentee mayor it was viewed with positive distrust, even if no stronger epithet be employed to express the situation.

Another decidedly advantageous circumstance for the well-organized Socialist party was a disrupted Republican organization. Without entering into the merits of the question of the Republican factions in Wisconsin, it is sufficient to state that the party is divided into two wings. The Stalwarts are the old wing, and largely represent capital, and, perhaps, the more conservative element. This wing sided and worked with Rose, the Democratic candidate for mayor. The Progressives are the followers and supporters of Senator LaFollette.

Not on account of the numerical strength of the Socialist party in Milwaukee, but rather owing to the unfortunate conditions existing in the two older and regular political parties, the vote of the mayoralty contest resulted in about 27,000 being cast for the Socialist ticket, in the neighborhood of 19,000 for the Democratic and 17,000 for the Republican.

There were other unfortunate conditions which helped to bring about a result which was as much a surprise to the Socialists themselves as it was a matter of chagrin to the two older parties. Many unwise, and, some say, foolish, nominations were made. Another factor was the division of opinion in both the regular parties on the question of prohibition, while the Socialists were uniformly "wets."

An element that has to be reckoned with in summing up the causes was a certain dissatisfied public sentiment with regard to the great street car system of Milwaukee. The able ex-city attorney, J. T. Kelley, (he lost out in the primaries in this election) was in the main favorable to the street car company, although no one ever impeached his motives, and he is to-day one of the most highly respected citizens of the Cream city. On the other political side also, the Democrats and Mayor Rose were friendly to the Milwaukee Electric Railway and Light Company. Mr. Pfister, one of the Republican magnates of the state and city, helped to secure for the company

during the five Rose administrations some of the big franchises; and, although the company cannot, in justice, be accused of not living up to their obligations, yet there has been a certain amount of unfavorable newspaper criticism in the past, and at the time of the campaign all these things were remembered and used.

It is now admitted that many Catholics voted the Socialistic ticket in the hope of municipal reform, and not for any sympathy with Socialistic principles, and it is a peculiar fact that, in the last city campaign, the platforms of the Socialists, Republicans and Democrats were almost identical. General issues were minimized in the desire for local reform. Socialist doctrines, as such, were not considered. The people simply wanted reform.

No one will deny that for some years Milwaukee Socialists have been splendidly organized. The close relation which they bore to all the labor organizations during the campaign resulted in swinging many votes. A millennium, of course, was promised, and the restless discontent which is found everywhere in so many who have not the ability to better their condition, even when opportunities are offered, had something to do with the results which have created so false an impression throughout the country with regard to the political complexion of the city of Milwaukee.

The city is a large Polish centre. Many of this nationality were disaffected with existing conditions and were swept into the movement, hoping for better things, and knowing that the Socialists could have only two years in office, and believing that municipal conditions could not be worse, and that an entirely new administration might possibly improve affairs.

It was noticed that the Socialists, during the weeks of the campaign, were strictly constructive and educative for municipal reform, and that there was an entire absence of mud slinging. It has also been observed that, since the new party has been in power, not a member in the council has said a vituperative word against any individual Catholic, or against the Catholic Faith. To a disinterested onlooker it seems that the city as a whole is willing to give the Socialists a fair opportunity to "make good" and to demonstrate their administrative ability.

There might be said to be one exception to the general Socialistic good behavior. There is a certain Berger, editor of a Socialistic paper, who is somewhat loud and arrogant, and would like to be regarded as the power behind the mayoral throne, which is occupied at present by a well-meaning if somewhat light-weight incumbent.

At the present time Milwaukeeans do not regard former Mayor David S. Rose with any superabundant affection. He was in the city which had elected him its chief magistrate, during his fifth and last term, exactly one month, after a distinct promise that, if elected, he would remain at home. He was away making anti-prohibition speeches. At the close of his last term of office he opened the Democratic campaign for Schoenecker, and,

it is now generally conceded, sadly damaged that worthy gentleman's chances of election by saying that he was introducing the next mayor of Milwaukee. The name of Crown Prince immediately attached itself to Schoenecker, and the people were said to believe if he were elected Mr. David S. Rose would continue to run the city in the same old way.

The Socialistic administration, up to the present, has been good; or at least harmless. They have found that holding office in a city of metropolitan pretensions is not all honey and roses. It appears to a casual observer that they are more worried over their success than they would have been had they been defeated. For years they have been accustomed to the latter. The day after the election the Socialists pleaded for time, pleaded for the support of the press, pleaded for the support of every citizen. A great fear seemed to overwhelm them when they began to realize what they had been elected to do. As a body they lack men of mental calibre, and problems of city government begin to loom up large, for which vitriolic editorials are no solution.

Their own men are admittedly inexperienced and it became necessary either to retain Democrats and Republicans in office, or go out of the city to officer their administration. In one instance already they have sought abroad. Dr. Rucker, of the United States Army, who exterminated the bubonic plague in San Francisco, has been secured from President Taft and appointed health commissioner.

A financial condition now confronts the city administration. Formerly city bonds found many takers at three and a half per cent. The new administration offered them at four per cent., but eastern capitalists refused to purchase. The administration is now offering four and a half per cent. with some little success.

The Socialistic council, up to the present, has shown a seriousness of purpose, and seems absolutely honest in what they want to do. Mr. Uihlein, one of the city's most respected and conservative citizens, has been appointed city debt commissioner. The city attorney's office is elective, but the new mayor has filled the office with the brightest young lawyers in town, and there is not a Socialist among them. The mayor desired to furnish free water to all the washerwomen in the city, but the Socialist city attorney promptly declared it was illegal. The Socialists acknowledge they cannot contravene the provisions of the city charter and the state laws, and they therefore admit they have to be conservative in their administration. Yet aggressive effort is now being made toward gaining the next session of the state legislature.

Milwaukee is the first big victory for the Socialists, and they are at present on good behavior, endeavoring to cultivate the favorable opinion of the people of the city, of the state and nation, the capitalists and the laboring man, and to satisfy all. This Promethean task will probably end in failure. Milwaukeeans, in a good natured

sort of way, wish them well but do not appear to take them quite seriously. To regard the editor-councillor in a serious way is a rather large undertaking.

Although there is a Socialistic municipal administration for the nonce, no one who knows the situation will admit that Milwaukee is a Socialistic city. A liberal estimate of the numerical strength of Socialism in Milwaukee would not concede more than seven thousand.

J. E. C.

Catholic Social Study in England

Bishop Ketteler startled a great gathering of German Catholics in 1848 by declaring that social questions were more actual and more urgent than political. He may be said to have spent the remainder of his life in driving that lesson home.

As a result his influence has been simply incalculable. To him is due in very large measure that strong position which Catholics hold in Germany to-day. Had he been merely a "political" bishop instead of a "social" bishop, the results must have been very different. True, the Catholics of Germany wield considerable political power at present. The Centre is a political organization. Yet, as M. Georges Goyau has so clearly shown, the Centre did not start as a political party. Its initial aims were social aims. It began by setting forth the Christian idea as a social force. It sought, not to pull political wires but to defend the rights and liberties of the people, to champion the distressed, to bring healing to a stricken nation. Of these aims it has never lost sight. It is strong to-day because it is in touch with the people and speaks with the voice of the people. It has kept its power, not by adroit political juggling, but by cleaving to those Christian social principles which alone can ensure political stability.

The Catholics of Germany have learned the lesson. The Catholics of France have not, though many of them are at last making some effort to do so. Had a tenth part of the energy which has been wasted by French Catholics in political dissensions, recriminations and struggles been devoted to the uniting of their forces on a platform of Catholic social reform, we should to-day be spared the sight of the venerable Church of France with its millions of adherents being strangled by a handful of Freemasons.

Have Catholics in other lands learned the lesson? At least they are beginning to do so. Social action is knitting them together as no political action could do. We see men uniting on a Catholic social platform who have hitherto been divided by the bitterest of political antagonisms. By means of social action, encouraged by the episcopate, we see the Catholic clergy of many lands recovering that rightful influence with the people which is based on disinterested solicitude for the popular welfare—influence which, so far from obscuring the spiritual dignity of the priesthood, sheds an added lustre upon it. We see an intelligent laity working out the consequences of their Catholicism into all the details of public life. As

of old the Church civilized the nations, so to-day she is fulfilling in increasing measure that task of which she alone has the ultimate secret—the removal of social evils, the solution of social problems.

The Catholic Church in England has reached a particularly interesting stage of its history. It has come out of the catcombs in which it was constrained to lurk for so many weary generations. It is influencing public life to a notable degree. Its children are to be found in the front rank of every profession and calling. It is rebuilding its shrines, erecting its schools, establishing with persistent self-sacrifice its social and charitable institutions. As regards this last point progress has been remarkable, as a glance at the "Handbook of Catholic Charitable and Social Works," published by the Catholic Truth Society, will show.

The Catholics of England, then, have attained to a satisfactory measure of organization. The Eucharistic Congress, held in London two years ago, made them experience with a thrill their religious solidarity. The institution of a National Catholic Congress is a sign that they feel their social solidarity. And with this awakening sense comes the realization of a new and imperative need—the need of concerted social study.

For it is now becoming apparent that only on condition of such study will the Catholics of England be able to carry on and extend the work thus happily begun. The country is going through a bewildering series of social transformations of which political complications are the effect and not the cause. The real forces at work are social forces. To guide the issue must be the work of social rather than political action. Schemes of far-reaching import are afoot (it is enough to mention the Report of the Poor Law Commission), and nothing is more necessary than that Catholics should be prepared to face the situation thus created. But they can do so effectively only if they are fortified by a preliminary course of social study.

The Catholic Church has a distinctive social doctrine. As Professor Max Turmann has pointed out, her social doctrine is not merely eclectic; it is not a thing of shreds and patches borrowed from various schools. It is consistent and unique; closely woven into her theology and philosophy. It has stood the test of time, it appeals to men's best aspirations and it cannot fail, when adequately presented, to evoke the sympathy and command the allegiance of the people. It has a power of welding men together as no merely political cause can do, for it lies deeper than politics. All this is true. Yet we have to remember that the Catholic Church which gives us our social principles leaves us to apply them according to our peculiar circumstances. This is a matter of much labor and anxious thought. It can scarcely be effected save through concerted study.

That is the lesson which Catholics in England are beginning to realize. On all sides we see a movement in favor of what may be called Catholic social education.

The Federations, formed for the defence of Catholic liberties, are coming to understand that those liberties must be safeguarded not by occasional protests and mass-meetings, but by creating an army of alert and enlightened men who will take their part in social action. The Catholic Women's League is moving in the same direction. Catholic social and charitable organizations are becoming aware that their work cannot be carried on without reference to wider social currents which are stirring in the country.

Meanwhile a centre of reference and a fountain head of social information has been created in the Catholic Social Guild—a body of representative Catholics, clergy and laity, which aims not at controlling but at enlightening. Of the work which this Guild has already accomplished during the eight months of its existence something may be said on a future occasion. It is enough to indicate here that Catholic social study in England is in a fair way to securing that definiteness and coordination which are so indispensable in the present situation. This slight sketch of recent tendencies in England will have its interest for Catholics in other countries. For in varying degree the same need may be said to press upon Catholics in every civilized land at the present day, and an account of what is being done in one quarter cannot fail to stimulate Catholics elsewhere.

C. P.

War and Peace

The *Month* for June has a very instructive article on "Christianity and War," in which the author calls upon Catholics to enter vigorously into the Peace Movement. This in itself is entirely Christian. It has the blessing of the Supreme Pontiff. It cannot therefore be left to those outside the Church. Catholic action is necessary to keep it from the extravagance of starting from false principles and of aiming at false ideals.

The false principles pointed out in the article are, that war is forbidden by the Gospel, which commands us to suffer wrong patiently, and that it is essentially evil. The former rests upon misinterpretation. The Gospel *counsels* us to suffer rather than to resist it, just as it counsels us to practice poverty rather than possess worldly goods and continence rather than enter the married state; but it does not command us to do so. The evangelical counsels have nothing to do with the State; first, because they are essentially connected with the reward of the life to come, while the State is of its nature confined to this world; and secondly, because the direct function of the State is to promote in the highest degree the temporal welfare of its members. It is their trustee, and has no more right to administer its trust according to the evangelical counsels than has any private trustee; and one does not need a lively imagination to realize what would happen should such a one plead in court the counsels of Christ: "Resist not evil. If any man will take thy coat, give him thy cloak also," in excuse of his maladministration. "What

right had you," the judge would answer, "to impose upon your wards, what has been left to their free choice?"

The second principle alleged is, therefore, no less false. War becomes a duty when grave interests are at stake, which war may save and which can be saved in no other way. Neither do the evils accompanying war make it essentially wrong. These may be either physical or moral. The former are not wrong in themselves, otherwise the privation of goods, the infliction of hardships, sickness and death would always imply guilt in their responsible cause; a conclusion evidently absurd. As for the latter, war only gives the occasion to immorality, just as, say, service in the police force does. Yet the most ardent denouncer of the wickedness of war would not abolish that. Still since the duty of the State directly is to procure to the utmost the temporal welfare of its members and, indirectly, to promote their moral welfare, it is clearly its duty to avoid war when possible. In this, Peace Societies, rightly constituted, can do much by laboring for the broadest use of arbitration.

Some nevertheless, would infer from the fact that it is unlawful for a private individual to take up arms to settle a difference with a neighbor, the unlawfulness of the same in a nation. The argument *à pari* is a very dangerous one. When the cases are not parallel as regards the matter at issue it proves nothing. When a private individual lives under supreme authority in an organized society it is, as a rule, unlawful for him to take up arms in his private quarrels, because that supreme authority, inasmuch as it is the guardian of public order, is necessarily the final arbiter in all quarrels. But to this rule there is an exception. When appeal to authority is impossible, one may always defend himself against the sudden attack of those whom a well-formed public conscience holds to be aggressors. Should, however, our present environment be removed, should we find ourselves in a world made up of families each living by itself, it is apparent that each would exercise its rights to occupy and possess through its head, and that he would have not only the right and obligation to defend his family and possessions against invaders, but also, as under the circumstances there would be no public conscience, hardly even a public opinion, the right to determine according to his own conscience when, where and how they should be defended.

This is the condition of modern states. Theoretically they are equal among themselves and they recognize no supreme authority to which they must carry their quarrels. Their rulers have the rights and obligations of the head of the family in the supposition we have just made. And though Christianity and civilization have enriched them with moral principles he had not, and though there is a public opinion on many points that would be a public conscience were the nations organized into an entity, still the applications of those principles, of that conscience in concrete cases is in great part in their hands. The Great Powers, it is true, coerce the less powerful,

and by combining the majority coerce the minority. But they do this, not by any antecedent right, often probably not by any right consequent upon the misbehavior of the coerced, but by force. They see a war over some question to be harmful to their interests, and they inform the party or parties preparing for it, that in the fighting they will have to be reckoned with.

One may say: "This is taking us back to primitive conditions. You do not mean that nations, now so perfectly organized as regards their members, are with regard to each other in a hardly higher social condition than were the wandering families, scarcely yet to be called tribes, of which you spoke?" This is just what we do mean; but we hold the disparity to indicate that Divine Providence has designed for them a much higher international organization if they will have it. Whether it is to be attained by mutual agreement or in some better way, we cannot now discuss.

Under present conditions, then, it belongs to the supreme authority in the State to determine how, when and where the interests of the State are to be defended. The responsibility resting on it is very grave; for in public affairs justice is to be observed with, if it were possible, even more rigor than in private matters, since in them the effects of injustice are more widespread and disastrous. Nor need it pay very great attention to the remonstrances of other States, generally prompted by self-interest, nor to the clamor of the press, the utterances too often of unreasoning passion.

The subjects of the State are bound to support the supreme authority deciding on war, unless this be evidently unjust. Here timorous consciences find great relief, because practically such injustice is not evident at the critical moment. Politics are so complex and involve such secrecy, that the people cannot know all the facts; and therefore cannot form that certain judgment which would compel them to refuse their service. Thus, for instance, we now know that Napoleon III waged war against Austria most unjustly in 1859. The Catholics of France may have suspected it, but they did not know it. Hence they rushed to arms and marched forth, while their pastors blessed, not the cause, but their obedience. For this is a fundamental ethical principle which Christianity has always insisted on.

Here we may remark a note to the *Month's* article which seems to us somewhat unfair to a writer in *The Nineteenth Century*, who discussing England and Germany does not claim for the former the right to pick a quarrel with the latter, because this is menacing its naval supremacy, as the writer in the *Month* seems to allege. His argument rests on the assumption that Germany has determined to conquer England, to destroy the British Empire, in order to be supreme in the world. Now, supposing a case of two private individuals, A. is not obliged in justice to desist from commercial operations, because these will indirectly ruin B.'s trade. In the same way, if Germany by industry, skill and subsidies

can extend its commerce, it may do so, without regard to the fact that its gain is England's loss, and that this loss may result in the disintegration of the British Empire and a German domination of the seas. This the *Month* very rightly points out. But if A. makes the ruin of B. his proximate object, so that by accomplishing this he may succeed to B.'s trade, B. can certainly take him into court and obtain protection against such injustice in the way the court will determine. So, too, if Germany be deliberately planning war to destroy England as the means to obtain its trade and empire, since there is no supreme international tribunal to which England can appeal, its supreme authority must determine the time, the place and the means of defending the nation; and every subject must submit to the determination. The matter, therefore, depends solely on the facts; and the fault of such articles as that of *The Nineteenth Century* is, that their authors, without full knowledge of the facts and relying on mere assumptions, lawlessly pretend to determine national policy and even by stirring up popular passions, take it out of the hands of those to whom alone it belongs.

The false ideal of Peace Societies outside the Church is universal peace attained by the evolution of material civilization. One need not go to the Sacred Scriptures to learn that universal peace and universal justice are one and the same. War is founded in injustice; and only when men live by justice will they beat their swords into ploughshares and their spears into pruning-hooks. There is but one kingdom of justice, the Kingdom of Christ; one city in which justice dwells, the New Jerusalem. Those who give themselves to the great work of peace to be established in that Kingdom, who toil for it to be built up in that city, work effectually; they that work in any other way will find their labor vain.

HENRY WOODS, S.J.

Tercentenary of the Death of Matthew Ricci, S.J.

On May 11, 1910, a memorial tablet was unveiled with due solemnity in the hall of the University of Macerata, Italy. It was to do honor to an apostle, a scientist, to Macerata's most celebrated son, the Chinese missionary, Matthew Ricci, S.J. His prodigious learning caused the Chinese to call him the Second Confucius; his travels and his contributions to geography prompt the Italians to honor him with the name of another Marco Polo, but his noblest title is that of missionary to an unbelieving nation.

Born at Macerata, Oct. 6, 1552, the year of the glorious death of St. Francis Xavier, his parents were the Marquis Battista and his consort Giovanna Angeletti, and his childhood enjoyed all those advantages that wealthy nobles could provide for their offspring. After completing his course in the Jesuit college of Macerata, he went to Rome to study law, but at the age of nineteen he turned his back on all worldly prospects and entered the

novitiate of the Society of Jesus. He studied mathematics and geography under the celebrated Christopher Clavius, S.J., to whom Pope Gregory XIII entrusted the correction of the calendar, and gave signal proofs of that ability which was to bring him one day before the Chinese emperor's throne.

Before the completion of his theological course, he set out from Rome for Goa, Portuguese India, where he spent over three years, finishing his studies and receiving the priesthood. On August 7, 1582, he was at Macao, ready to seize the first opportunity to penetrate the great unknown empire, which lay so near, yet forbade all approach.

Two Jesuits had tried to enter the empire but had failed; Ricci's first attempt ended in the same way. Again he tried and this time with better success, for the viceroy of Kwang-Tung permitted him to reside in the province and begin his labors in a quiet way. In 1584 he published the first book in Chinese characters brought out by a European. Composed in correct and elegant language, it commanded the attention of the literati and gave them a knowledge of the Faith, for it was a compendium of the Christian doctrine. He also prepared a map of the world, humoring the Chinese by placing their empire precisely in the centre, and discussed with the learned men of the city such questions as the sphericity of the earth, eclipses, the course of the heavenly bodies, and like subjects. His mechanical skill he devoted to the construction of astronomical instruments.

But his object was to reach the court. After receiving more than one rebuff, he arrived at Peking, and induced the eunuchs of the palace to present to the Emperor the valuable clocks, watches, religious pictures and other curios, including a clavichord, which he had prepared for the imperial pleasure. He and his companion, Father Pantoia, were sanguine of success, when a high official seized the presents and threw the missionaries into prison, for he was satisfied that they had come to murder the emperor by magical arts. After languishing in chains for six months, they were released by order of the emperor and commanded to appear at the palace with their gifts. On January 4, 1601, they reached the palace, where they were received and lodged, and where they were soon busily employed in setting and winding the clocks and in introducing some of the eunuchs to the mysteries of the clavichord.

By imperial order they were allowed to establish themselves in the Tatar city, where they were maintained from the public treasury, for their lectures on astronomy and physics called to their residence the cream of the learned men of the capital. For over nine years Father Ricci's labors continued. He won over several hundred catechumens, including three of the most celebrated scholars of Peking, from whom he and his successors received invaluable aid in translating and thus making known to the people the works of Aristotle and Euclid, as well as religious and catechetical books. Never of a

robust constitution, his strength gave way under his immense labors, and he peacefully went to his reward on May 11, 1610, in the fifty-eighth year of his age. A pagoda, which had been the property of a criminal condemned to capital punishment, was given as the burial place of the valiant missionary. Over the entrance was placed the inscription, Imperial gift, and the heathen temple was consecrated under the title of the Most Holy Saviour to Catholic worship.

Father Ricci's writings in Chinese included, besides religious books, works on mathematics, philosophy, history, music and language. He grasped the great fact that the Chinese were not barbarians, that the *truth* must be presented to them as to a cultured and civilized people; he mastered their language as few Europeans have ever done, and he studied their customs and national temperament. His success is the glory of his native city, but it is much more the glory of the Church from which he learned the lessons of zeal and heroism which he practised so faithfully during his laborious and fruitful apostolate.

H. J. SWIFT, S.J.

Three Famous Reprints

Among Uncle Sam's other good points, one is his wisdom in keeping past records easily accessible to the reader and historian. If the old printed records become scarce, he is quite willing to pay a good amount in reprinting them, and sometimes in his fondness for exactitude, he will even pay a fancy price for a facsimile edition.

Thomas Jefferson once kept a scrap-book, perhaps more than one, but one was of special interest. He thought the simplest way to teach morality to the Indians was through the direct teachings of Jesus as outlined in the various passages of the New Testament. In order to collect such maxims, he carefully pasted in four parallel columns in his blank book, from the leaves of an English, a French, a Greek and a Latin Testament, those chapters, or parts of chapters, which contained moral instructions.

A century later Cyrus Adler, of the National Museum, was given charge of the novel task of writing an introduction to this compilation, and causing the book to "sit for its picture." Leaf by leaf it was photographed by one of the most modern of printers' arts, and when finished it was bound in exact imitation of the original, in red leather, and though the words on the back-title read "Morals of Jesus of Nazareth," it is popularly known as "the Jefferson Bible."

The original scrap-book was purchased from Jefferson's heirs in 1895, by the National Museum, and it was through the interest aroused in the book by the custodian of the Museum that Congress authorized, in 1904, the facsimile edition of 9,000 copies. Those at the Superintendent of Documents' Office sell for \$2.25, and it is about the most expensive small book in his keeping, being a handy twelvemo. Another matter of curiosity

connected with the book is that even in the Congressional edition the original form was strictly adhered to, and nothing but the neatly stamped number, "4747," on the back, and the pasted legend, "58th Cong.; 2d Sess. H. doc. 755," on the title-page, gives it a place among the "sheep set." Needless to say, this *rara avis* among the documents is already becoming scarce.

Another of Thomas Jefferson's works is destined to immortality. The Declaration of Independence, written by him and signed by John Hancock, on the "memorable July 4, 1776," has been reprinted officially and unofficially perhaps more than any other document. We meet it first in our text-books, and continue to meet it through life, until, if we drift into the Library of the State Department at Washington, we meet the custodian of the precious original parchment. From old age, being now in its 135th year, this relic is wrinkled and decrepit, and, it is claimed by those who know, that the ordeal of being photographed proved very trying, and since that event, it has shown its age much more pitifully than before.

A very exact account of the writing, signing, and printing of this American Magna Charta is given in a publication bearing the self-explanatory title: "The Declaration of Independence, Illustrated Story of its Adoption, with the Biographies and Portraits of the Signers and of the Secretary of the Congress, by Wm. H. Michael, Washington, Government Printing Office, 1904."

This handsome quarto volume includes a folded photograph of the document as it now appears, on a plate 14 by 11 inches, as well as a facsimile of the first broadside edition as printed by John Dunlap, Philadelphia, and of the engrossed Declaration as signed, but not yet faded with age; and, what is perhaps even more interesting, a facsimile covering four pages, of the original draft in Jefferson's handwriting, with interpolations and changes made during the course of its preparation by Benjamin Franklin and John Adams, who were members of the committee appointed to compile the epoch-making paper.

Four score years before the printing of this "Story of the Declaration," John Quincy Adams wrote from the State Department, in a letter dated New Year's Day of 1824:

"An exact facsimile engraved on copper plate has been made by direction of this Department, of the original copy of the Declaration of Independence, engrossed on parchment, and signed by all the members of Congress, on 2d of August, 1776, as appears by the secret journal of that day. Two hundred copies have been struck off from this plate, and are now at the office of this Department, subject to the disposal of Congress."

Congress gave the President charge of disposing of them as follows: 2 to each of the surviving signers; 2 to the President; 2 to the late President, Mr. Madison; 2 to Marquis de Lafayette; 20 for the two Houses of Congress; 12 to the different Departments of the Government; 2 for the President's House; 2 for the Supreme

Court room; 1 to each state and territorial governor, and legislative body, and the remainder to such Universities and Colleges of the United States as the President should select.

In this distribution we notice that Congress did not allow itself enough to give each member a copy, and we also notice that one copy crossed the ocean to Gen. Lafayette. In a letter dated June 15, 1834, George Washington Lafayette sent to the Library of Congress what he calls a copper-plate on which was engraved the first engraved copy of the Declaration. This he sends as a bequest of his father, Gen. Lafayette, which bequest was dated "Paris, 10 Février, 1830." I have yet to satisfy myself as to whether this gift was a copper-plate, or the engraved copy sent in 1824.

There is yet another of Jefferson's works which has a destiny, and that is his "Manual of Parliamentary Practice," which has been reprinted for years with every incoming Congress, for it is the legislator's text-book. Its numerous editions fill several shelves, and it reminds the statesman to look backward, for the Sage of Monticello successfully conserved all his rich experience in a system of dignified, yet democratic legislation, and we are constrained to wonder, as we look upon the arena of public life to-day, which one of our talented statesmen is engaged in a work which will so fill the needs of the future that the 122d Congress will order it reprinted for general use in the year 2045 A. D.

Edward Bellamy truly said it is easier to look backward a thousand years than to look ahead fifty, and it is only by such a forced look ahead that we can justly measure the value of Thomas Jefferson's triple claim to our appreciation.

M. PELLEN.

A Great Priest-Explorer

I.

"To-day I do not think that our Protestant clergy are more learned than their brethren of the Catholic Faith on the Continent," Andrew Lang wrote in the *Bookman* for April. "They maintain no anthropological review like the *Anthropos* of P. Schmidt; they do much less for paleontology than several abbés in France; when I wanted a clear summary about Minoan religion, I found that the best was by Père Lagrange, in a French serial devoted to biblical studies." The learned writer might have added: For the most reliable information about Arabia Petraea and Deserta one must apply to the Austrian priest, savant and explorer, Dr. Alois Musil.

When I was in Vienna last summer everybody was talking about Musil, who had just returned from his eighth and most daring and successful exploration of the Bible lands of Arabia. The newspapers, even the most anti-clerical, were full of his praises, described at length the distinguished manner in which he had been

welcomed back to his native land, and gave more or less accurate accounts of his expedition. It was evident that the Viennese were proud of their famous fellow-citizen. Though the name and the fame of Dr. Musil are, no doubt, known to many readers of *AMERICA*, a short sketch of the great priest-explorer's career will not be altogether devoid of general interest.

Of Musil's parentage, youth and education but few details have thus far crept into print. He was born June 30, 1868, in the little village of Richtarow near Wischau in Moravia. He pursued his higher studies in Olmuetz and Vienna, and was ordained priest in 1891. Having during his university course displayed exceptional talent for Bible study and Semitic languages, he readily obtained permission from his bishop to continue his favorite studies after his ordination. He studied successively at Jerusalem, Beirut, London, Cambridge, Berlin, Constantinople and Vienna. In November, 1895, he had occasion for the first time to read accounts of various biblical events on the very spot where they had taken place. Many a veil was lifted, many a ray of light was cast on the sacred page, and the ardent wish awoke in Musil to explore, Bible in hand, those parts of the Orient which, for one reason or another, had been till then inaccessible to the biblical student. Such an undertaking, he knew right well, would be attended with the greatest difficulties. He must bring to the task a thorough knowledge of the Bible; of topography, ethnology, archeology and epigraphy; but above all a real familiarity with the dialects spoken by the inhabitants of the desert. He must be prepared to endure hardships of every description, and even to risk his life, for he was resolved to be a true explorer; to place himself in direct touch with the Arabs, in order to be able the better to study their movements and customs, their unwritten laws and literature. The key to many a riddle of the Sacred Text, he was convinced, could be found by a careful study of a people whom the progress of the world around them had practically left unchanged.

After sitting at the feet of the best orientalists of the age, eagerly imbibing all the knowledge they could dispense, Musil began his career as an explorer. In less than a dozen years he made eight extremely arduous and dangerous journeys through Arabia Petraea and Deserta, besides repeatedly traversing Palestine, Phoenicia and Northern Egypt. The results of his first seven expeditions have been published by the Imperial Austrian Academy of Science, and are known to every Bible student. "Kuseir Amra and other Castles East of Moab," is a graphic account of the expedition into the heart of Arabia Petraea, on which he discovered Amra, the famous old desert castle of the Caliphs. This discovery, the importance of which for the history of art and epigraphy cannot be overestimated, was hailed on all sides with the greatest enthusiasm and, at one stroke, placed the modest, unassuming priest in the front rank of orientalists.

After several explorations of Arabia Petraea, during the course of which he penetrated, as the first European, into the sand desert of El-Akaba, Musil, in 1907, published the first reliable chart of stony Araby, thus filling a gap which had always been deplored by the historian and the archeologist, as well as by the exegete, the geographer and the publicist. About the same time appeared his highly interesting and valuable topographical reports: "Moab," "Edom," "Arabia Petraea" and the epigraphical works: "Seven Samaritan Inscriptions" and "Two Arabian Inscriptions from Arabia Petraea."

Musil's explorations attracted the attention of the whole world. In the *Expository Times*, 1908, the eminent archeologist, A. H. Sayce, joyfully welcomed them as among the most important contributions to biblical science. G. A. Smith devoted a series of articles in the *Expositor* ("Herr Alois Musil on the Land of Moab") to a careful analysis of Musil's work on Moab, and the Moravian, F. Mencik, made the first attempt at a biography of his great countryman in a brochure (Czechish) entitled "Prof. dr. Alois Musil: an account of his life-studies and travels and an appreciation of his writings."

On Sept. 23, 1908, Dr. Musil began his eighth march through the desert. His object was to explore Northern Arabia from Syria to the Euphrates. At the last moment he changed his route, extending it from Resafa in the north to Teima and Hajel in the south. This vast territory he explored four times in its length and seven times in its breadth. Except those strips lying along the caravan routes from Damascus over Palmyra to the Euphrates, and through the Wadi-Cirhan to Hajel, all was *terra incognita*, undiscovered country, as far as the European was concerned. And yet, five thousand years ago it was the scene of some of the most important events of the world's history. It was the connecting link between Babylon and Palestine, between Babel and Bible. The most important commercial highways of the world, before Greece or Rome were heard of, passed through this region—to Egypt and Babylon, India and East Africa. Abraham pitched his tent there when he passed into Palestine over Mesopotamia, and the great law-giver Hammurabi, when he went from Palestine to Babylon, and the Phoenicians on their way to the sea. In fact, no part of the Orient plays so important a rôle in the Mosaic writings as the mysterious Desert which the courageous priest undertook to explore.

GEORGE METLAKE.

How many natives of the State of New York were born in a slave state? The General Assembly fixed July 4, 1827, as the day on which slavery should be abolished here. On the eighty-third anniversary of that event, did any former slaves who profited by the abolition of slavery in New York still survive to honor the memory of Governor Tompkins who had the law passed?

IN MISSION FIELDS

FROM A MISSIONER'S DIARY.

I.

Father Philip Leurent, S.J., at Kau-Tcheng, province of Shen-Li, China, gives us a close view of the every-day joys and trials of missionary life by transcribing a few pages of his diary for 1908-1909.

Aug. 19.—It is now about four months since one of our Christians was charged by a wealthy pagan landowner with the crime of arson, for having set fire to a straw stack belonging to the great man. The accused man was arrested and brought before the sub-prefect, who, without hearing any witnesses for or against, sentenced him to a bastinado of one hundred blows and to preventive imprisonment "until further notice." Father Cézard tried to interest the sub-prefect in the case, but fair words and no deeds were the sum total of the result. Meanwhile the poor man remained in jail.

Then came a new sub-prefect, who promised to look into the matter. On the day set for the trial, the complainant appeared and begged for time. Being rich and influential, he made the necessary "impression" upon the underlings of the court, and his prayer was granted. After another delay the day set for the trial came round and there was a large attendance of friends and relatives. There are no attorneys in China, that is, there are men learned in the law who give advice on its varied points, but the parties to a lawsuit do their own pleading and manage their own cases as well as they can. The speaker who is ready and glib, therefore, has a decided advantage over the dull, honest fellow whose thought and talk are slow. No witnesses appeared against our Christian, but the mandarin did not pronounce his acquittal. The order entered by the honorable court was that the villagers should come to terms and be reconciled! And this after four months in jail and expenses to what among poor Chinamen is the very considerable sum of \$30.

Aug. 25.—A fine young fellow, nineteen years old, who is a constable in his village, has just come in with the news that he has been bastinadoed for having failed to capture some cattle thieves. Some drovers on their way to Tien-Tsin had been robbed of one of their bees, and had complained to the mandarin, who, fearing that he might be accused of negligence in policing his district, sentenced the constables of the village to one hundred blows apiece, just to increase their zeal. The bastinado is an every-day affair in China. Serious injury, ulcers and gangrene sometimes follow its application, but if the victim promises something to the wielders of the rod, they considerably make the up strokes heavy and the down strokes light and count faster than they strike. One young man got off pretty well, for he had promised fifteen cents for an easy plying of the rod.

CORRESPONDENCE

To-Day in Argentina

BUENOS AIRES, MAY 20th, 1910.

After a delightful voyage of twenty-four days, partly over summer seas, through the tropics, I arrived in this city on the 15th. The steamer Verdi of the Lamport and Holt line brought me here, and I can recommend her to anyone intending to visit South America. We followed the usual course, by stopping at Bahia, Rio Janeiro, Santos and Montevideo. Bahia is colonial, very colonial in type. Rio Janeiro is a dream of beauty, and Santos as you know, will always be remembered as long as coffee is drunk. At Rio I had the honor of taking breakfast with his Excellency, the Nuncio Mgr. Bavona, in the beautiful Benedictine abbey, overlooking the harbor, and from Santos, while the steamer waited, I went by rail through one of the finest bits of mountain scenery in the world to Sao Paulo, the great educational centre of Brazil. There I was the guest of that delightful man, Dom Miguel Kruse, the Abbot of Sao Benito who, years ago, was a secular priest in the Diocese of Newark. The College of Sao Benito is one of the finest in the country. The Jesuit Fathers are also doing great work in Brazil. By the bye, wherever I go, in Europe or Spanish America, I meet with the ruins left by Pombal and Aranda. There are vestiges of the Jesuits everywhere, and one of the Fathers down here is writing the history of the Society in South America. I have been told several times in these latitudes that one of the greatest evils that ever befell religion in the Spanish and Portuguese colonies, was the suppression of the Jesuits.

To return to Brazil. The progress that the country has made in twenty years is a phenomenon, materially and religiously. The change for the better is unparalleled. As to the clergy on the west coast of South America, should you ever hear anyone cast aspersions upon them as a body with those sweeping generalities so common, tell him that he does not know what he is talking about, or that he is willfully prevaricating. I have no time to dilate on the subject, but I can only say, that I have seen nothing but what was most edifying in the secular, as well as in the regular clergy. Yesterday I travelled from La Plata to Buenos Aires with the Bishop of La Plata. He insisted on driving me home from the Archbishop's residence. I have never met a more charming ecclesiastic. The clerics I have been introduced to,—and I have met a number of the Argentine clergy,—are the very soul of politeness and courtesy. One of them is, for the time being, at the head of the observatory of the University of La Plata, the director of which will soon be a gentleman from the United States.

Buenos Aires, as you know, is the fourth of the largest cities of this hemisphere. Just now it is gaily decorated with flags, presenting a sight beautiful beyond description. The Infanta Isabel of Spain arrived the day before yesterday, and the Spanish colors are everywhere united with the blue and white of Argentina. How different from a century ago! We are here well represented by that courteous gentleman General Wood. Our minister, too, is most popular among Argentinians, and a credit to his country.

All seems to breathe peace, and yet there is an undercurrent of unrest. Buenos Aires is in a state of siege, and the habeas corpus is suspended. But nobody notices it. This all came about through the threats of the

anarchists who are very strong here. The newspapers are forbidden to discuss the affair; but the government seems to have the matter well in hand. Patriotic bodies of students parade the streets at night, and, I believe that they have had one or two fatal collisions with the anarchists who are, all of them, foreigners. There is immense wealth in Argentina, but there must, also, be great poverty. I beheld a most pitiful sight, as I was walking home this evening. It was such a contrast to the splendor around me. While a detachment of cuirassiers in dazzling uniforms were escorting some dignitaries along the Avenida de Mayo, and all was life, I beheld crouching in a corner an old beggar woman, about eighty, apparently blind, with a little boy huddling near her. What a contrast! A veritable twentieth century picture it was, and a glimpse of the "other half."

The growth of Buenos Aires is most remarkable. The Bishop of La Plata told me that he well remembers the population as 200,000; now it is 1,200,000. When the Passionist Fathers came here a few years ago, they were away out in the country; now they are well nigh in the centre of the city. The suburbs of Buenos Aires with the Zoological and Botanical gardens are very beautiful.

The other evening I met a gentleman at a reception of the United States Minister. He was an Irishman. He told me that he lived in the "Camp." I imagined that he had a lumber camp somewhere in one of the provinces. Not at all. A great many people live in the camp; but the *camp* is the country. The word is derived from the Spanish *Campo*, the country outside the city, just as the people in South Africa speak of the *veld*, which they obtained from the Dutch.

Argentina is drawing immigrants innumerable, especially from Spain and Italy. It is filled with foreigners, and the descendants of foreigners; yet it is Spanish, and will always be Spanish. The Spanish language is the language of the country, and the descendants of the immigrants, Italian, Irish, English, and so on, are Spanish to the manner born. The best society is Spanish, with a mixture of the second and third generation of the foreign element. In church, the ladies, many at least, still wear the mantilla, and to a certain extent the old Spanish architecture prevails. In its general features, however, Buenos Aires resembles Paris.

American influence is noted in the form of the railway and trolley cars, but it was English money that set them rolling. In fact, English capital is very pronounced in this country. The impress of Europe is everywhere. I must here relate an anecdote which is characteristic. Some days ago, I sent a cablegram to Baltimore. Fortunately I returned to the office some hours later, and found them still discussing my message and its destination. They were on the point of sending it to Baltimore in England, as being the more important of the two places. Of course the company was English. I trust that my Baltimore friends will not be overcome by the shock. I must, however, give the telegraph people credit for great courtesy. They not only sent my message, but as my reply did not arrive in time, they cabled to find out if the message had been delivered, and sent me word to the hotel. As a rule, the people here are very polite, and very kind. There is as much life as in New York or Chicago, if not as much noise, and there is prodigious activity, yet they all find time to be polite. Some of the streets, narrow as many of them are, in the old Spanish portion of the city and the Avenida de Mayo, are crowded with carriages and pedestrians, in a manner quite bewildering to a stranger, yet everyone is perfectly cool, and

no one seems ever to be injured. There is no rush, no dashing ahead, no unseemly elbowing of others, no stumbling over each other to get there. The crowd is orderly and good natured.

If you ask me whether you should advise people to come to Argentina, I will reply, that if he who wants to come, has considerable capital to invest, for the benefit of the country, as well as for himself, I think he will do well. In certain industries there may be an opening for men of smaller means. But it would be well to investigate first. Dentists had better stick to their job at home, for there is no lack of "American" dentists anywhere. Poor people, and laboring men of all kinds, if they have any prospects at all in the United States, would run a risk by coming here. Mark well, however, that I am referring only to Argentina.

From a religious standpoint, there is one thing that causes me to fear for the future of this country. Church and State are here united. The Catholic religion is the religion of the Government, which nominates the bishops. The president and others assist at religious functions, and so on. Yet all depends on the personal character of the men at the head. Nominally, a federal republic like ours, the provinces of Argentina are, to a great extent, controlled by the capitol, and much depends on the capitol. The worst and most deplorable feature is the unreligious character of public education, from which religion is practically excluded. What is to become of a nation when its children are educated without God? Herein, alas! the influence of the Church seems to amount to nothing. It is to be feared that the so-called Catholic nations of the world have been sowing the wind, and that they will reap the whirlwind. Private education is for the few, the poor must take the State education or go without any. To some extent preaching and catechizing in the Church will exert an influence, but how small, when compared with what should be done! There is one priest here, Monsignor Orzala, of San Miguel, who has traveled in the United States, and who was much impressed by our system. He has introduced the five-minute sermon at all the Masses on Sunday.

Your days are growing longer, ours shorter; you are going into summer, we to winter, and the leaves are falling; for it is late autumn. Yet the winters here are very mild. They never have snow.

CHARLES WARREN CURRIER, PH.D.

Kiaochow-German Educational Work for Chinese

SHANGHAI, MAY 22, 1910.

Like Great Britain in Hong Kong, Germany is intent upon developing educational work for the Chinese, especially within her colony of Kiaochow and her sphere of influence in Shantung Province. The scheme proposed is not styled a University, but a "High School," though in reality its scope is much larger. The Institution has two Departments: a "School of Science" and a "Preparatory Course," leading to the former. For the sake of order, it is advisable to deal first with the preparatory branch.

Pupils are recruited from Chinese Government Schools, preferably in Shantung, and from German elementary schools in other parts of China. They are received at the age of 14, and before being admitted have to pass an entrance examination both before the Chinese Examiner at Tsinanfu (capital of Shantung) and the Inspector of Studies at Kiaochow. Knowledge of the German language and modern sciences is not required for this examination. The course is to be completed in six years,

at the close of which a graduation examination will take place, and if the student is successful he shall be deemed qualified to enter the High School Department.

"The School of Science" comprises two great divisions: first, a department of "law and political science." This course is to last three years and will extend to the various branches of International law; general State and administrative rights; the Statute law of the realm; railway, mining and maritime law; political economy, finances and real property. Debating societies are to be established and will train the students in the necessary art of public speaking. In addition the general outlines of a lawsuit and how to conduct it will be explained to the more advanced scholars. A special branch will deal with Municipal regulations and the duties of police administration.

Second, a "technical department." This includes higher mathematics, natural history, physics, chemistry, geology and mineralogy, and when the students are well grounded in these matters, it will extend to mining, electrical and railway engineering, architecture and ship-building. A practical course of agriculture and forestry is an adjunct to this department. In view of facilitating the technical work of the School, there are laboratories for chemical and physical experiments, electricity, mineralogy, geology, mining and machine-building. Students are at liberty to select the branches they prefer, but this step taken, all must comply with the schedule laid down and complete the course in the following periods: technical, four years; legal, three years; agriculture and forestry, also three years; architecture and building, two years.

Philosophy and ethics are taught by Chinese professors. A medical department (the German Government has already a medical school for Chinese in Shanghai) will be added after one year, as well as a sub-course in art, music and gymnastics. The normal age for the science course is twenty years or about the period when the students graduate from the preparatory department. If a scholar comes from another school, he must first pass an examination both in Chinese, German and Western science equivalent to that of the preparatory school.

Connected with the "Science School" is a special translating department, in which German linguists, assisted by Chinese literati, will undertake the translation of text-books from the German and other languages into the mandarin dialect and literary style of the learned. The activity of this department will not, however, be confined to school books alone, but will be extended to the wider field of philosophy, literature, science, political economy, history and art.

The German Government assumes itself the whole cost of the new establishment, estimated at \$160,000. China on her side has contributed \$10,000. The annual expenditure will be about \$50,000. When the students graduate, the Chinese Government has agreed to accept the certificate issued by the School as a qualification for official position in the State.

The buildings and dormitories having been completed in September last, the School was officially opened October 25, 1909. Delegates were sent by the Governor of Shantung, Sun Pao-ki, ex-Minister to Germany; and by the German Minister in Peking. The teaching staff is at present composed of twelve German professors and ten Chinese teachers and interpreters. The tuition fee in the preparatory school is \$25, and for the School of Science \$50 per annum. Board and lodging cost \$2.50 per month. Altogether a preparatory school student has

to pay \$55, and the higher students \$80 annually. These terms compare favorably with those of similar educational establishments in China, notably that of St. John's University in Shanghai, where the tuition, board and lodging are quoted at \$216 (Mexican) or \$100 gold. In American universities, the average cost of tuition for B. A. or a law degree is \$150, while lodging ranges from \$100 to \$200, and diet from \$150 to \$250 annually, thus costing on the aggregate six times more than in China. The ordinary Chinese student is a man of moderate means, and unless his Government bears the expenses of his education, it is next to impossible for him to undertake it abroad. Great Britain, Germany and all the Missionary schools in China are well aware of this economic condition, and so do all in their power to supply general and technical education and bring up "Young China" at home.

M. KENNELLY, S.J.

Unchristian Education in Cuba

CIENFUEGOS, CUBA, JUNE 24, 1910.

It now looks as if the attempt to stir up in Cuba a religious question like that raised in France and Spain by the anticlericals has ended in smoke. It is well known that the vast majority of the Cubans are Catholics, and they glory in proclaiming their adherence to the Church; but unhappily a great many of these Catholics are such only in name, for they do not fulfill their religious duties. Among the men this fault is very common. Religious indifference has so invaded the island that it is an occasion of sorrow to see the churches either altogether empty or with a very small attendance, especially of men. It frequently happens that a good Catholic on arriving from Spain is disedified at the sight of so much religious indifference in the country; but unless he is a man of strong character and above yielding to human respect, a few months are enough to make him one of so many others.

To the serious harm which the bad example of the men does to the children there is to be added another, which will with time undoubtedly have untoward consequences, some of which are already declaring themselves. In the public schools of the island no catechism is taught, no religious instruction is given, so that the rising generation is in unqualified ignorance of the every-day duties of a Catholic. From this ignorance and from the want of any fear of God, the children are indulging in a frowardness and disregard for propriety which have already in some cases reached the criminal stage.

This is what *El Mundo*, the anything but clerical Havana newspaper, had to say recently on this topic: "From all parts of the city we are in receipt of written or verbal protests of respectable people against the outrageous conduct of young street arabs, who insult girls, bellow out filthy expressions at the top of their voices, hurl stones at doors and illtreat aged people, and the frequency of these complaints is fearful. There is ground for alarm in this condition of affairs among the young, and there is occasion to ask ourselves whether, in the course of studies followed in our schools, there is not lacking some branch which has been discarded as motheaten and useless. A great generation is that which is rising to make sure and lasting the triumphs of our war with the mother country."

Commenting on the above utterance, *El Diario de la Marina*, a moderate paper of wide circulation, said: "Our lawmakers looked upon the catechism, religion and morals as motheaten and useless, and now the result is

that, for want of such teaching, our children come forth from the public schools as so many uncivilized rogues and young criminals."

The religious Orders are striving against this evil. In Havana, the Jesuits have a college which is considered one of the best, and they have another in Cienfuegos. Two years ago they opened a third at Sagua la Grande, and there are hopes that they will open another in Santiago, where they have already established a residence. The Dominicans have a college in Cienfuegos, and the Brothers of the Christian Schools and the Marists have institutions in Havana, Cienfuegos, Santiago, Sancti-Spiritus, Remedios and Güines. The Piarists have two well-known schools in the capital and Camagüey, and have recently opened others in Piñar del Río and Cárdenas.

S. B. S.

Canalejas and the Church in Spain

On April 6th, the Bishops of Spain addressed to Señor Canalejas, the President of the Ministry, a letter which has since been given to the public. It protested against proposed unjust interpretation of laws in regard to religious orders and congregations, and declared that any enforcement of statutes, long since null and void by subsequent articles of the Concordat, would be contrary to the declaration made by the Minister of Justice on November 11th, 1876; likewise, that the law of 1887 in regard to Associations cannot be interpreted as embracing religious congregations except by doing violence to the very wording of the law and the expressed declarations of the legislators themselves, namely, that they wish to be recognized as having legal existence all religious orders and congregations included in the Concordat or possessing "canonical requirements."

The letter further stated that previous to 1901 no one had questioned the authorization of those religious congregations not expressly named in the Concordat, since the articles of the Concordat sufficiently justified their existence in Spain. In conclusion, after declaring the usefulness and necessity of the existing religious congregations in Spain, the bishops affirmed that these congregations already possess sufficient authorization and were in no way obliged to submit to the law of associations.

Señor Canalejas' reply of April 11th, and since made public, was an evasive one. He stated that as negotiations were being carried on between his Government and the Vatican in regard to Concordat, he was not at liberty to speak freely on the matter, but must content himself with acknowledging their letter. His purpose is now clear. The *Gazette* has published a royal decree ordering all religious orders and congregations to present to the government their documents of authorization, or should they not possess such documents, to comply with the Government's interpretation of the law of June 30th, 1887, and seek authorization for their existence in Spain.

Thus Canalejas has begun the battle between irreligion and the Church. As the attempted legislation of Canalejas and Romanones against religious congregations in 1906 caused the downfall of the Liberal Government and kept the Liberals from power for nearly three years we may await with interest the outcome of the present conflict between the Spanish bishops and the radical Liberals.

M.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 9, 1910.

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The Light that Failed

Lower Fifth Avenue in New York is a curious example of the survival of the elegant and antique in spite of sordid surroundings. Below it on the south, is the Marble Arch, the gateway of a park where the misshapen effigy of Garibaldi wriggles in bronze; and where the mothers and babies of the adjacent Italian quarter possess the grass, and the weary unemployed the benches. Its northern limit is Fourteenth Street, on which and beyond, the black-bearded hosts of Israel bar the way against the less considered citizens of the metropolis. But from neither north nor south does Calabria or Palestine presume to invade to any extent the aristocratic precinct where stately and spacious mansions still face the street, though their owners have, one by one, flitted away.

About mid-way in this dignified quarter, where a few shade-trees still linger, stands the Episcopal Church of the Ascension, a proper gothic structure, around whose mullioned windows and square tower the ivy clings. There, to the wonderment of every one, a systematic propaganda of Socialism has been going on, Sunday after Sunday for a considerable space, at what was called "an extra-canonical service." The pastor was eager to put himself in touch with the masses, and conceived the thought of throwing open his church for the discussion of social questions. The reluctant vestrymen yielded to his entreaties, and the orators of the toilers hastened to accept the invitation. They were in possession of a shrine, where only the wealthy worshipped. What better platform could be desired? The sessions continued week after week for the three years, until at last the vestrymen in alarm withdrew the permission, notwithstanding the indignation of the invited guests, and the grief of the pastor, who appears to be distressed

chiefly because he had discovered that Socialism was a religion.

Such a conclusion is, of course, in direct conflict with the views of many a sincere Socialist, who will protest that it is nothing of the kind. For them, it is a purely economic and political movement which regards religion as a strictly "personal matter." Has not the Erfurt program so declared? They stand secure on that plank, but, of course, they forget that, for instance, a bodily ailment is a purely personal matter, but that at times the bacillus has to be extirpated. Nevertheless the sympathetic parson has some reason to think that Socialism is a religion.

Thus, in *Wilshire's Magazine* for January, 1903, we read: "As the identity of God and the universe came to be discerned, and the worship of God was transformed into a love of God's creatures, a transformation took place in religious conceptions. God and heaven were transported to this earth, and life here assumed a constantly increasing importance. The worship of God was no longer to be satisfied by forms and ceremonies or through gifts of the Church, but it meant a life consecrated to the interests of humanity in general. The religion of the twentieth century is the religion of Humanity."

"This religious movement," says Herron in his "Why I am a Socialist," "has come upon the world so unawares that it does not even know itself as religious, but in its essence Socialism is a religion with a very pronounced faith." Burrowes, in the *International Socialist Review*, goes still further, and says, "Revolution with the Socialist must be a religion, a moral splendor, a holy and regenerating task." "The Socialist revolution," continues Herron, "is fed by a common quality of life as much greater than the resurrection of Jesus, as he was greater than the teachers before him. The movement may so grow in wisdom of the will to love, in the beauty of freedom, and the grace of truth that is to begin a new world, just as Jesus spoke the word that began the world now ending. It has already had its springtide, and during this, its martyrs and saints who will forever be held in admiration."

All this is very sweet, in spite of the unconscious blasphemy here and there, which the unprepared and enthusiastic neophyte will fail to perceive.

But there is another side to the medal, and the real character of this "religion" appears quite naked and without shame in the declaration of Laplace, who says: "In this religion, God is a hypothesis of which exact science has no need; at most he is a variable x , which decreases in direct ratio to the progress of the discoveries of science. As for man he is undoubtedly an animal. He has no free will, the concept of which is the product of the impotency of psychological analysis not yet arrived at maturity." Lafargue informs us that "the idea of a soul, and of its survival, is an invention of the savages." Ernest Unterman, of Chicago, tells us that

"matter and mind are inseparable and coeternal. Life, perception and mind are in all forms of matter. The human mind is not different in kind from that which is common to all matter. Belfort Bax teaches that monotheism is intrinsically contradictory and more absurd than polytheism, but that the polytheist is worse than the atheist whose position is the best of all." In other words the religion of Socialism is atheism. "In politics we profess republicanism," said Bebel, in the Reichstag, as far back as 1881, "in economics, Socialism, in religion atheism."

Of course it is an abuse of terms to call this religion, and Belfort Bax says very bluntly that "Socialism despises the other world with all its stage properties;" and he adds: "As the religion of slave industry was Paganism; as the religion of serfage was Catholic Christianity or Sacerdotalism; as the religion of Capitalism is Protestant Christianity or Biblical Dogma, so the religion of collective and cooperative industry is Humanism, which is only another name for Socialism." Finally the *New Yorker Volkszeitung*, the principal representative of Scientific Socialism in New York State, writes under date of October, 1910, "Socialism and belief in God, as it is taught by Christianity and its adherents, are incompatible. Socialism has no meaning unless it is atheistic."

Such is the religion of which the enthusiastic pastor of the Ascension on Fifth Avenue caught a glimmer. His benevolence misled him. But the hard-headed men of the world, his vestrymen, saw the spectre back of it all, and properly objected to having their church turned into a temple of atheism.

It is clear that any government animated by such principles, will not permit religion to be a private matter in the sense of respecting it. On the contrary the present government of France has officially announced that it proposes to obliterate every vestige of religion from the country. The *Zimmerer*, a German trades journal, says that "social democracy can have no other relation to the Church than to reject its soporifics, and to wage relentless war on by far the greatest number of its doctrines." Marx tells us that "Religion must disappear, when that ignorance of which it is the offspring is dispelled."

It is idle to say that, in spite of all this, a man can be a Socialist and not accept such doctrines. It would be just as irrational to say that one could be a Catholic and reject the teachings of the Church. Nor is it possible for an American Socialist to separate himself from the Socialists of Europe, who are waging open war, not only against Catholicity, but against all kinds of religion, for Internationalism is of the essence of Socialism. The Chicago platform affirms that, "As an American Socialist Party, we pledge our fidelity to the *principles* of International Socialism. The Socialist movement is a world movement."

All this, of course, does not imply that there are

no grievances in the present social order. On the contrary, there are many, and no one has been so emphatic on that point as Leo XIII, in his "Encyclical on Labor," but that is quite a different thing from announcing one's self as a Socialist. "Socialism and Christianity," says Dietzgen, "differ from each other as the day from night. To be sure, there are points of resemblance between them, but who ever mistakes Christ for a Socialist is a dangerous muddle-head." Bebel, in the *Vorwärts*, 1901, declared "we must wage unrelenting war against the Church;" and Bax, quoting the words of Swinburne, says:

"Thy kingdom shall pass Galilean,

Thy dead shall go down with the dead."

The Bolce Charges Upheld

Little more than a year has elapsed since Bishop McFaul, of Trenton, in an address to the graduates of St. Francis Xavier's College, New York City, appealed to Catholics not to send their sons and daughters to institutions in which doctrines subversive of Christian faith and Christian morality were taught. We had not looked for the overwhelming evidence recent commencement addresses bring to us of the unimpeachable truth of the charges which the Bishop used as the basis of his appeal. In fact the storm of protest from the heads of institutions referred to bade us prudently pause in our inclination to push the charges, to give the persons concerned fair opportunity to right themselves before the Christians of our land. Two pronouncements of men distinguished in educational circles made in the month just closed show how mistaken were those who hoped that the charges would be clearly and fully set aside. Henry Smith Pritchett, President of the Board of Trustees of the Carnegie Foundation, gave an address in California on "The Spirit of Our Universities," which has since been published by the California University. No statement could be more outspoken on the aim and spirit of the State University tendencies, and of course of the Carnegie Foundation. In its second part it defines its spirit of Christianity as a faith in science, and develops the theme along the received rationalistic lines. Silently it appears to accept Bishop McFaul's challenge and to acknowledge its own un-Christian stand whilst weaving catchy phrases in praise of what it terms "the greater and stronger Christianity." Bolce is out-bolced. Then came the baccalaureate sermon, delivered by President Hadley of Yale. An intelligent private judgment in matters of religion, embellished with a few slurs at Catholicity, was its theme. "We may thank God our faith rests on a surer foundation than the completeness of this or that miracle or the verbal authenticity of this or that Scriptural passage." It is surely time that the Christians of this country realize that the deists now prominent in the educational field are ready for the open attack upon religious influence in schools which long has been characteristic of their confrères in other lands. They

are outspoken enough to make their purpose evident, and the insult contained in the patronizing sweep with which they set aside the cherished beliefs of the Christian world ought to arouse us to fitting action before it be too late. Surely an imperative feature of the policy Catholics may follow ought to be a determination to have their sons and daughters educated in institutions untainted by principles thus antagonistic to their own most cherished convictions.

Another Term for Diaz

The voice of the sovereign people has been heard. With federal troops patrolling the streets and massed at advantageous points, Mexico's presidential election passed off without a quiver or a shake. The successful electors are known to be overwhelmingly in favor of the administration ticket, Diaz and Corral, but they have yet to meet and register their choice. It is confidently expected that the ticket will receive 98 per cent. of the vote of the electoral college. President Diaz is nearing his eightieth birthday. Precisely when he was born is not definitely known, for the entry in the baptismal register of the church of Oaxaca gives the day of baptism, September 15, 1830, but fails to state how long before that time "José de la Cruz Porfirio Diaz" made his appearance in the land.

It was on October 12, 1871, that Diaz first offered himself as a candidate for the presidency in opposition to Juarez, who sought reelection. Juarez was successful, and no wonder, for in some towns containing only 2,000 inhabitants, men, women and children, he polled 2,500 votes! Within four weeks Diaz had "pronounced" against his former friend and patron and was at the head of a revolutionary band whose warcry was "Freedom of Elections." The death of Juarez in July, 1872, and the succession of Lerdo de Tejada y Corrial led to a suspension of hostilities and a general amnesty. Four years later Diaz pitched his tent at Brownsville, Texas, where he plotted another revolutionary uprising. Entering the city of Mexico on November 28, 1876, he assumed the executive power and ordered a presidential election, in which it was not surprising that he was chosen by a majority so handsome that, on the face of the returns, it looked like unanimity. From 1880 to 1884 his intimate friend Manuel Gonzalez was President of Mexico, but upon his retirement Diaz resumed command and has had no successor.

On December 1, 1910, he will begin another term of six years. His age is against him and it is whispered about that his iron constitution is breaking down. Hence the interest of the people in Vice-President Corral, Diaz's own choice for the office. Personally, Corral has never enjoyed much of that popularity which Diaz formerly had and still retains to a considerable degree. No military glory attaches to his name. He is an able man, as all admit, but to many he seems cold, reserved, even harsh. He is Mexico's next President.

Mexico is not a republic, as we understand the term, nor, barring the mute letter of its Constitution, do we see any reason why it should be. The success that has thus far attended Diaz is greater than we could hope for his successor, yet we trust that that successor may maintain, even if not increase, the prestige that Mexico now enjoys.

Anarchists in Argentina

The most liberal immigration laws in South America are those which have been framed by Argentina. Extending through $31\frac{1}{2}$ degrees of latitude, it furnishes a vast field for the cultivation of a wide variety of vegetable products, from sugar cane to flax, yet its population in 1905 was under 4,000,000, not quite four to the square mile. Within the last five years that number has almost doubled, yet the country is still sparsely peopled. The misguided zeal of the government has called in not only large numbers of immigrants who have been a source of great moral and industrial gain to the country, but with them so many representatives of Europe's criminal classes that in sheer self-defence Argentina, in the midst of the celebration of her first centenary of independence, finds herself driven to proclaim martial law and to enact severe repressive measures against bomb-throwers and other like riffraff which the tidal wave of immigration has tossed upon her unsuspecting shores. It is a common blunder in private as well as in public affairs to fancy that mere numbers give strength. They may have strength, but if they are estranged from the cause or undertaking, their strength, instead of being contributed to the common fund or store, is too often turned against the organization and its vital interests. Sturdy peasants from Ireland, Spain and Italy have settled in Argentina and have done pioneer work in opening up her resources. Now come the vultures of humanity with the avowed aim of wrecking the good already done and of blighting the prospects for further good. Argentina's legislators see that there was a fatal defect in the immigration laws.

Falling Into Line

The *Literary Digest* has at last given space to our rebuttal of the slander involving the reputation of the Chilean clergy, which in the first instance it had widely circulated. However, its statement that AMERICA "discredits Mr. Beach as a Protestant, like Mr. Speer," is inaccurate. We never discredit Protestants as such. Exception was taken to Mr. Beach not because of his religious opinions, but because he is the Secretary of the Student Volunteer Movement, a proselyting body, of which Mr. Speer is the leader, and because, as the *Digest's* citations show, he is a professional antagonist of the Catholic Church. The *Independent*, of June 30, handles the subject fairly, and shows discretion as well as justice in not pronouncing on a question of which it has no knowledge. 'Tis a pity it is not equally discreet in the matter of Encyclicals.

LITERATURE

Louis XVI. Etude Historique. MARIUS SEPET. Paris: P. Téqui. Prix, 3 fr. 50.

The author of this admirable book tells us that he writes neither a panegyric nor an elegy, but an historical sketch. The task of the writer was not an easy one. The monstrous injustice done to Louis, the agonies of heart and soul which he bore with such Christian fortitude, might, in a lesser craftsman than Marius Sepet, have exacted too large a share of pity and sympathy. Artist that he is, our author has made no such mistake. He does not want to prove a thesis or to please a party: he wants the Truth. With such an ideal he cannot go astray.

The writer of this monograph was well equipped for the work. His previous volumes: "The Preludes of the Revolution," "Six Months of Revolutionary History," "The Fall of the Old Régime," show how thoroughly he knows the tendencies and the spirit of the times, the nature of the causes and agencies at work in the volcanic upheaval he so well describes. The present sketch resumes with unerring judgment and stern impartiality all the labors of modern scholarship on the character and government of Louis XVI. The writer places us at the right angle of observation, and, thanks to his luminous interpretation of men and measures, we see things in their true light. We see that Louis had been poorly trained for a task under which "Atlantean shoulders fit to bear the weight of mightiest monarchies" might have drooped. Louis, it is painful to confess, knew not how to rule. But he had conned a nobler lesson; he knew how to suffer and how to die. It was his fate to come to the throne and to wield a barren sceptre when the times were out of joint. He had not the Corsican's power to ride the whirlwind and direct the storm. He became the victim where he should have been the guide. Few kings have been so helpless; few men have been so supremely great.

Marius Sepet nothing extenuates nor sets down aught in malice. He is, of course, the faithful chronicler, but he knows that the true historian must be something more; and so he is the calm and dispassionate judge. Yet his pages are never colorless or dull. They present the actors, the scenes of that tragedy of blood and tears with a spirited and dramatic movement which not only instructs but fascinates the reader. Some, perhaps, will not finish such chapters as "Varennes," "The Temple," "The Trial and the Execution," with unmoistened eyes. As we stand with Louis in the Temple and on the scaffold in that momentous January of 1793, as we listen to the rush of the down-clanking axe which shears a king's life away, we are reminded of Thackeray's words over the wreck and ruin of another king: "What preacher need moralize on this story; what words save the simplest are requisite to tell it? It is too terrible for tears. The thought of such a misery smites me down in submission before the Ruler of kings and men, the Monarch Supreme over empires and republics, the inscrutable Dispenser of life, death, happiness, victory. . . . Hush! Strife and Quarrel, over the solemn grave! Sound, trumpets, a mournful march. Fall, dark curtain, upon his pageant, his pride, his grief, his awful tragedy." Our historian makes no such direct appeal to our sympathies. He wins them by his sincerity and candor. It is with confidence, then, we subscribe to this final appreciation of the unfortunate king: "We doubt not that Louis XVI found in a Kingdom fairer than that over which his ancestors ruled a reward for his virtues and a compensation for all his sorrows. Our object here has been especially to consider his destiny in relation to that of our country. Here, in truth, there is a great and terrible secret of Providence. For

between the character of this excellent prince and the task set for him, there was a startling, nay, an almost insurmountable opposition. The reign of Louis XVI, in spite of his whole-hearted devotion to the public good, was a tissue of inconsistent velleities and compromises, a succession of blunders and defeats becoming more and more helpless and irreparable every day. We cannot, then, recommend him as a model to the rulers and guides of nations. His execution, entirely undeserved, was the crime of the Revolution, not of France. In spite of the deplorable misunderstanding and estrangement between France and her king, caused by the intervention of the foreign powers, the nation once enlightened and free, instead of being deceived, enslaved and oppressed by the Jacobin sect, would certainly not have put Louis to death; she would have left him his sceptre and crown. France would have made of this last King of the Old Régime the first King of the New Era. With a wise constitution, a reasonable and intelligent Parliament, energetic ministers, she could not have had a better one."

With these words Marius Sepet closes his sketch. We think that impartial History will reecho the verdict.

JOHN C. REVILLE, S.J.

Theories of Knowledge—Absolutism, Pragmatism, Realism. By LESLIE J. WALKER, S.J.M.A. New York: Longmans, Green & Co.

No apology is needed for the appearance of this work. The choice of both subject and method of treatment indicates the author's keen appreciation of what is to-day the paramount issue in the field of philosophy. Coming after Maher's "Psychology" and Joyce's "Logic," the "Theories of Knowledge" completes a Stonyhurst trilogy which furnishes us with a modern defense of Scholastic principles, and an excellent critical estimate of some recent maneuvers on the historic battle ground of Epistemology. Probably not since the time of Descartes, the dawn of what is called modern philosophy, has the struggle reached so acute a crisis as the present. It may be admitted that at that time, as during the earlier years of the Kantian period, Aristotelians were not so well prepared for the combat as in the days of St. Thomas or St. Anselm. Fortunately the forces are now more evenly balanced. Owing in great measure to the impetus given by Leo XIII and the response of Catholic scholars, the influence and need of a sane realism are beginning to be felt even outside the Church.

Without entering into technical details, we would note as characteristic of this latest contribution that it contains a very fair and strong presentation, often in *ipsissimis verbis*, of the adversaries' positions; that it bears evidence not only of wide reading, but of painstaking analysis, by which coincidences are discovered and precise points of divergence are strongly emphasized; that discussion is chiefly confined to main lines. These surely are marks of the genuine disciple of St. Thomas, Suarez and the other great exemplars of the Scholastic method.

It is clearly not the purpose of this book to replace the Latin manuals so extensively used as texts in Catholic colleges and seminaries. Without such manuals, as without the use of the Latin tongue, it would be practically impossible to preserve some of the best traditions of Scholasticism. Modelled on the immortal "Summa," these manuals are, when prepared by competent scholars, our chief safeguard against two disastrous tendencies of modern philosophy—the tendency to looseness in the use of terms and the tendency to substitute what is termed the *literary* treatment for the *scientific*. Both tendencies, radically one, are based upon a false conception of the scope and function of philosophy, both are the outcome of sceptical presuppositions, and both

inevitably lead to a "confusion worse confounded," if that be possible in the reigning chaos.

Though we should regret any flagging of energy or interest in the production of good Latin manuals, there is still room for and great need of books like the "Theories of Knowledge." Not only will they demand a hearing for the *Philosophia perennis* in quarters where our ancient tomes and modern compendiums would for obvious reasons count for nothing, but they will be of immense service to the large and increasing number of our young men and women who are now being driven to unwholesome pastures.

What an outcry would be raised if the authorities should insist on placing immoral books in the hands of our public-school children? Is it a whit less deplorable that our Catholic young men and women, many of them without even an elementary training in sound philosophy, should be obliged to make their way to a teacher's certificate through the medium of lectures and books whose first principles cannot be reconciled with those of Christianity? Such conditions, in which not merely the morals but the very basis of Christian morality—faith itself—is endangered and sometimes lost, actually exist. The least we can do is to supply an antidote to these Lectures, Outlines, Introductions and Primers by which the infiltrations of error find their way into half-educated minds. Studies such as the "Theories of Knowledge," if not directly serviceable to this end, will certainly inspire and enable many others to spread the teachings of sound philosophy through University Extension work, evening classes and popular manuals in which current fallacies are laid bare. "*Fas est et ab hoste doceri.*" * * *

Leading American Essayists. By WILLIAM MORTON PAYNE, LL. D. New York: Henry Holt & Co. Price, \$1.75.

Mr. Payne has selected the following four writers as the most worthy claimants of the distinction expressed in the title of his book: Washington Irving, Ralph Waldo Emerson, Henry David Thoreau and George William Curtis. The selection undoubtedly is good. We hesitate over the name of Curtis. It seems to us that his work has taken on already some of the mould of time which never gathers about classic literature. Of the remaining three Irving was the most normal in his art; Thoreau the most original; and Emerson, the greatest *poseur*. Emerson was always the insufferable prig with a natural aptitude for honeyed epigrams. He thought phrase-making was the same thing as thinking; and, because his priggish little soul never knew the trials of redder-blooded human beings, he saw no need of revealed religion for others any more than for himself. And so he ministered all his life to the secret longings of passion rather than to its crying needs, not without lucrative rewards of fame and money. Thoreau was more of a man; and, were he born anywhere else than amid his unfortunate Calvinistic environment and associations, he would have been one of our very greatest men. But his natural growth was stunted and distorted by a spiritual atmosphere that drove intellectual men mad if they were not endowed, like Emerson, with inexhaustible self-conceit. In the ultimate rating, whenever that will come, Irving stands more than an even chance of being placed as high above Emerson and Thoreau as the latter two stand at present above Curtis.

Of course, these are not Mr. Payne's opinions. His are more conventional, in full accord with the American tendency to fall down in adoration before a golden phrase, especially if it has been raised up as a standard of rebellion. Mr. Payne's method is biographical with running commentaries. It makes most pleasant reading. The condensation demanded by his method is productive of difficulties, principally in selection, which he has triumphed over to the reader's complete satis-

faction. As a consequence we have in a small compass much valuable information concerning four notable Americans. An introductory chapter contains a historical survey of our less distinguished essayists, thus giving the book the added character of a complete record. J. J. D.

Heavenwards. By MOTHER MARY LOYOLA, of the Bar Convent, York. Edited by FATHER THURSTON, S.J. New York and Philadelphia: P. J. Kenedy & Sons.

Where everything is good it is difficult to specialize. Mother Mary Loyola has so accustomed us to spiritual feasts of reason that her new book tempts us to taste it as an epicure would a bountiful and dainty spread. All the thoughts, words and deeds that lead heavenward are grist for her up-to-date mill, which, by the way, grinds very fine. Take, for instance, in the chapter, "Lest we forget," these twin questions: "By what authority do we question the prudence of the priest's guidance of others, or encourage frivolous talk about that sacred tribunal where the priest sits as judge, and the penitent's duty is humble self-accusation at the time—and silence afterwards? Who shall tell the harm done to souls and the cruel injustice to priests by the retailing of advice adapted to individual need, and in no wise intended for general application?" Or again, in the chapter on "St. Mary Magdalen," which is not at all banal, note this axiomatic, but poorly realized, truth: "The coster's and the char-woman's service is more prized than the politician's and the preacher's, if the motive that inspires it be worthier, that is, more purely directed to His service and praise." The last of the fifty-two chapters, "Sursum Corda!" the keynote of the book, is really an excellent comprehensive meditation on Heaven, that one of the Four Last Things which, Mother Loyola says, hardly ever comes to our minds. Desirous of seeing so valuable a book perfect in every way, we may perhaps be allowed to ask if the author really wrote, at p. 102, "refurnished," where "refurbished" suggests itself; and, if it would not be better to add the italicized words in the following clause (p. 246): "If we have not the ardor of Magdalen, or *have not been called,* etc." ? * * *

Life of Mary Ward, Foundress of the Institute of the Blessed Virgin Mary. Introduction by Rt. Rev. ABBOT GASQUET, O. S. B. London: Burns and Oates, Ltd. Price, 85c. net.

Since novelty in doctrine or belief must needs be abhorrent to all Catholic instincts it is not surprising that some minds, earnest indeed but lacking enlightenment, should see in the accommodation of the Church's discipline and practice to new and changed conditions the spectre of an assault upon the sacred deposit of "faith once delivered to the saints." Speaking from a human standpoint, the Church is and has been and will continue to be the greatest conservative force among men, and some churchmen in their misguided zeal, may surpass the Church in their excessive attachment to what has been and their chariness about all that savors of innovation.

Born in 1585, Mary Ward, an English maiden, was called of God to a great work in the Church, no less an undertaking than an unheard of modification of what for centuries had been looked upon as the one suitable rule to be followed by women consecrated to God under the perpetual vows of religion. Nuns without a distinctive habit, without a cloister, yet under a general abbess of the whole organization! These three features which are familiar enough in our day were strange anomalies three hundred years ago. The sad vicissitudes which Mary Ward and her first companions underwent in bringing home to clergy and laity not only the becomingness but also the usefulness of their proposed foundation form a pathetic tale, in which the great lesson set us seems to be that though all worldly means may fail us and we may lack the help of the great ones of the earth, God will never abandon those who put their trust in Him.

Reviews and Magazines

Archbishop Ireland, in the July *North American Review*, has an article on "The Methodist Episcopal Church in Italy." The Archbishop opens quoting the statement from Philadelphia, May 9, of Bishop Wilson, as secretary of the board, wherein the methods of the Methodist Mission in Italy are defended and justified as being the same as have been pursued for forty years, closing with the reaffirmation in the moral integrity of the missionaries of the Church in Italy. The Archbishop then proceeds to criticize severely the mission. He states that the attitude of the Vatican toward it is "of absolute aloofness." He says further:

"War, bold and virulent, upon the Vatican, upon its vital principles, upon its sacred traditions, is the avowed and oft-declared purpose of Methodism. The methods made use of are vilest epithets, most shameless calumnies, insults most outrageous. The allies whose co-operation is courted are the lowest and most disreputable, to whom all offenses are forgiven in view of their hatred of the Catholic Church and its supreme chieftain."

The Archbishop bases his argument on a book on "The Methodist Mission in Italy," by the Rev. E. S. Stackpole. He quotes liberally from this book in support of his allegations of the open animosity of the mission toward the Vatican. He also condemns a book written by Bishop Burt on "Methodism in Italy," and discredits his statistics and conclusions. He closes by referring in detail to the Roosevelt incident. He first refers to the fact that ex-Mayor Low, of New York, after having an audience with the Pope, went to the Methodist chapel and made an address. He then refers to the Vice-President Fairbanks episode, and concludes as follows:

"In reply to Mr. Roosevelt's request for an audience a message was sent, courteous and confidential, acceding, of course, to the request, yet intimating the unpleasant position to which the Vatican would be reduced were there the least peril that what had happened to Mr. Low and to Mr. Fairbanks were by any miscalculation or oversight to happen to him. The more illustrious the visitor, the more was he to be put on his guard. Unfortunately, the message of the Vatican reached Mr. Roosevelt under the cover of comments from the hand of the American Ambassador to the Quirinal, and was read in the glare of those comments. Certainly, the situation was perplexing. The comments of Mr. Leishman under his eyes, the answer given by Mr. Roosevelt is

not a surprise to Americans. Subsequent developments brought further confusion. There were other and yet more embarrassing comments from Mr. Leishman to Mr. Roosevelt; and there was the cavalier and unwarranted declaration of Mr. O'Loughlin to the Cardinal that Mr. Roosevelt was just the man to go from the Vatican to the Methodist hall. Circumstances, let us say, conspired to defeat an understanding which was sure to be, had Mr. Roosevelt and the Cardinal Secretary of State come face to face, or had they spoken to each other in direct correspondence without let or hindrance of intermediaries. However, as things went, the Cardinal Secretary of State, supremely preoccupied, as it was his duty to be, with the necessity of safeguarding at all hazard the honor of the Holy See, was allowed no alternative; the audience was made impossible. Such the Roosevelt incident, in which, back of all the immediate circumstances, the one controlling element was the American Methodist Episcopal Church.

"The attitude of the Vatican toward the Methodist mission must not be other than what it was. If in this attitude there is intolerance, it is the intolerance of vile insult and treacherous fraud. With persons differing from it in creed, honorable in their sincerity of belief and well-mannered in their bearing, the Vatican is always most tolerant, most courteous. But as was the Saviour Himself, so is the Vatican, severe and intolerant when confronted by the Pharisee and the money changer of the temple. Apart from his position as Vicar of Christ, the Pontiff of the Vatican rules a kingdom great in the majesty of history as no other kingdom present or past. It owes respect to itself; it owes respect to the hundreds of millions who venerate its spiritual sceptre; it must brook no friend, no foe, who casts insult into its face. And then the Vatican is the supreme guardian of faith and morals; when these are assailed, it must not, in manner least direct, betoken approval of the enemy—this, less than ever, when the targets of the attack are the more poor and helpless of its subjects, when missiles from the hostile camp, steeped in fraud and deceit, call for loud and insistent warning, lest the thoughtless and simple-minded be stricken unawares."

In the July number *Catholic Missions* sets before us an inviting assortment of mission news and comment. Sketches of Indians in British America, cannibals in Central Africa, South Sea Islanders and Burmese converts give an indication

of the worldwide field of Catholic mission work. The text is plentifully interspersed with attractive illustrations. The Right Rev. editor answers for us a question which we put with some diffidence, namely, "When will the United States have its seminary for foreign missions, or its Apostolic School as a nursery for future missions, even martyrs?" His words may well be pondered:

"When there is more spirit of self-denial among us; when there is less love of comfort, pleasure and amusement in our young men and women; when the bringing of one soul to Christ is deemed a greater feat than the accumulating of a billion dollars, and material success is not held up as an ideal before the eyes of our youth; when families consider it an honor and a blessing to have their sons and daughters leave their homes and country to enroll themselves in the apostolic army; when, in fine, we shall be more Catholic!"

There surely is not a Catholic institution whose reading room is deprived of the help that would come from the perusal of publications like *Catholic Missions*.

BOOKS RECEIVED

Ballads of Irish Chivalry. By Robert Dwyer Joyce. Edited with Annotations by his Brother, P. W. Joyce. Dublin: M. H. Gill & Son. Net 2s. New York: Longmans, Green & Co. Net 50 cents.

A Village of Vagabonds. By F. Berkeley Smith. New York: Doubleday, Page & Co. Net \$1.50.

Three Historical Events in Maine. Three Addresses by the Rev. T. J. Campbell, S.J., on the occasion of the Golden Jubilee of St. John's, Bangor; the laying of the corner-stone of the Church of Our Holy Redeemer, Bar Harbor, and at the re-consecration of the Rasle Monument, Norridgewock. New York: The America Press. Net 15 cents.

Death and Resurrection. From the Point of View of the Cell-Theory. By Gustaf Björklund. Translated from the Swedish by J. E. Fries. Chicago: The Open Court Publishing Co.

Latin Publications.

Commentarius in Librum Sapientie. Auctore Rudolpho Cornely, S.J. Opus Postumum Editit Franciscus Zorell, S.J. Paris: P. Lethielleux. New York: Benziger Bros.

Commentarius in Proverbia. Auctore Josepho Knabenbauer, S.J. Cum Appendice: De Arte Rhythmica Hebraeorum. Auctore Francisco Zorell, S.J. Paris: P. Lethielleux. New York: Benziger Bros.

Enchiridion Historiæ Ecclesiasticæ Universæ. Auctore P. Albers, S.J. Ad Recognitam et Auctam Editionem Neerlandicam Alteram in Latinum Sermonem Versum. Tomus II. (692-1517.) New York: Benziger Bros.

Spanish Publication.

Manual de Agricultura Tropical. Por H. A. Alford Nicholls. Traducido del ingles con Autorizacion del Autor y de los Editores. Por H. Pittier. St. Louis: B. Herder. Net \$1.50.

German Publications.

Die Schriften des Neuen Testaments. Älteste Erreichbare Textgestalt. Hergestellt auf Grund ihrer Textgeschichte. Von Dr. Hermann Freiherr von Soden. Band 1, 4. (Schluss) Abteilung (Seite 1649-2203). New York: Lemcke & Beuchner.

Predigten und Ansprachen. Zunächst für die Jugend gebildeter Stände. Von Msgr. Dr. Paul Baron de Mathies. Zweiter Band. Predigten vom zweiten Sonntag nach Ostern bis zum Feste Peter und Paul nebst sechzehn Gelegenheitsreden. St. Louis: B. Herder. Net \$1.00.

Unterm Petersdom. Wanderungen durch die Vatikanischen Grotten. Von Dr. E. Krebs. New York: Frederick Pustet. Net 35 cents.

EDUCATION

The following letter from His Holiness was received by Mgr. Shahan, on the eve of the Detroit Conference of the Catholic Educational Association.

To our beloved son, Thomas Joseph Shahan, Roman prelate, and President of the Catholic Educational Association:

PIUS PP. X.

Beloved Son, Health and Apostolic Benediction:

We have heard with especial pleasure of the society known as the Catholic Educational Association, recently established in the United States of America for the purpose of promoting the Catholic training of youth, and of diffusing more widely the principles of Christian wisdom with its rich and felicitous consequences for the popular welfare. These efforts, we hope, will daily redound to the interest and growth of religion. Your own diligence, beloved son, and that of your earnest associates in this excellent work, no less than the good results which we know have been already obtained through your active zeal, foreshadow the realization of the aforesaid desirable ends. There is, therefore, no need to urge on those who are already pushing forward with steadiness. To one principal and supreme point we would call your attention as you meet in your annual convention to discuss the perfecting of Christian training. Each of you should be persuaded that he renders to this enterprise a real service only in as far as he imitates Christ Who, when about to deliver to the world His heavenly doctrine, "began to do and to teach." Hence, it is by personal example, no less than by other social agencies, that each one of you should further the cause of Catholic education. Example, indeed, is mighty to persuade, nor is there any better means of moving mankind to the practice of virtue. Quite particularly is this true in the education of children who are all the readier to imitate what they behold in proportion as their judgment is weak.

We may add that your efforts will have greater success, if in addition to all other means of preserving and increasing Catholic life, you devote special attention to that means of spreading the truth and refuting error which is so well fitted to our own time and conditions, *i. e.*, newspapers, reviews, and similar periodical publications, which the enemies of religion, alas, abuse for the dissemination of their perverse teaching and for the ruin of morality. Having thus set before you the path along which your common efforts ought to proceed, we do not doubt that you will abundantly correspond to our desires. But lest you lack the aid of divine grace which

quickens all human energies, we very lovingly in the Lord, and as an assurance of divine help, confer upon you, beloved son, and upon all the members of the aforesaid association, the Apostolic Benediction.

Given at St. Peter's, Rome, June 10, 1910, in the seventh year of our pontificate.

PIUS PP. X.

An enthusiastic reunion of the Alumni marked this year's commencement of the College of the Holy Cross, Worcester, Mass. Three hundred and twenty-five members of the Alumni Association met on Mount St. James on commencement eve, and elected officers for the coming year. The Right Rev. Thomas D. Beaven, Bishop of Springfield, was elected Honorary President, and Dr. M. F. Fallon, of Worcester, President. Sixty-seven young men, the largest graduating class in the college's history, received the degree of Bachelor of Arts. This institution of learning is now the largest Catholic college in the country, and what is still more gratifying, its numbers are steadily increasing. The President, Rev. Thomas E. Murphy, S.J., mentioned the fact that the number of students in the classical department of the college is greater than the number in the classical department of Yale. The address of Thomas B. Lawler, '85, was of exceptional merit. The *Springfield Republican* gives space to some striking portions of it and speaks of it as inculcating "a lesson that needs to be iterated and reiterated in all our colleges." A few striking paragraphs are here given:

"In the crush of matter and crush of educational worlds, the rise and decline of electives, the growth of trade, vocational, technical and other schools, one thought seems to be coming ever to the fore—the worth of the deep, broad basis for educational upbuilding. It seems to be the consensus of opinion that whatever the future special work of the student, the basis should be along the lines of a liberal education, an education that will broaden the horizon, elevate the heart and mind and promote true culture. What does not the liberally educated man possess? The songs, the poetry, the music, the art, the history, the ideals of the nation are his, the breath of his being. In a word, the great story of life as given in the humanities is a priceless possession.

"The world of learning was never better worth preparing for. Why is it, then, that from every university in the land and from every serious journey there goes up the cry, 'Our young people were never more indifferent?' How many nights a week does the student spend in pursuits non-academic; how

great a proportion of his days? What with so-called college activities, by which he must prove his allegiance to the university, and social functions by which he must recreate his faded soul, no margin is left for the one and only college activity—which is study. Class meetings, business meetings, committee meetings, editorial meetings, football rallies, baseball rallies, vicarious athletics on the bleachers, college dances and class banquets, a running up and down the campus for ephemeral items for ephemeral articles in ephemeral papers, rehearsals of the glee club, rehearsals of the mandolin club and of the banjo, rehearsals for dramatics (a word to stand the hair on end!) what margin of leisure is left for the one activity of the college, which is study?

"In Oxford and Cambridge, than which no universities have turned out finer, cleaner trained scholars, the purpose is study, and the honors are paid to the scholar. There are no undergraduate newspapers, no class meetings, no college politics, no football rallies, no yell leaders, no dance, no social functions of the mass. Of non-academic activities there are but two—athletics and conversation. They cultivate athletics because each is an active devotee of some form of sport, and conversation—it is an education, a passion, an art."

The Rev. Morgan M. Sheedy made pointed reference, in addressing his people on the completion of a successful year's work in the parochial school of Altoona, Pa., to the injustice of the double burden Catholics are obliged to carry for conscience's sake. Referring to the great sacrifice which Catholics are making for Christian education, he eloquently described the one reason which impels Catholics to tolerate the injustice:

"Our schools," he said, "stand for moral development and progress. Without this we cannot have good citizenship, nor can we count without it, on finding remedies for the conditions which at present affect American society in all its phases. Some day soon let us hope, all must come to see this. Only the other day I was reading what the Rev. Dr. Parkhurst, a leading Presbyterian, wrote on this matter. He was advocating a plan for counteracting to a certain extent, the effects of the absence of anything like a religious training in the curriculum of our public schools. The need of such training, even in a modified way, is recognized by him as it must be by all thoughtful Americans. He is obliged to make the startling confession that 'hundreds of thousands of children are growing up amongst us whose belief in

God extends to the use of His name in profane swearing.' It is hardly necessary to say that this bodes ill for the future. The laxity of morals already prevailing in many quarters can be traced directly to the lack of moral training that is leaving the youth of the land wholly unconscious of their duties towards God and their neighbor. The consequence is that they have no such conception of moral obligations as they would have had if they had learned from the dawn of their reason their individual responsibility to their Creator.

"One of the chief lessons America needs to-day is honesty in business and purity in politics; reverence for constituted authority and cheerful obedience to law. These lie at the very foundation of civil society and are inculcated in our Catholic schools."

ECONOMICS.

A New York evening paper speaks apologetically of "octopi," saying it dares not venture on "octopuses" for fear of the officials of the Aquarium in Battery Park. No doubt it is in the right; though the small Latin and less Greek of men of science is greatly to blame for having made the language of science the poorer by such a word. Fortunately for the more feeling of our English speakers, the omnibus and the arquebus have not to be reduced to species.

The singular form, octopus, has a figurative meaning, ignored by Webster's Dictionary, but defined by the Standard and the Oxford: "Any organized power regarded as many-armed and of far-reaching capacity for harm." This definition seems to miss the point. One would not call every such power an octopus, any more than Gladstone would have called every social wrong, a upas tree. If the harm in question consists in killing on the spot only, the power, however far-reaching, can hardly be termed an octopus. If it be the seizing with apparently harmless tentacles long out of proportion to the body, of victims innumerable, and the drawing of them to an insatiable maw, the figure is good.

The Oxford Dictionary finds this figurative use in the early eighties of the last century, in the posthumous "Miscellaneous Essays" of William R. Greg, who, with an adequate appreciation of the figure, terms England the octopus of the nations. The use, now become a commonplace, which restricts its application to railway corporations came in some ten years later; and the Oxford's example is taken from the Boston *Journal* of March 25, 1893. But the use drew its origin, not from Boston

but from San Francisco, where Adolph Sutro, of Sutro Tunnel fame, applied it to the Southern Pacific Railway during his long war with that corporation. Day after day in newspaper and on platform he denounced "the octopus" which, according to him, was filling its worthless stomach with the fatness of California, seizing in its tentacles everything that might make for the welfare of the State. He was wealthy, and so could send his denunciations through all the country until "the octopus" became a by-word, and even New England editors heard, approved and used it. It carried him to the Mayor's chair in 1894. Then, lest it should be lost, Frank Norris, who died too soon, took it for the title of the first novel of his trilogy on the tremendous battling of opposing interests involved in the production and distribution of Western wheat.

Adolph Sutro is dead. California survives and prospers; so does the Southern Pacific Railway. Perhaps one does not agree entirely with his denunciations; but he must not be deprived of the praise due him as the inventor and popularizer of the special use of "the octopus." Many hold that California and the Southern Pacific Railway survive and prosper not altogether free from obligations to the old man who checked with his often reiterated diatribe an excessive railway domination which would have ruined both. It is far from certain that they are wrong.

Quoting in a recent number some economic prognostications concerning the United States, uttered over twenty years ago by Rudyard Kipling, we said that our public men are beginning to express similar views. Thus W. C. Brown, of the New York Central Railway, said in an address before the Millers' Convention:

"Husband our coal, as there will come a day when the last ton will be mined. The fertility of the soil can not only be maintained but can also be augmented, and it must be if this or any other nation is to continue to exist. . . ."

"We have for a century and a half recklessly exploited the natural resources of the continent, with characteristic zeal and equally characteristic lack of common sense."

The following will, written by the testatrix, Elizabeth Turnbull, a few hours before her death, has been sustained in the British Probate Court:

"4 Dec., 1909. All to Lib from Elizabeth Turnbull.

"Jane Heath X her mark, Witness.

"Memoar Bartle, Witness."

SOCIOLOGY.

In its June number, *The Missionary*, the organ of the Apostolic Mission House at Washington, presents an inspiring array of successful mission work. Its intention to interest children in the work makes for its stability, for missionaries grow old and must have successors.

"If we are to have missionaries in the future," it says, "they must be prepared now, before their child-hearts are encysted with the cares of this world and its selfishness. The appalling obstacles to mission advance in America to-day are entirely located in the slothful, callous indifference of the grown-ups of this generation. All along the line, mission priests are scarce, parish priests are apathetic and laypeople of all sorts and conditions are absorbed in other phases of religious experience or none at all, simply because you cannot teach old dogs new tricks, and these adults did not learn to be missionaries when they were children."

Its model and patron is St. Francis de Sales, the holy Bishop of Geneva, whose zeal was gentle, whose gentleness was zealous. Speaking of his apostolic work, it says:

"St Francis de Sales was probably the greatest convert maker of the last few centuries. He began a most trying and difficult work at a time when he literally took his life in his hands, and in a few short years brought the entire population of the Chablais back into the bosom of the Church. He did his work when heresy was virulent in its character, and so acute were its antagonisms that men were put to death for it as a capital offense. Yet, nevertheless, by a policy of kindness and devotion, he calmed all antagonisms and through an apostolate of explanatory preaching he presented the teachings of the Church in so attractive a form that he overcame the virulence of heresy, and in a few years he made seventy-two thousand converts. The Mission House takes St. Francis de Sales as its leader and adopts his policy as the one that wins every time.

"It is this particular policy of presenting the truths of the Church in an attractive way, eliminating the element of rancorous religious discussions that has won from the Holy Father his special commendation. When it was explained that it was the positive purpose of the methods at the Mission House to do away with rancorous controversy and substitute the irenic tone and policy, the Holy Father was immediately taken by it. He believes that there has been too much fighting in religious interest to the detriment of a better knowledge of

things Catholic. He believes that if the same energy that has been used in attacking the Protestant were expended in revealing the beauty and truth of Catholic doctrine the progress of the Church among the nations would be infinitely greater. In the audience given to Father Doyle the Holy Father used an expression which is very much akin to inspiration. He said: 'We cannot build up the Church on the ruins of charity.' Charity is the foundation of all religious life and where it is disrupted it is never possible to upbuild the edifice of religion. It is impossible to convert a man who is in the wrong by assailing his character and denouncing his honesty."

Within the week ending June 26, over 2,000 American visitors landed in Ireland. An organization has been formed to entertain properly the Irish-American visitors, who under the auspices of the Irish Home-Coming Association, are expected to exceed 50,000 during the summer.

The St. Raphael's Society for the protection of German emigrants, has issued its report for 1909. The figures are for the ports of Bremen, Hamburg, Antwerp, Rotterdam and Havre. In these places 136,122 persons were taken care of by the agents of the society, 135,775 assisted at the Divine service held for emigrants, 24,190 received the Sacraments. Money to the amount of \$63,000 was transmitted. Sixty agents are maintained by the society in various ports, who also further the endeavors of the society for the protection of emigrant girls. The headquarters of the St. Raphael's Society in New York, as our readers know, is the Leo-House. Since its foundation in the early seventies, the society has taken care of nearly two million travelers, and has arranged for the transmission of nearly five million dollars. All the services are given gratis.

Recent reports show a decrease of twenty per cent. in deaths by consumption in Ireland for 1909, and a much smaller number of consumption cases than in any previous year for which statistics are available. The practical extinction of the disease in a few years is predicted. The English National Anti-Tuberculosis Association proposes to adopt the methods of the Irish organization: "The quickest, best, and ultimately the cheapest way is to educate the nation by means of traveling Tuberculosis Exhibitions, caravans with lantern slides, popular lectures, an information bureau for press and public and the distribution of literature." An appeal for funds is made by the committee:

Earl Derby, the Duke of Devonshire and William Waldorf Astor.

SCIENCE

The United States and Great Britain have entered into a contract regulating the use of water for power purposes at Niagara Falls. The Canadian side is allotted an allowance of 36,000 cubic feet per second, the New York side 20,000 cubic feet.

* * *

The French method of powdering milk is by forcing it, under a pressure of 250 atmospheres, through a tube one-tenth of a millimeter in diameter, into a closed chamber heated to 167 degrees F., by a warm air current. The rapid expansion of the milk in its entry into the chamber volatilizes it. The water is carried off by the hot air, and the solid particles of the milk are precipitated.

* * *

Dr. A. G. Rankin supports the view that sundry metals are possessed, to a greater or lesser degree, of germicidal power. Thus water, inoculated with typhoid bacilli, when kept in a clean, copper bowl becomes sterile. Pure zinc when used in large quantities, exhibiting a large surface area, recognizably affects the germs' existence, as does also aluminum. Further investigation will show whether we have not, in the above, an easy solution to the important question of sterilization.

* * *

At a recent conference of representatives of the Department of Agriculture and several leading lead pencil manufacturers, plans were adopted for testing new woods to be used in the lead pencil industry. As the present rate of output is 325,000,000 pencils annually, calculations show that the supply of red-cedar wood will be exhausted in five years. A substitute must be found that will whittle easily, be relatively free from knots, and which occurs in sufficient quantity to meet the heavy demand. Amongst the woods to be tried are Rocky Mountain red-cedar, alligator and western juniper, red-wood, incense and western cedar, and Alaska cypress. The Forest service will assist in the experimentation.

* * *

Chemical analysis indicates that the proportion by volume of sulphurous acid gas in smoke collected at the base of chimneys varies from 0.0001 to 0.0003 per cent, reaching the maximum but rarely. From these figures it is readily seen that the rumors regarding the deleterious effects of smoke from a hygienic point of view are grossly exaggerated. The contents of ammonia, ammoniacal salts and volatile products in smoke have little or no relation to possible injury.

F. TONDORF, S.J.

ECCLESIASTICAL ITEMS

An imposing congress was recently held in Rome for the District of Latium of the members of the Italian Association of St. Cecilia, which has for its object the restoration of Sacred Music. Similar meetings are to be held for Sicily, Emilia and Venice. The Rev. Father De Santi, S.J., is the president of this organization in the membership of which there has recently been a very large increase. It is of interest to recall that nearly twenty years ago Father De Santi printed in the *Civiltà Cattolica* an article on Church music that made so deep an impression on the then Patriarch of Venice, that, when, at a later date, as one of the Bishops of Italy he was asked to give his views on Church Music he adopted the article of the *Civiltà* substantially as his own, and sent it thus modified to the Congregation of Rites. When he became Pope Pius X and determined to introduce the musical reform he took this paper of his on the subject out of the files of the Congregation of Rites, made some minor changes and it became the now historic *Motu Proprio*.

In its issue of June 18, *Rome* relates the following interesting incident:

"This week a very interesting souvenir of the Kulturkampf was unveiled in the Austro-Hungarian College in Rome. It consists of a marble bust of the late Cardinal Melchers and a Latin inscription of which this is the translation: 'To Paul Cardinal Melchers, S.J.—Venerable Archbishop of Cologne—Valiant defender of Ecclesiastical liberty—Who lived long and died piously in this College—the Society of Jesus has erected this monument to its worthy professed, 1910.' Archbishop Melchers and Archbishop Ledochowski were two of the chief victims of Bismarck's futile war on the Church. In 1885 when the negotiations between the Holy See and Germany were about to be concluded one of the chief difficulties in the way of a settlement was connected with the archdiocese of Cologne. The Archbishop, Mgr. Melchers, was living in exile across the border in a monastery in Holland. Bismarck absolutely refused to allow him to return, and the Holy See solved the difficulty by calling the prelate to Rome and making him a Cardinal of the Curia, as it had already done in the case of Mgr. Ledochowski, Archbishop of Gnesen and Posen, Cardinal Gotti's predecessor as Prefect of Propaganda. Mgr. Melchers was elevated to the Sacred College together with those great luminaries of the modern Church,

Cardinal Moran, Archbishop of Sydney, and Cardinal Capecelatro, Archbishop of Capua. He asked and was gladly granted hospitality at the German College, then situated in the Via del Seminario and subsequently transferred to Via San Nicola da Tolentino, which is under the direction of the Society of Jesus. Here Cardinal Melchers led a very retired life, and in the following year begged Father Anderledy, General of the Society, to be admitted among the Jesuits. The General gave his consent, but Leo XIII delayed the necessary authorization. Later when the Pope's brother, Cardinal Pecci, asked and obtained permission to be received back into the Company of which he had formerly been a member, the Pope granted the same favor to Cardinal Melchers. That was in February, 1890. Two years after the German Cardinal was at death's door and availing himself of the privilege of dying a Jesuit made his solemn profession in the presence of several witnesses including Father Steinhuber, who was to be so well known throughout the world as the Cardinal Prefect of the Index. Cardinal Melchers, however, survived for four years longer, but the secret of his profession as a Jesuit was known only to Leo XIII and the Superiors of the Company."

The Rev. Michael A. Reilly, of the New York Apostolate, has been appointed by Archbishop Farley to found a new parish at Woodlawn Heights, N. Y. Father Reilly's place on the missionary band will be taken by the Rev. Thomas J. McCormick.

Among the more active workers in Rome who are doing their best to counteract the labor of the Methodists are the Mary Ward nuns. They have settled themselves in the Via Venti Settembre close by the Methodist headquarters, and there for ten hours a day lessons in foreign languages are given to women eager to learn. This special instruction is what is most needed to enable workpeople to find lucrative employment, and has been a chief magnet to draw the poor Italian into the Methodist net. The Catholics, men and women, are striving to meet them with their own tools, but the crying need is for them to be upheld by subscriptions from home, for in that respect the Methodists have a great advantage, for they are plentifully supplied with funds from America.

The blessing of the new bells for the Campanile of St. Mark's, Venice, took place on June 26, the civil, military and ecclesiastical authorities participating. The bells were cast in the Island of St. Helena. There were present on the occasion the honorable Syndic or Mayor of Venice with

his council, Admiral Viotti, in command of the Navy Department, the Duke of the Abruzzi, Commandant of the Arsenal, and other representative officials. Many church dignitaries were in attendance, and the Patriarch of Venice, Cardinal Cavallari, assisted by Mgr. Rosada and Mgr. Sixt, officiated at the ceremony.

Rev. Arthur Caron, C.S.S.R., son of a Lieutenant-Governor of Quebec, the late Hon. René Caron, brother of the late Sir Adolphe Caron, and brother-in-law of Sir Charles Fitzpatrick, Chief Justice of Canada, has been appointed Superior of the Redemptorist Fathers at Brandon, Manitoba. Father Caron, who has recently been stationed at Ste. Anne de Beaupré, was for several years pastor of St. Ann's Church, Montreal, and also pastor of the parish of St. Thomas in the West Indies from 1892 to 1900.

PULPIT, PRESS AND PLATFORM

Some few weeks ago the *New York Times* printed one of its special cablegrams from Rome, containing the information that the Protestant Episcopal Bishop of Maryland had applied for an audience with the Holy Father and had been curtly refused; this, too, in spite of a cordial letter of introduction from Cardinal Gibbons to Cardinal Merry del Val. In the answer which the Bishop was alleged to have received he was told that His Holiness was neither a picture nor a statue to be inspected and criticized; and the *Times* added, the "Bishop is preserving the letter and will take it to America with him as a souvenir of his visit." Investigation showed that Bishop Paret had not been refused an audience nor had he been in Rome for two weeks before the *Times* received its accurate despatch. How courteously even a Protestant is received when he visits the Pope and what impression the kindly presence of the Holy Father makes on his visitors that are not of the Catholic Faith is graphically told by John Kendrick Bangs in *Harper's Weekly*:

"A slight gesture from the master of ceremonies bade us all kneel," he says, "and the long-awaited figure entered—a sad-faced man arrayed in a simple white robe, expressionless of feature, but giving a striking impression of sweetness and intense weariness combined. He walked slowly along the line holding out to each pilgrim as he passed a listless hand, on the fourth finger of which was the ring of St. Peter. At first glance he appeared the embodiment of age and of physical weakness, and it must be confessed that the impression was disappointing; but as he came nearer, and one

was able to look more closely into his saddened eyes, one discerned in them not so much of weakness as of loveliness of character, strength of soul, touched by a strange pathos that brought with it the conviction that the people of his beloved city of Venice, among whom as Giuseppe Sarto he had once dwelt, had loved him for reasons that were good. One longed to be able to rise up and give him a more affectionate and no less reverential salute than the cold, formal greeting to the golden signet prescribed by the etiquette of the ceremony. I pressed his hand with a sincere and earnest feeling of reverence for his office and of respect for the man, and was surprised to find, as a little lump manifested itself in my throat and a suspicious moisture dimmed my eyes for the moment, that I had awakened rather into an intensity of sympathy for the prisoner of the Vatican than of awed reverence for the successor of the apostle. There was, indeed, no lack of the latter quality, but the former was from the heart, and I am glad to feel that that is truly the American of it. In spite of the splendor of his surroundings and the loftiness of his station, one could not escape the conviction that the office carries with it not only responsibilities which are onerous and exacting, but involves as well such sacrifices of life and liberty as would stagger most men, even those rigorously trained for a life of sacrifice as the Church trains its priests. I have sometimes thought it would be pleasant to be the king of England or the emperor of Germany or the President of the United States, but I looked upon Pius X with no feelings of envy in my heart.

"After His Holiness had passed us by we were bidden to rise and follow in his train, which we did; directly in his train, in fact, for upon the return to the Sala Dell' Consistorio it so happened that our position in the line gave us the position of honor. In a remarkably short time he had passed before the whole group of visitors. Many of these, as I have already intimated, had apparently come merely to gratify their curiosity to see the head of the Roman Church, but others were there for purposes affecting the repose of their own souls, for more than one man and more than one woman, with faces streaming with tears and an anguish of mind ill-concealed, implored indulgence, for what I know not, as His Holiness passed along; and in every case with a kindly gesture and a glance full of noble benignity at least, solace was granted. It was altogether most affecting, and when, at the close of the greetings, the Holy Father raised

his hand to bless all present according to their need and intention, I went down upon my knees, not because the etiquette of the hour required it, but because I wanted to; and when I rose up and went silently back to the noisy city I felt that the blessing asked had been received, for I was happy and the world seemed the sweeter and the brighter for the existence of such a man as Pius X."

PERSONAL

The New York *Tribune*, in an editorial on "Memorials of Surgical Research," pays the following tribute to the great Catholic Scientist, Louis Pasteur:

The recent unveiling of a memorial bust of Pasteur in the garden of the Ecole Normale Supérieure in Paris was a fitting tribute to one of the greatest benefactors of the race in our time, rendered most appropriately at the very scene of the greater part of his labors. For it was in that famous college that the illustrious scientist waged thirty-seven years of his lifelong campaign, unrelenting and splendidly effective, against the forces of nature which are inimical to man. The annals of science probably present no equal or approximate example of such a combination of exalted religious faith, of soaring poetical imagination, of prophetic divination and of laborious, unwearying capacity for taking pains in almost inconceivably exact research. It was his rare and almost unique gift to anticipate revelation and to discern in advance, by intuition apparently, the truths which laborious experiments were subsequently to confirm.

Percy G. Williams, the theatrical manager, who has just returned from Europe, does not expect to see the Oberammergau Passion Play reproduced in America. "I saw the production this year," he said, "and while witnessing the wonderful drama I came to the conviction that it would not do for America. The public would not regard the play in the proper spirit, and it would be looked upon as sacrilegious. I was in communication with David Belasco as to the prospect of bringing the production to this country. He would have acted in cooperation with me and the production here would be of the highest possible artistic nature, but we should be without the proper religious atmosphere that has surrounded the play in Oberammergau for so many decades. I am quite convinced of this. They are in earnest about it there. We should be merely curious."

Rev. J. E. Copus, S.J., of Marquette University, Milwaukee, is about to publish with

the M. H. Wiltzius Company, another Christological novel, as a companion volume to his "Son of Siro," which he published a year ago last Christmas and which met with remarkable success, going through many editions. The name of the new book is "Andros of Ephesus," and it deals with the worship of Diana, and the beginnings of Christianity among the Ephesians. Besides the book "Andros of Ephesus," he will bring out this fall, through Benziger Brothers, another college story, under the title of "As Gold in the Furnace," which we believe is destined to be as popular as any of his works, all of which have had a large sale. The Ephesian story is the first this author has published in the west. Hitherto all his works have been issued from New York.

LETTERS TO THE EDITOR

FIELD MASSES DURING THE CIVIL WAR.

To the Editor of AMERICA:

I read in AMERICA of last week the reference to the statement of the *Sun* regarding the rarity of field Masses in the military history of this country. In partial refutation of the assertion, I desire to tell of my experience as an altar boy in 1861. Camp Curtin, at Harrisburg, Pa., named for Andrew G. Curtin, the War Governor of Pennsylvania, was the scene of the mobilization of most of the Pennsylvania regiments. At times there were as many as 20,000 men in camp. At old St. Patrick's church (now the cathedral of Harrisburg diocese), I served as acolyte to Rev. Pierce Maher, who for thirty years was the rector. On Sunday, after Mass for the parishioners, we went to the camp, about a mile distant. In the barracks some boxes that had contained clothing or hard tack served as an altar.

There were few Catholics in Central Pennsylvania in those days, and the number of Catholic soldiers was limited. The small number present devoutly knelt around our improvised altar, while a great crowd of our separated brethren who wore the blue, filled with curiosity, stood around in groups and marvelled at the ceremony of the holy sacrifice of the Mass and the Latin Ritual.

After the Mass good old Father Maher, who was an eloquent preacher, told the men of their duty to God, and to their country. His patriotism and fervency greatly impressed them, and after our first visit, on each recurring Sunday morning, we were welcomed by all the boys of every creed who had not gone to the front. Many of them, alas, never returned from the battlefields of Virginia.

EDWARD FEENEY.

Brooklyn, June 19.

KING GEORGE'S MATRIMONIAL STATUS.

To the Editor of AMERICA:

Apropos of a letter, published recently in your columns, referring to an alleged morganatic marriage of King George V, I think, merely in the interest of fair play, you might find room for the following from the London *Church Times* of June 17, 1910:—

The Bishop of Durham, speaking on Saturday at the reunion of past and present students of St. Hilda's College for Schoolmistresses at Durham, disposed of two slanders against King George, who, he said, was a tremendously conscientious doer of daily work. Very often one heard the breath of slander against people who occupied prominent positions, and there were two respects in which King George had been slandered. One was that he was not always temperate in his drinking, and the other was that he was secretly married to a lady not of royal rank, and that his marriage with Queen Mary was therefore not legal. He wished to say with absolute confidence from absolute knowledge, that both these slanders were absolute fictions. King George was severely and strictly temperate in his habits. To say otherwise was a lie, and a lie that ought to be nailed to the counter. The slander of his supposed marriage was also unfounded."

HENRY LEVERETT CHASE.

St. Louis, June 27.

SENSATIONAL PRESS SLANDERS.

To the Editor of AMERICA:

Your masterly article, "Tardy Justice," in last week's issue of your scholarly and instructive paper is surely appreciated by all Catholics, but especially welcome is it to those who knew Rev. Edward J. Walsh intimately. Shocking, indeed, was the tragedy of South St. Paul, but the infamous press report of the scandalous deed was a disgrace to a Christian community, and would not be recorded in the barbaric days of old.

Good Father Walsh is in his grave, but a better priest never worked more loyally and zealously in the vineyard of the Lord. From his youth I was his companion. I sat beside him during the years of his college and seminary career. I have been in close contact with him since his ordination day, and ever was he the conscientious student and the devoted priest. To cast even the slightest shadow upon his character, and that in so tragic a death, could come from one source only—a soulless, villainous press.

Your timely article deserves our highest appreciation.

(Rev.) JOHN DUNPHY.

St. Paul, Minn., June 28.

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CHRONICLE

Congressional Commissions at Work.—Many members of the Senate and the House of Representatives are engaged during the summer recess in gathering facts and making investigations, as ordered during the session of Congress lately adjourned. Sixteen committees or commissions of this character are enumerated. Senate inquiry into the bribery scandal connected with the election of Senator Lorimer, of Illinois; Senate and House investigations of the bribery charges preferred by Senator Gore, in connection with Indian contracts for legal services; joint investigation of Conservation policies involved in the Ballinger-Pinchot controversy; Senate investigation of the administration of the Reclamation fund; examination by three engineers into the feasibility of the deep waterway project as it pertains to the Illinois and Desplaines rivers; inquiry by the Interstate Commerce Commission into the cost of railway postal cars; a commission to look into the advisability of legislation defining the liability of employers for personal injuries of employees; a commission to examine the question of Federal regulation of railroad stock and bond issues; investigation by a House committee of the naturalization situation in New York; House investigation of alleged irregularities in the sale and use of Philippine Friar lands, involving questionable transactions of the Sugar Trust; a commission to further the cause of international peace; investigation by the Commissioner of Labor of conditions of employment in the Steel industry; survey of the question

of preserving rivers for navigation by forest conservation; Senate investigation of alleged atrocities on prisoners in "third degree" inquisitions; House investigations of lobbying for and against ship subsidy legislation; Senate inquiry into the increase of the postal franking privilege. The great majority of these commissions have been instructed to report to Congress in December. The Ballinger-Pinchot investigation committee adjourned to meet in Minneapolis on September 5, when an effort will be made to agree on a report which will then be made public.

Big Withdrawal Orders.—Mr. Roosevelt, as president, inaugurated the policy of withdrawing public lands under the general theory of the right of the Executive to do anything in the interest of the public domain not prohibited by law. As suits are now pending in the Federal courts questioning the right of the Executive to make these withdrawals, President Taft secured the passage of a bill by the last Congress giving him the authority to withdraw lands pending special legislation for their disposition. The first application of this new conservation act was made last week by the President, when he withdrew from entry 8,500,000 acres of land, valuable because of water power, phosphates and petroleum deposits. In addition he approved the withdrawal of important coal lands in Alaska, thus confirming an order issued by President Roosevelt in 1906. By the withdrawal later in the week of 35,073,164 acres of coal lands in North and South Dakota, Washington, Utah, Colorado and Arizona, Mr. Taft has not only confirmed

withdrawals covering 14,374,695 acres, made during the last four years, which he regarded as of doubtful validity, but he has added 20,698,469 acres of new coal-bearing deposits belonging to the public domain. With the 8,500,000 acres previously withdrawn this week, the total area set aside by Mr. Taft under the recent act of Congress almost equals that of the State of Missouri or Washington.

Cloakmakers' Labor War.—A general strike of cloakmakers, preparations for which have been going on for several months, began in Manhattan, The Bronx, Brooklyn and in Newark, N. J. The number of workers involved is 70,000, ten per cent. of whom are women. It is the first general strike of cloakmakers for sixteen years, and the largest in a single trade that has ever taken place in New York. Better wages and shorter hours are demanded. The Executive committee of the American Federation of Labor declare that the strike will extend to every big city in the country should any attempt be made by the employers to have their work done outside of Greater New York. The strikers are willing to submit their grievances to arbitration and the employers show a disposition to come to an amicable agreement.

Maine Memorial.—A national monument is to be erected in New York city in memory of those who perished on the battleship Maine, in 1898, in Havana harbor. For eight years this project has been hanging fire and the \$100,000 collected has remained unexpended. The site chosen is at the entrance to Central Park at Columbus Circle, and the design, which has been accepted by the Municipal Art Commission, includes an ornamental entrance to the park for the setting. This architectural addition is the work of H. Van Buren Magonigle, the winner in the competition for the design of the proposed Hudson-Fulton memorial. His associate is Attilio Piccirilli, the sculptor, whose designs for the monument itself were approved in 1902. It is expected that the monument will be finished in the course of a year and a half.

Western Canada Crops.—Recent news from Minnesota and North Dakota reported great damage done to the growing wheat by the continued drought, while the prospects in the Canadian West seemed very good. Manitoba appears to have suffered severely during the drought, as well as those portions of Alberta that are not irrigated. Since June 19 agents of the various railway companies generally emphasized the need of rain. Since then there has been no rainfall with the exception of a few scattered showers, and owing to the great heat the moisture thus produced dried up in a few hours. W. J. Thomson, one of the leading grain men of Winnipeg, says that the crops are all burnt up, and, with the exception of the North country, especially Saskatchewan,

where there have been a few rains, making the crops look promising, this pessimistic view seems to be that of the majority of local grain men. With heavy rains, however, a fair crop may still result, but this will only be a poor showing when the greatly increased acreage is taken into account.

Politics in Mexico.—The court martial which convened to try the authors of the Indian uprising at Valladolid sentenced seven to terms of imprisonment and three to be shot. The execution took place on June 26, the day after the court reached its decision. Francisco I. Madero, the former candidate for the presidency, who is now in jail on charges of sedition and for insulting President Diaz, has appointed "defenders" with whom the law guarantees him the right to consult twice a day. He has named his parents and his wife, his three brothers and their wives and a Miss Sanchez. The attempt of the prison authorities at San Luis Potosi to hold him *incomunicado* is thus frustrated. He will be tried in Puebla for having insulted the President in a speech which he delivered in that city.

Storm Brewing in Spain.—Thirty-six ladies of the highest rank, representing an association of 200,000 of their sex, waited on Premier Canalejas, urging him to cease antagonizing the Church. He declared that his mind was made up and that he would follow his plan regardless of protests and comments. King Alfonso XIII is besieged with petitions to remove the minister. —Carlist sympathizers have sent a delegation to present a richly jeweled sword to Don Jaime, claimant of the throne in succession to his father Don Carlos.

Great Britain.—Westminster Cathedral, of which the foundation stone was laid on the Feast of St. Peter and Paul, 1895, was solemnly consecrated on June 28. Archbishop Bourne consecrated the High Altar; the other altars were consecrated by the Bishops of Newport, Birmingham, Middlesbrough, Liverpool, Menevia, Nottingham, Clifton, Salford, Southwark, Hexham and Newcastle, Northampton, Shrewsbury and Amyela. The procession of the Archbishop, Bishops, Canons, Abbots, prelates, clergy and people was of immense proportions. The Solemn Mass of Consecration was sung by Bishop Cotter. On the following day the sixtieth anniversary of the restoration of the Catholic Hierarchy in England was celebrated by a Solemn Mass of Thanksgiving in Westminster Cathedral, sung by Archbishop Bourne, in the presence of three other Archbishops, 20 Bishops, including the 15 Bishops of the dioceses into which England was divided in 1850, eight Abbots and hundreds of priests, secular and regular. Bishop Hedley, of Newport, preached on the Catholic as the only true Church, and said that "their membership of that Church was more to them than their citizenship of their country and family ties, and Catholics everywhere were more to

them than the brothers of their blood and race." In the evening Lord Mayor Knill, who had attended the services in his mayoral robes, entertained the prelates at the Mansion House. The Austrian, Spanish and Belgian ambassadors and a distinguished company, exclusively Catholic, attended. The *Times*, which had fiercely inveighed against the establishment of the Hierarchy in 1860, paid a handsome tribute on this occasion.—The Episcopalians, on June 30, consecrated "The Lady Chapel" of their Liverpool Cathedral: "This House of God, under the name of the Chapel of the Blessed Virgin Mary." It cost \$300,000.—Mr. Asquith announced that the Veto Conference has been abandoned. His substitute for the Declaration Oath is as follows: "I do solemnly and sincerely, in the presence of God, profess, testify and declare that I am a faithful member of the Protestant Reformed Church by law established in England, and that I will, according to the true intent of the enactments to secure the Protestant succession to the Throne of my realm, uphold and maintain the said enactments to the best of my power according to law." Mr. Balfour was in complete accord with the purpose and purport of the change, but the Orange members for Ulster insisted on a division and mustered 42 supporters.—Sir Edward Grey has announced that there will be no change in the administration of Egypt and that Sir Eldon Gorst, who was supposed to be censured in Mr. Roosevelt's Guild Hall speech, has discharged his duties with complete satisfaction and will be retained.—The completion of the Lloyd George Budget is to be postponed to an Autumn Session. Though it is on the same lines as last year's and carries an increase of over \$100,000,000, the Unionists will not seriously oppose it.

Ireland.—The announcement of Mr. Lloyd George that he would make no changes in taxation on spirits, in spite of the fact that his heavy taxation of last year has resulted in lowering the revenue, puts the Irish Party in a difficult position. The tax has hit the liquor industry hard, and several distillers, Kinahan & Co. being the latest, have gone into liquidation. The Unionist papers and Mr. O'Brien's organ, the *Cork Free Press*, are making a great outcry against the "iniquitous taxation" and the "shameful betrayal" of the Party. Others, while opposed to the principle of the tax, are not disposed to make a fight against anything that lessens the consumption of liquor. Mr. Redmond claims, however, and in this the Chancellor agreed, that the Temperance Movement is mainly responsible for the remarkable lowering of the drink rate in Ireland. A meeting held last week, in Dundalk, bears out this contention. Over 20,000 people, belonging to Total Abstinence Societies in Louth, Monaghan, Armagh, Cavan, Tyrone and Down, assembled to commemorate the Golden Jubilee of the foundation of the Dundalk Society by Father Mathew. Father Cullen S.J., said the rapidity of the progress of Temperance in the last few years amounted

to a revolution. The pioneer organization had now 161,000 workers actively engaged in promoting total abstinence. They had affiliated the convent schools in Ireland, most of the National schools, the National teachers and the Training schools. Cardinal Logue said: "Ireland temperate means Ireland free. There is no more direct means of securing the great boon of liberty than by our self-respect and temperate living." In answer to the objection that the Budget in injuring liquor manufacture kills the subsidiary industries, it was said that the chief by-products are poverty and crime, and the Budget that helps to lessen these is welcome.

It appears that a number of Catholic Nationalists had entered themselves on the last Irish census papers as "Idolaters," replying to the enumerators' remonstrances that the king had sworn they were idolaters and they didn't want "to make a liar of his majesty." This was probably suggested by Mr. Healy's address in Dundalk at the time of King Edward's coronation: "Fellow idolaters. . . why does not his majesty make the same declaration against Buddha? Turk, Jew and Atheist are left unscathed by these foul words and the only creed outraged is the creed that honors the Virgin Mother of God and the Divinity of Christ in the Blessed Sacrament."

M. Briand's Program.—M. Briand announces that he wants a reform in the present constitution of Parliament. His program calls for proportional or minority representation; an extension of the terms of the representatives from four to six years or nine years, with triennial renewals of one-third of the House; and the abandonment of the present system of election from what is called *scrutin d'arrondissement*, to *scrutin de liste*, namely voting a general ticket instead of for individual members of small constituencies. The reason for the latter change is that Parliament is at present made up of factions which cannot be held together except by dickerings, as in the case of the famous *bloc*, but which split up into their original factors as soon as the motion of coalition ceases. A government can hold its place only by humoring these warring factions. Briand's hope seems to be based on the fact that the last election has sent into the Parliament two hundred new members whom the various factions have not absorbed. If he captures them, however, as supporters, it will only add one more group to those already existing.

The Premier's opening speech was characteristic of the man. While appealing for reform he hoped that the new Parliament would follow in the footsteps of the old in its struggle against clericalism. Then suddenly veering around he proclaimed that political power should never be used as an instrument of tyranny and oppression, but that the duty of the Republic should always be to widen the boundaries of justice and liberty. Singularly enough every one took him seriously; the Right applauded, and the Left grew furious. As if to show

how shallow the whole thing was, Parliament immediately proceeded to cancel the election of M. Monprofit, one of the most distinguished surgeons of France, who had a clear majority, and to endorse that of Legitimus, a negro Socialist, from Martinique, who was not elected at all, and whose opening speech from the tribune, in West Indian French, provoked the wild hilarity of the members. While this anxious striving for the stability of the Republic was showing itself in the Palais Bourbon, the people were out in the street shouting *vive le roi* for the King of Bulgaria, and President Fallieres was making fulsome speeches to His Majesty. The national debt of thirty milliards, which is the largest in the world, engaged the attention of the legislatures. There were some fierce protests against adding to it, and the most insistent orator on that point was Pelletan, who, when he was Minister, had done most to increase it.

The New Prussian Cabinet.—Unexpected to the public, as well to the press, has been the official announcement of the retirement of two members of the Prussian Ministry of Agriculture, Count von Arnim, and the Minister of the Interior, Count von Moltke. Baron Clemens von Schorlemer, Governor (Oberpräsident) of the Rhine province, is appointed Minister of Agriculture, and Baron von Dallwitz, Governor of Silesia, Minister of the Interior. Minister von Dallwitz is known as a man of strongly conservative antecedents and principles. The appointment of Baron von Schorlemer has caused wide-spread comment in the press of all shades of political and religious opinions. For the first time, after a very long interval, has a man been called into the Prussian Ministry who is a practical Catholic. He is a son of the famous Westphalian Catholic nobleman, Baron von Schorlemer-Alst, who was one of the foremost members of the Centre Party during the years of the Kulturkampf, and the founder of the Westphalian "Farmers' League," whence he received the honorary title of "King of the Farmers." The new Minister is fifty-four years old. He is an opponent of the Centre Party. Together with another Catholic nobleman, Count Hoensbroech (an elder brother of the notorious ex-Jesuit and apostate) he has founded "Die deutsche Vereinigung," an association which has for its main object the destruction of the Centre Party. His efforts in this direction have so far been barren of success. The leading organ of the Centre Party, *Germania*, hails with satisfaction the appointment of a real Catholic to the Cabinet, notwithstanding his opposition to the Party which represents the Catholics in Prussian, as well as in Imperial politics. In the meantime the agitation against the Church, the Pope and his recent Encyclical on St. Charles Borromeo is being kept up in various Protestant centres, despite the fact that the Prussian Government has expressed its satisfaction with the diplomatic settlement of the affair. The Emperor seems to have recovered from his recent illness.

A Practical Propaganda.—The Bonifatiusverein, a society in Germany for the support of Catholics living in overwhelmingly Protestant districts, similar to our Catholic Extension Society, since its institution, sixty years ago, has collected and distributed a little more than ten million dollars and founded a thousand parishes and fifteen hundred smaller mission stations. Its organ, the *Bonifatiusblatt*, is printed in three languages and circulates more than a million copies. The diocesan section of Paderborn collected during the last year about \$44,000. This is not enough for the needs of the diocese, which beside many compactly Catholic districts contains a number of the Protestant principalities and duchies. The society supports or subsidizes not only priests and their churches, but also schools and teachers, the latter requiring a considerable sum, as there are few religious admitted in those districts, and the lay teachers are easily lured away by the higher salaries offered in the state schools.

Russia and Poland.—As is known Russia, after the Russo-Japanese war, promised a large measure of political liberty to its subjects. A constitution was proclaimed; several provinces received a form of autonomy; the Poles, until then treated almost more harshly in many districts than were the Irish by Cromwell, were restored to a partial enjoyment of their civil rights. Unfortunately Russia does not seem to have in mind to carry this beneficent policy further. The recent abolition of Finland's constitution guaranteed by international treaties, is clear proof of this. Poland's experience is another evidence. Among the easternmost of the Polish provinces, which in the dismemberment of that unhappy country became Russian territory, there are some which have now a fair sprinkling of Russian inhabitants. Some of these provinces have been promised autonomy. But this autonomy is unhappily only another form of Russification. Provincial parliaments are established, but with the proviso that the president, vice-president and half of the deputies are to be Russians. Of other offices required in the autonomous provinces some must be filled by Russians, the rest will be open to Poles or Russians, but again one-half of the number must go to the latter. A similar enactment governs the selection of committee members. The plan to secure Russian control extends to executive offices, even where the Poles far outnumber the Russians and are socially of much higher standing. In the city of Minsk, for instance, the Mayor has been hitherto a Pole, hereafter by law he will be a Russian, and but two-fifths of the aldermanic board will be permitted to be Poles.

Railway Mortality.—Statistics show that the number of deaths per hundred of each million travelers on the railroads of Germany is 8; in Prussia 7; in Austria 12; in France 13; in England 14; Switzerland 15; in Belgium 22; in the United States 45, and in Russia 224.

QUESTIONS OF THE DAY

Catholic Educational Association Convention

The seventh annual convention of the Catholic Educational Association, which closed on July 7th at Detroit, has kept up the pace of steadily increasing enthusiasm and efficiency. There were over a thousand regularly accredited delegates in constant attendance during the four days of its sessions. The earnest severity of work done was relieved by an atmosphere of most pronounced geniality and sympathetic cooperation. The members seemed more than usually well acquainted with one another, and the give and take of the discussions was marked by a spirit of mutual consideration and concession as well as by frank and fearless criticism. The activities in the lower school department, as was to be expected from the larger number of pupils concerned, were more numerous; but the depth, weight and pointedness of the papers in the higher departments was significant of the higher intellectual interests at stake and the importance attached to higher education.

In all the departments the general tendency seemed to be to break away from many of the present concessions in studies and aims to the programs of the secular schools and colleges. It is recognized that whereas the secular schools seem concerned too largely with the problem of turning out economic units for an industrial state, the Catholic educator must protect his purpose to turn out children of God, fully developed to assume the rights and duties of human life in a republic of freemen with natural faculties developed for entrance upon some of the many avenues of human endeavor open to them to-day. There is a growing determination to go back to the simpler and more efficacious instruments for accomplishing that development. This appeared in the grammar department by an insistence upon character development, by a call for an emphasis of the "three R's," by a suggestion of reducing the grammar curriculum to six grades.

It was made clearly desirable to discriminate carefully in secondary schools between the studies that are essential to the logical and consistent development of the student mind to the proper capacity for entering upon a course of the liberal arts, and the studies necessary to protect, as best may be, the student who is unfortunately forced by our present industrial and social conditions to enter upon the responsibilities of self-sustaining life at an early and immature age.

In the college conference the delegates were eloquent upon the fact that the object of a liberal education is to produce the full rounded man with faculties developed in due proportion and harmony. They, too, wish to distinguish by hard and fast lines between the studies which will accomplish this purpose and the studies which aim at preparing a youth prematurely for some specific ave-

nue of opportunity. In this connection the discussion bore on a more rational determination of the essential courses for the colleges and the essential requirements for entrance upon the same. Moreover the importance of sound philosophy and of dogmatically moral theology and of thorough courses in homiletics was emphasized, the former in the College Conference, the latter in the Seminary Department.

From the above summary of general tendencies in the convention discussions it will appear that the program of work this year was particularly vital, fundamental and harmonious. The notable resolutions setting forth the sense of the whole association were the appeal for greater pastoral encouragement of Catholic secondary and higher education and the protest against the presumptuous assumption of educational jurisdiction by the trustees of the Carnegie Foundation. The latter resolution is perhaps of sufficient interest to quote in full:

"Whereas—We view with concern the encroachment upon liberty of education by any private Board of Trustees suggestive of an educational 'Trust,' and notably by what is called The Carnegie Foundation, acting without mandate from the people, without warrant of present conditions, and without responsibility to any tribunal save themselves; and

"Whereas—We conceive liberty of education, owing to the inseparability of religious principles from moral training, to be involved in our constitutional right of freedom of conscience;

"Resolved—That we look to the saving sense of the American people to preserve our freedom of education as one of the safeguards of a popular government by a free people."

The spirit of this resolution would seem to call for commendation. It is perfectly clear that freedom of the press and freedom of speech and the right of petition will be of trivial avail to secure free institutions, if a government were to throttle the free development of the child and youth within the limits of natural morality and civic duty. It is perfectly clear that the usurpation of power to the overturning of independent popular government could not possibly accomplish its nefarious purpose more thoroughly than by inhibiting the individual from educating his offspring himself, and forcing him to make it a puppet at the governing power's disposal. How much more so, if in these times, under the Trust pretext of a saving of economic waste, a private corporation should assume to itself the enormous and preposterous power of putting out of existence the small college of the citizen's choice, as it would the small manufacturer or merchant, taking over the education of our youth as it would the production and marketing of steel, and giving such education only as would suit its industrial corporate majesty glorified with the new religion of the modern university, which Mr. Pritchett, the Chairman of the Trustees of the Carnegie Foundation, declares to be the glorious appreciation of the scientific correlation of things and the cosmic

sympathies of man. I have not Mr. Pritchett's words by me, but the above is substantially the impression produced by the delirious apostrophe to modern university religion to be found in his address at Berkeley, California, given last fall.

Of course it is no new thought that to deprive us of the right to teach our children the principles of our faith in the only atmosphere that will train them to right habits of Christian conduct as we conceive it, is a fundamental blow at our freedom of conscience. If we cannot train our posterity to the habits of our faith, morals and worship, what boots it that we are free ourselves to enter church as we please and worship God as we list? The student of recent European history will observe that the blow struck at freedom of Catholic education was prompted by a determination to blot out the Catholic faith and was speedily followed by a direct attack upon the Catholic Church, its venerable bishops and the right of free assembly and speech in the Catholic religious edifices.

Whether there is an understanding between the principals of European and American policies of secularizing education, or whether a similarity of social causes is working out analogous effects, it is difficult to say. At all events it is wise to resist tendencies that make for irreligion and are a peril to human freedom.

As a last word about the convention it may be added that the Holy Father sent a letter, which was read at the final session, in which, while blessing the efforts of the Association, he calls attention to the necessity of teaching Christian conduct by example as well as by precept and urges the use of the power of the press for the defence of Christian truth. In this connection it may be noted that the Catholic University announced by circular to the delegates that the University has in prospect the publication of a Catholic Educational Review.

CHARLES MACKSEY, S.J.

The Religious Crisis in France

I

WHY THE BLOC ALWAYS WINS.

In the religious crisis which has been agitating France for so long a time many things are to be considered, but they may be ranged under two clear and simple questions: 1. Why does the *Bloc* always gain ground? 2. Why do the Catholics always lose ground? These two questions are so intimately correlated that an answer to the first foreshadows the solution of the second.

What makes the *Bloc* strong is its organization and its tactics; whereas the organization and tactics of the Catholics have hitherto remained ineffective. The *Bloc* follows out a plan which has, for its partisans, the immense advantage of having been prepared and determined on a long time in advance. The name *le Bloc* has been in use for about twelve years only. Invented a little while be-

fore by M. Clemenceau, this symbolical appellation was definitively adopted and consecrated in 1898.

At that time there was organized in the Chamber for the first time a compact and solid majority of moderate freethinkers, radicals and socialists. The name *Bloc* was perfectly suited to these groups which were from that on to be united by the bond of antagonism to religion. But this program was not really new, except in its political adaptation. In point of fact, it had been systematically applied for twenty years, and its origin goes still further back. The conquest of the schools was planned before 1870, and immediately after the military defeats of the country it was pursued with indefatigable ardor.

To account for the victories continually won in France by free thought, a review of events is indispensable (I reviewed these facts in two long articles, which the London *Times* faithfully published over my signature on November 6 and 8, 1909. The explanations there given by me were, in great part, reproduced by the *North American Review* last February, but without acknowledgment.) I need hardly point out that they are of the most vital importance. Evidently the party which enters upon a long campaign, with a fully developed plan in which the ultimate object is clearly defined, the whole series of operations foreseen, the progressive steps and essential manœuvres calculated beforehand, has every chance of success. Now, as early as 1872, the conquest of the schools, the destruction of teaching congregations, the suppression of convents, the separation of Church and State, the founding of a multitude of associations destined to turn away from the Church children and youth, in a word, a general effort tending to *secularize* laws, minds, morals, all this was studied, decided, prepared.

Even the method of procedure was elaborated and fixed. It was understood that a series of progressive reforms would be adopted, between each of which more or less prolonged intervals of time would be allowed to elapse, so as not to alarm the nation, and in order to accustom it to view each new measure as the natural and logical consequence of the measure previously accepted and realized. It was also understood that the entire aggressive program would be presented as a work of neutrality, of tolerance and even of pacification. We have seen, we continue to see, the astounding fulfilment of all this.

The first move was the laicisation of the public schools, conceived and carried on in this way. After 1870 a false idea was purposely set afloat to mislead humiliated France by starting "the fable of the schoolmaster," namely, that the military disasters of the French were caused by the general ignorance in which, so it seemed, France had remained immersed. Even before 1870, viz., in 1866, the cry was heard, "The German schoolmaster won the battle of Sadowa." After the defeats of 1870 the formula received a new application and was propagated in France with prodigious ardor. During ten years

and more an enormous number of books, pamphlets, newspaper articles and political and pedagogic speeches spread broadcast this false but skilfully chosen idea, "The German schoolmaster won the battle of Sedan." A multitude of people became convinced that the reconstruction of the nation could be accomplished only by the unlimited multiplication of schools and a new system of teaching.

The irritation against the fallen empire was extreme, so the reformers purposed doing the opposite of what had been done under the empire, which had generally upheld religion in the primary schools, the lycées and the colleges. The militant freethinkers succeeded, without great difficulty, in persuading the liberals and the crowd of moderate folk that patriotism required the separation of religion from the school; therefore, there must no longer be any Brothers or Sisters in the public, that is to say, in the communal schools, in which up till that time Religious were very numerous.

At first and for about ten years the great reform wore a liberal and conciliatory aspect. Jules Ferry, Paul Bert and a hundred others were careful to aver that it was not aimed at beliefs. Ordinarily, in spite of their settled determination to push their undertaking further, they confined themselves to saying that the mixture of religious and lay people in public teaching produced a strange and regrettable confusion. They spoke as if they had in view merely a sort of house-moving or rearrangement, so as to make everybody feel at home. The public or communal schools were all to be confided to lay teachers who would not bother about religious instruction. As to the members of religious congregations, it was declared that they might direct other schools founded by private citizens and in which religious instruction would have its place. In the Senate, on December 9, 1879, Jules Ferry, Cabinet minister, assured the anxious Catholics of the country that "religious teaching, confined to its legitimate proportions, will continue. . . . Your liberty is entire, absolute; you may establish as many religious schools as you wish. . . . What do you complain of? Use your liberty." Hence it is not surprising that the laicizing reform was approved of by many peaceful and liberal citizens.

Nevertheless, in 1901, laws voted in close succession suppressed the majority of the religious congregations, all the teaching orders, consequently all religious schools, to which Jules Ferry had promised complete and clearly defined liberty! In the course of a few months, with the help of the police and the army, Premier Combes suppressed fifteen thousand free schools. The hour had come for giving a new impulse to the anti-religious struggle. In other words, many of the important measures decided upon long before but hitherto held in reserve, were now to be carried out.

The question of religious schools having thus been settled, the *Bloc* promptly entered upon that part of the program which was to upset the general system of wor-

ship. For the last hundred years there had been a Concordat with Rome, guaranteeing the rights of the clergy. In virtue of this treaty, priests had hitherto received a salary which represented but a small part of the ecclesiastical property confiscated in 1791. Frequently, in the preceding twenty years, the Separation of Church and State had been demanded by some isolated freethinkers, but it had been brushed aside as a project of reform that had been abandoned. Suddenly it stood in the forefront of the measures that had to be urged. M. Combes had just seized the reins of power, and according to the time-honored usage, he had declared that he wished to preserve the Concordat. A fortnight later the same Combes radically changed his mind and prepared the rupture with Rome as well as the suppression of the Budget of Worship. Combes, who was carrying out the projects of the men back of him, had just been ordered to act. The affair was conducted with extraordinary speed. The hour had struck.

There were also other measures on the program. They were announced on June 6, 1909, by the *Journal Officiel* that a law will be passed to keep under the influence of irreligious teaching the boys and girls who have completed their primary school course. Up to the age of eighteen the youth of both sexes must attend post-graduate institutions established expressly to combat Christian habits and beliefs.

Even now other measures of the same sort are contemplated and will be carried out according to the same program. To invoke patriotism, toleration, progress; to take possession of education as a means of influencing the popular mind; to invade the administrative offices and the government; to get hold of the legislative machine and turn the laws into instruments of domination and propagandism: such is the realization, now effected, of the plan fixed upon at the outset. Many and different reasons explain how so audacious a plan could have been executed, but among these reasons one of the most important is that the freethinkers have always been ready beforehand. They have always been able to take the initiative; to attack instead of merely remaining on the defensive; to utilize or even to originate events instead of being led by them.

To execute such skilful tactics it was not enough to have planned them and to have them adopted by a certain number of influential persons. They had to be, above all regulated and directed by a powerful authority, like that of the commander-in-chief in war who arranges every move of each army corps. This authority in France is Freemasonry. It wields extraordinary power. It prepares the laws, it has complete control over the legislature. Its method of procedure would be an interesting study, but would require special and detailed treatment. British or American Freemasons have no idea of the rôle that this association plays in the heart of old Christian France. I have indicated it in the April *Nineteenth Century and After*, when speaking of a very remarkable work by a for-

mer French Freemason, M. Copin Albancelli, who has successfully organized the fight against the lodges. To-day I have space only to recommend this work. It is in two volumes and is published by the Librairie de la Renaissance française, Passage des Panoramas 52, Paris. The first volume is entitled "Le Pouvoir Occulte contre la France," the second, "La Conjuración Juive contre le monde chrétien."

I also beg the readers of AMERICA to allow me to mention another book which agrees admirably with the volumes just commended. It is the fourth and last volume of the "Histoire de la République," by M. de Marcère. The author, who, at eighty-two years of age, still preserves all the vigor of full maturity, relates what he has done and seen. M. de Marcère was three times a Minister of the Republic, and in particular Minister of the Interior from 1877 to 1879. Listen to this statesman summing up the events of which he was a witness: "At the time when the story I have undertaken ends, little or nothing was known of the Masonic campaign. At most, the initiated might suspect it; and this common error gives the key of most of the events that fill this volume. It is a ray of light thrown backward over a past which thus opens up new vistas of information." ("Hist. de la Rép.," par M. de Marcère. Deuxième partie. Quatrième volume. Avant-propos, page XV. Paris, Librairie Plon.) Such are the words of a statesman speaking with the authority of profound knowledge and long experience, and with the accent of a noble and courageous conviction.

Such, then, are the reasons of the success of the *Bloc*. In another article I will try to point out wherein has hitherto lain the weakness of French Catholics.

EUGÈNE TAVERNIER,
Associate editor of the *Univers*.

A New Moral for an Old Book

Some of our readers—perhaps many—have read the story of a famous Oxford freshman, Mr. Verdant Green. It was not an edifying book, though it used to amuse. It failed to edify because its moral seemed to be, that to be worth one's salt at the University one must plunge into the inane follies of undergraduate life, moderating the participation in them only by the principle of decency which requires one to leave respectably and with a pass degree. Nevertheless, such as did not reflect much found it entertaining, hardly otherwise than children find a drunken man; and we who in thoughtless youth were entertained by it, do not forget how discordant were Mr. Verdant Green's idea of a "wine" before he had shared in the revels of Charles Larkyns, Mr. Bouncer, Four-in-hand Fosbrooke and their friends, and the condition of "Mr. Verdant Greel Oxful fresmal" when no longer able to sing "Marble Halls." Now that we have reached the years which should bring some wisdom, we will try to get some profit out of what once only amused us.

Mr. Verdant Green is a type. Having been brought up at home on Wordsworth, Cowper and tea, the youngest child and the only son among several sisters, he unsuspectingly took the wine party to which Charles Larkyns invited him to be a relaxation of studious men who would discuss over their modest cups questions of literature, science and art. His mistake was that he made no allowance for the spirit of the set into which he had fallen and imagined its members in his own home environment. Mr. Larkyns and his friends would, at least in the early hours of the evening, have discussed gladly and impartially Tom Crib, the boxer, or the points of "Huz, the first-born, and Buz, his brother," Mr. Bouncer's bull-dogs; and later would have heard with enthusiasm "Villikins and His Dinah," roaring out the chorus: "Singing, tooral-lilooral-lilooral-i-ay," and voting it a rattlin' good song. But they would not at any stage of the festivities tolerate, "I dreamed that I dwelt in marble halls," which had been the delight of the Green family circle. Inducing, as it did, domestic memories they affected to despise, it was to them no less an object of mockery than was Colonel Newcome's sea-song in its old world style to his nephew Barnes, the would-be man about town.

Yet the Greens were right, and the Bouncer-Larkyns-Fosbrooke set was wrong. The modest pleasures of those were pleasing in heaven's sight: the wine-bibbing of these brought them within the gates of hell. It was possible to warble feebly "I dreamed that I dwelt in marble halls," and then to sit down amidst the applause of an indiscriminating mother and partial sisters, a better man; one could hardly sing the least harmful of the songs affected by Mr. Larkyns' guests without being the worse for it; and the more artistic the singing, the deeper would be the stain in the soul. All this was told to poor Verdant's heart next morning by the shame which his new friends would not allow to bring forth fruits of repentance, and thereafter he was conscious of having been in every way worthier when he entered the University city dressed in his queer clothes, the village tailor's work, than when he walked glorious, clad in his Oxford tailor's mad-patterned garments, the outward and visible signs that he was an Oxford man who had eaten of the tree of the knowledge of good and evil. To be convinced of this he did not need to go down deep to first moral principles. It was enough that having before been an offence to Bouncer, Larkyns and Fosbrooke, he now was pleasing in their eyes.

We say that Mr. Verdant Green is a type. To him may be referred the Catholic so convinced of the world's good faith as to feel certain that the mere presenting of our religion is enough to ensure an impartial hearing. Such a one goes as unsuspectingly to the company of the ungodly as did Verdant Green to Mr. Larkyns' wine. But when the Catholic Faith is spoken of with contempt or scorn he is hurt—which is entirely right—and amazed—which is entirely wrong—that people cannot show

towards it the impartiality they use towards other things. Should one put forward a new theory in science, a new view in history, a new solution in mathematics, his words are heard with attention and, as a rule, are discussed without passion—we say, “as a rule,” for we have known exceptional cases, one for instance, of a mathematician who never heard without indignation the theory of limits mentioned—“Why, then,” he insists, “will men not even listen to the Catholic doctrine?” The answer is obvious. Prejudice, only occasional with regard to other matters, (for the mathematician’s zeal for infinitesimals against limits was clearly that) is virtually universal when there is question of the Catholic Faith, so that they who are ready to hear it calmly, are very few indeed. This the sanguine Catholic ignores. Like Verdant Green, he surrounds the men of the world with his own environment; while they are like the young gentlemen in Charles Larkyns’ rooms who could talk amiably and discerningly of pugilists and bulldogs, but would not abide the intrusion of the domestic virtues. Non-Catholic and anti-Christian theories they will discuss with deep interest: they will not hear the Catholic Faith in its supernatural fullness, and resent its introduction. Such a Catholic, guileless as a dove though he be, has yet to learn the wisdom of the serpent taught in the lesson: “Give not that which is holy unto dogs; neither cast your pearls before swine.”

Poor Verdant Green fell an easy prey. Sometimes too the Catholic who sets out, as he thinks, to fight the Lord’s battle, finds himself, when all is over, in the hands of the Philistines. Nevertheless, though he be not heard, there is no reason why he should be conquered. The Greens, as we have said, were right; Charles Larkyns and his set were wrong. So too it is not difficult to see that the Church is right, the world wrong. Its pride and arrogance, its hardness and cruelty, its sensuality and its blindness to everything spiritual, its false estimates of what is great and small in men and things, its readiness to take up every cry, to follow any leader provided the supreme God of all be in neither the leader nor the cry, show to a certainty that this is seated in wickedness. Theologians must search out the foundations of our Faith and demonstrate its profounder motives. For the man in the street its divinity is proved beyond question by the repugnance the world always has for its supernatural teachings.

On the other hand, when the Catholic begins to find the world flattering him, applying to him and his words and writings that much-abused term “scholarly,” which in its mouth too often means, daringly unorthodox, let him look to it lest perchance he be falling into the condition of Mr. Verdant Green, who allowed himself to be robbed of innocence in order to become pleasing to Mr. Bouncer, Charles Larkyns and Four-in-hand Fosbrooke. “If I yet pleased men, I should not be the servant of Christ,” said St. Paul.

HENRY WOODS, S.J.

Comparative Statistics

A recent debate in the House of Commons on the Census Bills for 1911, throws new light on the oft-exploded maxim that figures cannot lie. There is no more convenient means of making falsehood appear plausible, everything depending on the selection and arrangement of the figures. There were two separate bills, one for Great Britain and one for Ireland, and the arrangements were considerably different in each. There was a column showing religious denominations in the Irish census but no such provision for England, where such a requirement is considered a grievance. Mr. Kettle cited the fact as a proof of a greater degree of intellectual courage in Ireland, but the *London Chronicle* would appear to set it down rather to the lack of religious material in England, where the vast majority of the people and twelvethirteenths of Londoners belong to no denomination and never darken a church door. If the great churches, it is stated, are a testimony to the religious feeling of the past, their emptiness to-day testifies to the religious apathy of the present. So Ireland alone was called upon to declare her religion, and she was in no way reluctant.

The English census had so far supplied no information for the duration of marriages and the number of children born of such marriages. The fall of the birth rate in half a century from 34 to 26 had made detailed information on the matter urgent, and Mr. Burns introduced a clause which, he said, would enable them to get important data for the study of social problems such as the comparative fecundity of classes in different social positions and occupations. In Ireland it was not the birth-rate but the emigration rate (and in consequence, the marriage rate) that gave anxiety and for this statistics were abundant.

A third difference in enumeration was in many respects the most extraordinary. Judging by figures Ireland is a very illiterate country. The Census for 1901 gives 13.7 illiterates per 100 of the population. This always seemed to us unaccountable, for one seldom finds a boy or a girl of school age in Ireland who cannot read and write. But the figures are there unmistakably and anti-Catholic writers have taken good care to make us familiar with them, padding their lurid pages with this admirably convincing proof of the awful ignorance which Catholicism balefully but logically begets and fosters. Some Catholic apologists, convinced by the solid figures, went to the trouble of explaining that technical illiteracy does not necessarily mean ignorance, which is undoubtedly true, but labors under the disadvantage of admitting the fact; and in our day illiteracy will always be deemed discreditable whatsoever the explanation. The House of Commons debate throws a flood of light on the difficulty, relieving us fortunately from the necessity of further defence.

In the first place there was no census taken of British illiteracy, so that the Irish had no opportunity of retort-

ing, as in the case of the drinking averages: We may be bad enough but you are worse. As if to compensate for English negligence, the Irish Census officials went about their business in a very thoroughgoing fashion. And it was as simple as it was thorough. The population was divided into three classes: those who could read and write, who could read only, and the illiterates; and under these divisions every man, woman and child was counted. In the first class there were 3,187,768; in the second, 276,580; in the third, the illiterates, 994,427. The total of illiterates is astounding, about one-fifth of the whole, and utterly contradictory of the percentage, which is given out as about one-seventh. The debate explains the puzzle.

It appears that every human being in Ireland who cannot read or write is set down as illiterate—which, of course, is quite logical and absolutely, if not relatively, accurate. The infant in arms, the toddling two-year-old, the rustic five-year-old who is unable to walk to school and so to read or write o-x, ox, are all duly registered as "illiterates." Some 90,000 infants under one year swell the total. It was remarked that they might just as well be classed as "lame" or "dumb," since neither can they walk nor talk. And thus, Ireland, which we have reason to believe is better supplied with schools and scholars, especially scholars, than most civilized nations, is widely advertised as illiterate.

But the census takers are not altogether inconsiderate. When they come to make up their percentages, they generously ignore the baby-in-arms, the creeping two-year-old and the interesting four-year-old, and they magnanimously fix the age of illiteracy at five. It matters not that reading at such an age is considered by many parents and physicians hurtful; that in no other civilized country is the age brand of illiteracy so low. So precocious are the Irish children that if they have not mastered the art of reading or writing Gaelic or English, English preferred, at the age of five, they are forever branded by Act of Parliament as ignorant illiterates.

And herewith is connected an Irish bull, though English in its origin. The obligatory age of school attendance—and this is not rigidly enforced—is six years. Children can hardly be expected to acquire the art of reading and writing in such a way as to satisfy inspectors of university training in less than two years; hence, though complying loyally with all parliamentary regulations, they may for three whole years be advertised as illiterates before the world—some sixteen years before they are qualified by their votes to resent the outrage.

Mr. Birrell admitted that Ireland was the only country he knew of where the percentage of illiteracy was calculated on so low a basis as "five years old and upwards." In the United States it is "ten years old and upwards." This he thought too high and agreed with Mr. Boland that the age of eight would be a reasonable limit. However it was apparently too dangerous an innovation to adopt without serious consideration, for he only promised

to think it over and see what he could do about it in committee.

There is a practical lesson to be drawn from the discussion. People who are fond of dabbling in statistics for controversial purposes would do well first to ascertain the relative value of their figures and make sure of their premises before drawing dangerous or damaging deductions. A recent muckraker, for example, cited statistics on elementary education in Chile from the "Statesman's Year-Book," supposed to be an ultimate authority, to prove the illiterate condition of that country. Comparing the figures with those contained in the official document issued by the Chilean Government we find that the Year-Book completely ignored the attendance in religious schools, thus raising the average of illiteracy more than 25 per cent. Not only should data be accurate absolutely, but for purposes of comparison they should be calculated on the same basis; and readers who are confronted with mathematical condemnations of the Catholic Church and its constituent peoples would do well to bear in mind that a common denominator is essential in this department of arithmetic.

M. KENNY, S.J.

An Apostolic Woman

Since God, among other manifestations of His power, has been pleased to strengthen matrons and maidens with the grace that led them to a glorious martyrdom, we have no occasion to marvel if, in exceptional times and circumstances, He should find in them fit and chosen instruments to work out His designs for the salvation of souls.

In such times, such circumstances, a South American girl heard the divine call and courageously answered, "Lo, here am I; send me." Born in 1730, of aristocratic and wealthy parents, at Santiago del Estero, in what is now the Argentine Republic, she was remarkable as a child for those qualities of mind and heart which, under the influence of grace, were to stand her in such stead during twenty-four years of apostolic toil and travel. She was but fifteen years of age when she resolutely turned her back on all that her parents' social position held out to her and consecrated her young life to the service of God. Feeling no call to a place among the cloistered virgins of the Church, she found her apprenticeship for her lifework in the Beaterio of her native city, a religious community which was substantially a Third Order under the direction of the Jesuits, who then conducted a college for the youth of the province. Dropping her proud family name, she was known thenceforth as Sor María Antonia de San José, and as such she labored until 1799, when a death precious in the sight of the Lord called her from a life of missionary zeal to the blessed companionship of the saints and the vision of God.

Eighteen years sped by in her chosen retreat. Her life was that of her sisters in religion, far removed from

worldly tumult and strife. The black tunic and white veil which formed their distinctive garb were familiar sights where poverty, illness and grief wailed for relief; the peaceful precincts of the Beaterio stood open to them when they returned from their errands of mercy.

The tranquil existence of the *beatas* in their convent home met its first rude awakening to a realization of the great world without when, by a royal order, all Jesuits in Spain and all Spanish dominions were simultaneously seized and, with no semblance of trial or conviction of crime, imprisoned or exiled as chance suggested. But the apprenticeship of the gentle little Sor María Antonia de San José was not yet over. For nearly twelve years she wept and prayed over the spiritual disasters which had befallen the people after the violent expulsion of the Jesuits, whom few or no missionaries came to replace, and then she saw as in a vast panorama the work to which her life and strength and zeal were to be devoted. She beheld, not as in a vision but as a mental conviction, that her vocation was to lead the faithful to the practice of the Spiritual Exercises of St. Ignatius. From that time on—she had then reached the age of forty-five—up to the time of her death in 1799, she was possessed of one, and only one consuming desire—to induce men and women, great and little, rich and poor, to devote a week to recollection, meditation and vocal prayer.

Her first care was to lay her project before the Bishop, Manuel Moscoso y Peralta, who was at the time in Jujuy, distant nearly two hundred miles from Santiago del Estero. Staff in hand, she set out on foot and appeared before the astonished prelate with her plea for retreats, retreats, and more retreats throughout the province of Tucumán, which formed his vast diocese. Whatever may have been his first impressions, he was completely won over by her eloquent zeal and was led to give her his full approbation and hearty support. The Jesuits were languishing in Spanish dungeons or wanderers in distant lands, but other priests, the first being Diego Toro, of the Order of Our Lady of Mercy, enthusiastically offered their services as directors of the retreatants. The beginning, as was to be expected, was on a very modest scale; then the interest of the people became so great that no private house could hold them. Sor María Antonia, whose active part in the undertaking consisted in going from house to house and discoursing on the many advantages to be derived from those days of silent seclusion and prayer, saw the great Jesuit College of Santiago del Estero standing deserted, dismantled and bare. Would the civil authorities permit its use for retreats? They willingly assented. The spacious building, which had remained untenanted since the despotic and brutal edict of Carlos III, was soon in readiness for the reception of the pious throngs who gathered eagerly to go through the Spiritual Exercises of the proscribed Jesuits.

Sor María Antonia looked afield and descried Buenos Aires. She had traversed the great province of Tucumán; she had urged and exhorted the people to enter

into themselves as the first step towards renewed allegiance to God and Church. She would now carry the same message to Buenos Aires. In 1779 she presented herself to the Bishop of the great city on the La Plata and begged his authorization and blessing for the enterprise so dear to her heart, but he was far from being disposed to grant either. Fray Sebastian de Malabar y Pintos, an exemplary and zealous Franciscan, had done much for religion and education since his election to the See of Buenos Aires in 1777. It did not enter his head, however, that a woman who wandered on foot from town to town in company with two or three others, and pleaded with the people to make retreats, could give him any help in improving the spiritual condition of his diocese, and this he told Sor María Antonia, and told her very bluntly, when she made known her request. He had heard of her and her doings, and he was sorry for his colleague of Santiago del Estero, whose simplicity had betrayed him into approving her work. Such performances should not take place in Buenos Aires. Did not wagging tongues say that she was an addleheaded fanatic? Did not some even venture to say that the whole thing was only a piece of diabolical trickery? Rebuffed, but in nowise disheartened, the apostle of the retreat bided her time. Remaining quietly and unobtrusively in the city, she sought and found other occasions for laying her project before the Bishop, until, overcome by her gentle insistence, the prelate gave her his willing though tardy permission, and witnessed with his own eyes in his own episcopal city the blessings that attended the work of the retreats. He who had begun by rebuking and repelling the "apostolic Sor María Antonia," as she was commonly called, ended by granting indulgences to all who made the retreats that she organized and a monthly contribution of fifty dollars towards the attendant expense.

Sor María Antonia's life of unremitting toil came to a happy close at Buenos Aires on March 7, 1799. Her obsequies were accompanied with all pomp and solemnity, although she had begged to be buried as one of the unknown poor. Fray Julián Perdríel, Prior of the Dominican Convent, voiced the common sentiment of the citizens when, in the funeral oration, he likened her to the valiant Judith of old, who had loved her people and spent herself for them.

The precious remains were entombed in the church of La Piedad, where they remained undisturbed until its demolition in 1867. They were then more richly encased and deposited in a lateral nave of the new edifice which rose on the site. Thither the pious faithful go to honor the apostolic woman, through whose instrumentality tens and tens of thousands were brought nearer to our Blessed Lord through the retreat of St. Ignatius.

For over a century the "House of Retreats" of Buenos Aires, directed by the sisterhood founded by her, has afforded the faithful of both sexes an opportunity for spiritual renewal.

H. J. SWIFT, S.J.

A Great Priest-Explorer

II.

Under the protection of the powerful Bedouin chief, Nuri eben Shalan, whose *Kasir*, or tent-neighbor he became, Dr. Musil began his nomad life in the desert. Clad as a Bedouin and provided with tents, camels, provisions for a twelve-month, and the necessary scientific apparatus, and accompanied only by an Austrian serjeant and a few Arabs as a body-guard, he followed the camp of Nuri. Using it as a base of operations, he made numerous hazardous excursions amongst the scattered Arab tribes. But even the magic name of Nuri could not always shield him from violence. On one occasion he owed his life to well-timed flight; at another time, when held captive by a hostile tribe, a solid-backed note-book warded off the dagger of an assassin. He repeatedly fell in with marauding bands of Arabs, and once was robbed even of the clothes on his back, and slightly wounded.

Nuri, who distrusted Musil at first, because during his first expedition in 1898 he had camped with the deadly enemies of Nuri's tribe, gradually learned to esteem and love the "son of Austria, Musa eben Namsa"—Musil's name amongst the Arabs—and raised him to the rank of chief in his own tribe before his return to Damascus. Here he arrived on June 21, 1909, laden with the spoils of his glorious expedition—an accurate map of the country, a topographical record, exact plans of important localities, a great number of photographic views, ethnographical sketches, collections of plants, stones, insects, etc.

A month later he arrived at Vienna and was enthusiastically welcomed at the station by the members of the various scientific societies, at their head Count Stuerghk, the Minister of Public Instruction.

After a brief rest in his native village, Dr. Musil set about the task of adding another work to the list of his brilliant contributions to the study of the Orient. Though by nature averse to all parading of his exploits before the public, Dr. Musil was prevailed upon to lecture before the members of the Leo Society on Nov. 23, 1909, on the results of his Arabian explorations. He began by accurately determining the southern boundary of Palestine—the Brook or Torrent of Egypt, namely—which he proved not to have been, as had been generally assumed, the Valley of Al-Aris—the location of the Desert of Sin, and the mountain chain of Halak—a name not in our translations of the Bible, because it was interpreted as the "bald, flat mountain." "The sacred writers," he said, "were surprisingly well informed as to the exact location and characteristic features of the places mentioned by them and the Old Testament nomenclature has been retained to this day."

Dr. Musil then took his audience along the route of the Israelites, from Egypt to Palestine, placing Mount

Sinai southeast of Elat-Akaba, in ancient Madian—a new attempt to solve the Sinai problem. According to Musil the Israelites, after leaving Mount Sinai, followed the great commercial highway that led from southern Arabia to Phoenicia, and encamped for thirty-eight years near the southern boundary of Palestine with Kades-Barnea, now a heap of ruins called Kornub, as their headquarters. Phunon, another of the camping places spoken of in the Mosaic account, Musil identified as Fenau, a ruin in Pharan-al-Araba, where, in 1896, he had discovered twelve copper-ore mines, a number of smelting ovens and fortified workmen's quarters, from which thousands of Christians, condemned "*ad metalla*" during the great persecutions, had patiently looked out for Death, the Deliverer. He sang a song for them, which he had heard the Bedouins sing whilst digging for water north of the Arnon, and whose burthen is wonderfully like that of the song of the Israelites in Cades, when they murmured against Moses, and demanded water for themselves and their cattle (Numbers xx).

After following the Israelites to the Jordan and Mount Nebo, past the town of Nebo, discovered by him, Musil transported his audience to the home of Job and his friends, and showed that the copper-ore mines of Fenau answered to the description of a mine in the Book of Job, and might well be the same, as Job's home was quite near Fenau. He then took them to the birthplace of St. Hilarion, the father of monasticism in Palestine and Syria, and to the great monastery founded by him, whose site Musil had been the first to fix with certainty; to ruins of vast churches erected during the early ages of Christianity, which bear witness to the wide spread of the Church in those regions; to fortresses erected in Palestine and Arabia by the Crusaders in "the brave days of old." He traced for them the roads the Romans had built from Damascus to Palmyra, and from Damascus to the Red Sea, which he had discovered in 1896 and 1908.

Of extreme importance for the history of religion and culture was Musil's discovery of a number of very ancient altars which tally with the descriptions in Genesis of the altars erected by the Patriarchs on their wanderings. When the Israelites exchanged their half-nomad life for a settled one, they not only built altars with more care and attention to the rules of art, but also laid out extensive places of sacrifice. The first of these—Zebb Atuf—was discovered and described by Musil. On the top of an artificially smoothed cliff we see a reservoir, a sacrificial altar with a cavity for the blood, and an altar for the burnt offerings, approached by a flight of steps hewn out of the rock. Below there is a long court, with seats on each sides and an offering-table in the middle. Since Musil's discovery whole treatises have been devoted to these places of sacrifice.

Equally interesting were Musil's descriptions of certain customs obtaining amongst the powerful Revala Arabs. For instance, the mother has the privilege of

naming her child, and generally does so after some incident accompanying its birth, just as the Hebrew mothers of old often did. The Revala, alone of all the Arabian tribes, carry a kind of Ark of the Covenant about with them—a light piece of frame-work, decorated with ostrich feathers and fastened on the pack-saddle of a camel. The biblical “city of refuge,” right of sanctuary, too, has its counterpart amongst the Revala, for the space about the tent, to the distance of a spear’s length, offers an inviolable refuge to the outlaw and the fugitive. Musil concluded his lecture with a vivid description of the deep and lasting impression made by the Desert on the reflecting mind. ‘It is at once the world’s womb and the world’s tomb, the very heart of nature, and one must live in it and live in it long to interpret its meaning.’

“On the twenty-fourth of December, 1908,” he said, “I entered the vast desert table-land of Al-Hamad for the first time. No rising ground anywhere, as far as the eye can see. Below, the interminable desert, above, the boundless firmament, between both, man. . . . How weak and insignificant he seems to be, and yet with what confidence he looks up to Heaven! There in Heaven his sole protector, his Creator thrones, and Heaven is so near. . . . Ride whither he will, he must reach it, for is it not linked to the desert, supported by it? My eyes rested on the western sky, where the sun is sinking into the ocean of the desert. A flood of golden light is poured out over all. Every blade of hard, dry grass is bathed in brightness. Long, thin, stalactite-shaped clouds, red with purple fringes, are hanging over the blue horizon. Delicate clouds, like textures woven from nodding ostrich feathers, are hovering over the sun, almost in the centre of the heavens. They are white, and the light blue sky is visible through them. Gradually the stalactite clouds turn to an olive-blue, the higher ones at first pale yellow, then to a golden hue. Below them the horizon is one vast field of liquid gold. In the east the sky is grey already, in the north and south, a pale blue; the desert is grey. The west alone is still refulgent with the last ray of the setting sun—the last ray or the first? Is it not Christmas eve to-day? And will not the Eternal Sun rise yonder in the west, in Bethlehem, to-night? My heart, my lips repeat the words: Hail, Saviour of the world! Thy servant coming from the East adores Thee! Save and preserve him! And on the right, where the sun has just disappeared, the slender arch of the new moon becomes faintly visible, and beside me my Arab guide Blêhân raises his eyes and hands to the moon and cries: ‘O new moon, O Lord, O Bringer of good things!’”

“Suddenly, without the slightest warning, night spreads her dark veil over the desert. Solemn silence broods over all. . . . Wrapped in our cloaks, our rifles firmly grasped in our hands, our camels carry us with rapid strides towards the West, towards Bethlehem.”

GEORGE METLAKE.

IN MISSION FIELDS

FROM A MISSIONER'S DIARY.

II

Aug. 30.—This is Saturday, the day for the barber. Twice a week our queues are braided and every Saturday our heads are shaved. The queue is a troublesome thing, especially in summer, when the profuse perspiration makes it soil our blouses, and it is not conducive to restful and refreshing sleep; but it helps us to identify ourselves with our flock. There is no common practice on this point among the missionaries. The Belgians in Mongolia, for example, have never worn it, yet they succeed very well, and the Lazarists of North Tche-Li gave it up in 1900. Our bishop has left us free, but only one, a lay brother, snipped it off. There is one here who is openly and strongly opposed to sacrificing the pigtail. That one is the barber who has just said “You’re next.”

Sept. 15. This morning a noisy quarrel broke out in a neighboring house. Men and women took part in it, the chief actors being a daughter-in-law and her husband’s parents. In the evening the wretched woman committed suicide by swallowing opium. She took this means of revenging herself on her husband’s kin, for her death under such circumstances might have entailed a costly lawsuit. But her parents made a satisfactory arrangement by which in virtue of the promise of a fine coffin and a grand funeral for their daughter they agreed not to lay the matter before the mandarin, who was thus saved the trouble of meddling in this family squabble. Like scenes often result from the harsh treatment meted out to a daughter-in-law. Let us thank God that Christian civilization has raised the wife from a state of slavery to that of a respected helpmate.

The condition of a daughter-in-law among the pagan Chinese is due to the way that she comes into the family, for in the generality of cases, she is simply bought and, therefore, represents a cash investment. The amount of money paid over to her parents is considered a compensation made to the family for depriving it of the labor of one of its members, and she enters her father-in-law’s house as a servant. She may be so beaten and starved and scantily clad that her life is wretched in the extreme, for her lot depends upon the will of her husband’s parents. In a Chinese household, grandparents, parents and children form only one family, the head of which is the grandfather, who enjoys very considerable authority. All this is very fine while harmony reigns, but when there are several married sons, it is easy to see that many occasions of dispute are bound to crop out. The Chinese divorce law permits the husband to repudiate his wife if it so pleases him. If he is a gambler or an opium fiend, he will even sell his wife, to satisfy his craving for the pipe or gaming.

Dec. 15. Visit to Yao-tchoang. Before the Boxer up-

rising in 1900, there was hardly a baptized Catholic in the village, yet some of the catechumens underwent death rather than renounce the Faith. A mother and her two sons were seized by the fanatical ruffians. She was tied to a tree and her boys were asked, one after the other, if they were Christians. The elder answered yes, and in an instant his head rolled at his heroic mother's feet. The younger, not at all dismayed at the bloody deed, courageously answered in the same way and he too received the baptism of blood. The mother was sold into worse than slavery for \$80, but was afterward ransomed and is now living in the village with her husband and three remaining children. The little congregation now numbers thirty-one baptized Catholics.

Feb. 13, 1909. This is the Chinese new year. The government calendar calls it the "second of the reign of Hsuan-tung," the imperial infant, whose uncle is regent. I have given the official name of the emperor; what his real name is the public does not know; and those who do know it never pronounce it, so great is their veneration for the "Son of Heaven," as he is styled.

CORRESPONDENCE

New Parishes in Paris

PARIS, JUNE 29, 1910.

The zeal of the present Archbishop of Paris for new Chapels and Churches in the suburbs has been mentioned. Within the last three years twenty-one new parishes have been founded, generally with much difficulty and amid penury, for the quarters where the need is greatest are precisely those that can least afford to pay for a chapel, however humble. The statistics lately given out by a member of the archbishop's staff prove the urgent need of founding religious centres in the big, straggling faubourgs, where thousands of nominal Catholics live and die beyond the reach of any religious influence, a state of things hardly to be realized by those living in the wealthy and fashionable quarters.

Owing to the extraordinary increase of the working population, there are now eleven parishes in Paris that number from forty to fifty thousand souls; one, St. Pierre de Montrouge, has ninety thousand, Ste-Marguerite has ninety-six and Notre Dame de Clignancourt ninety-five. These parishes have only the same number of priests as the smaller central parishes, and it has been ascertained that, among large cities, Paris is the one on the whole where the number of priests is most inadequate. Thus at Lyons there are one hundred and fifty-seven priests for 455,737 inhabitants, that is to say one priest for every 2,500 souls; in the big manufacturing towns of northern France, Lille and Loubaix, the proportion is the same, whereas in Paris, 538 priests serve 74 parishes, with 2,700,000 souls, which makes a proportion of one priest to each 5,000 inhabitants.

At a time, when, in consequence of the break between the State and the Church, the clergy are totally dependent on the good will of Catholics, it is easy to realize the tremendous strain that the creation of these new parishes puts upon the wealthier class. They have responded to the archbishop's appeal for the outlying

faubourgs in a manner that, more than any philosophical or political considerations, make us believe in the future of France as a Catholic country. Its generosity is unstinting and, since the abolition of the Concordat, it has found new fields for its activities.

One must penetrate below the surface of social life in Paris to be able to judge how the city of pleasure is also a city of saints. The pleasure-loving, frothy, superficial side of the French character is easily seen; its worthiest elements are often kept out of sight. They exist nevertheless, and in the evangelizing and support of the new parishes in the faubourgs they may be measured at their true value.

At a recent meeting, held in favor of these succursal chapels, M. Etienne Lamy, a member of the French Academy, made an excellent speech, in which he pointed out that the rupture with Rome, although in itself evil, heralded a new era of liberty for the Church in France. This view is correct. Nothing can absolve the French Government from the injustice of that act, but, although the Church is now poor, she is free and, in Paris the effect of the rupture has been, on the whole, stimulating. It has made Catholics more self-reliant and taught them useful lessons of energy and self-devotion. In the provinces things are different and the religious outlook, taking it altogether, is more hopeful at present in the large centres than it is in the small towns and country villages of France.

ANGLO-FRENCH CATHOLIC.

How Deputies are Made

The *Echo de Paris* tells the following story: "At Tours, after the first ballot, the candidates appeared in this order: M. Drake, former deputy, Progressist; M. René Besnard, outgoing deputy, Radical-Socialist; M. Restiaux, Socialist. The last named was willing to withdraw purely and simply. But when the Prefect sent one of his chief officials to ask him to withdraw in favor of M. Besnard, he refused. What is more, some days before the second ballot he came out with a very violent declaration against M. Besnard. Thus M. Drake's success seemed sure. But the Radical party resorted to its old methods. New cards for electors were printed. The dead voted. The old men of the hospice were collected together and forced to use none but specially prepared ballots. Electors whose names had been struck out registered anew between the first and second ballots, and their registration was dated May 6, two days before the second and decisive ballot. In one polling station an elector apparently about forty years old came forward with the card of an elector born in 1838. The presiding officer made haste to put the ballot in the box. An elector, registered at Compiègne, was greatly surprised to see that someone had voted in his place at Tours. Thus it was that M. Besnard could obtain a majority of 280 votes."

Stamping Out China's Opium Habit

SHANGHAI, MAY 30, 1910.

Dr. Morrison, correspondent of the London *Times*, who has just completed a trip across Western China and Turkestan, sends a copy of the following proclamation to that paper:

"For a long time opium has been doing great injury. Nothing wastes men's time more than opium; it creates sickness and poverty, it prevents labor, it brings ruin to the home. Frequent Imperial commands have been re-

ceived forbidding the use of opium. Its use must be abandoned now and forever.

"Last summer we forbade the sowing of any poppy in the future. The Government was determined that the cultivation of the poppy in all the provinces should cease at the end of the first year of Hsüan Tung (February 9, 1910). Intimation to this effect was conveyed to all the provinces in the Empire.

"Before the introduction of poppy cultivation, was Kansu as poor as it is now? Why with the introduction of the poppy did it become poorer, not richer? And why should it be useless to grow in its stead grain, cotton, potatoes and beetroot?

"A dispatch from the Viceroy of Szechuen (province to the south of Kansu) states that the importation of opium into that province is henceforth forbidden. Every other province will act in the same way. If Kansu cannot export its opium, where will be the profit from growing it? Before the use of opium was forbidden, the Government collected opium taxes to the amount of 20 million taels annually [In 1901, Sir Robert Hart, Inspector-General of Customs, gave the annual revenue from native opium as 2,220,000 taels. If it has produced such a large sum as that given here, only one-tenth of it reached the central Government in Peking. Note of your Shanghai correspondent.], and yet it was not satisfied. Now it sacrifices without regret so great a revenue (?), because it desires that this evil may be removed from the people and the country become strong.

"People of Kansu, do not seek small profit and forget great danger! When famine comes, can you satisfy your hunger with opium? Even at this moment you are threatened with famine. [For three years the harvests have failed in Kansu. Last Summer there was severe drought. No rain has fallen since October, and the present outlook inspires much anxiety. Note of your correspondent.] Obey the Imperial Command and you will escape the anger of Heaven. Take heed, abandon opium quickly, tear up the evil by its roots.

"All local Authorities have been ordered everywhere to inspect the fields and see that no poppy is grown. You shall not grow any more poppy! Should any one disobey and grow even a single plant, he will be punished without mercy and the plant he has sown will be uprooted.

"All other provinces are under similar orders. Tremble and obey.

"(Signed)

"The Provincial Treasurer of Kansu province."

The obvious result, remarks Dr. Morrison on the mandate, will be a large reduction in the area of poppy planting. There will be a rise in price, a consequent reduction in the individual amount consumed, and a marked decrease in the number of the users of the drug. There is no mistaking the general desire of the people to get rid of the habit.

M. KENNELLY, S.J.

The Virgin of Antipolo

MANILA, MAY 15, 1910.

Fifteen thousand pilgrims made the annual visit to the shrine of the Virgin of Antipolo, Our Lady of Peace and a Happy Journey, on Sunday, May 8, a distance by rail of fifteen miles or so from Manila. The pilgrimage season extends through May and June, yet many thousands journey thither in the first week of May. The Ateneo of Manila and its alumni were in charge of the pilgrimage, and the Manila and Dagupan railway

was kept busy all night Saturday and early Sunday morning carrying the multitude.

The Virgin of Antipolo has an interesting history. Three hundred years ago the statue of Nuestra Señora de La Paz y Buen Viaje made its first trip to the Philippines from South America, on board a Spanish galleon. For a hundred years it did service on many a voyage between Spain and her eastern possessions, and many a soldier and sailor on his way to the Philippines or on the homeward voyage invoked the protection of Nuestra Señora de La Paz y Buen Viaje. After one of the voyages to Manila the statue was lost for a time during an uprising. Later it was found where it now stands in the branches of an Antipolo tree. It retained the title of Our Lady of Peace and a Happy Journey, but the Filipinos named it the Virgin of Antipolo, and the town was founded at the place of discovery. On Sunday fifteen thousand Filipinos with bared heads followed in procession or stood in silent reverence as the statue was carried through the streets of the town, whose church possesses the shrine of this famous image of the Philippines. More than a hundred musicians were in the procession which wound its way through the streets of the little town that has been built up around the church. Fifty bearers staggered under the weight of the silver platform, surmounted by clouds and rosy-visaged figures, on which stood the statue of the Virgin, which clothed in brocade, stiff with threads of gold and glittering with jewels, represented a fortune of many thousand pesos. Above its head shone a halo of solid gold, on which sacred emblems were worked out in jewels. As the procession re-entered the church, the ancient bells in the tower pealed forth in festive clamor, which continued until the image was installed again in the silver shrine of the sanctuary.

Many prominent Spanish and Filipino families were represented in the procession, including several officials of the Rizal province, among them Governor Leo K. Santos, Assemblyman Tupas and former Assemblyman Bartolome Revilla. The visit of these 15,000 pilgrims was due to the efforts of the Rev. Joaquin Vilallonga, S.J., of the Ateneo de Manila (and formerly of St. Louis, Mo.) who arranged the details and issued invitations to the various religious organizations and guilds of Manila to take part in this fiesta. Many of the factories sent big delegations, accompanied by bands in festive uniform.

Among the organizations which went in a body to Antipolo were 600 employees of La Paz y Buen Viaje cigar factory, with a large band in red, white and blue uniforms; another band accompanied 200 employees of Germinal, who distributed thousands of cigars and cigarettes to the crowds; 200 employees of Rafael Perez' sawmill, all in uniform, with a band of 40 pieces; 150 from La Insular, with its band and many banners; 300 from Junta Popular of Tondo and many thousands of others, including 300 delegates from the various branches of the Young Men's Sodality, members of the Central Catolico from many towns of Rizal, as well as a large delegation from Manila. One hundred members of Corazon de Jesus—the Sacred Heart Sodality—were also in the procession.

Among the 3,000 and more who used other transportation than the railway was the Gremio dos Banqueros, who made the journey in a gaily decorated launch and barge, bearing the Stars and Stripes and the blue flag of the Virgin of Antipolo.

* * *

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 16, 1910.

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If Leo XIII Were Alive

In connection with the flurry in Germany over the Pope's Encyclical, the secular press here and there emits a moan about the lack of tact exhibited by "the peasant" Pope Pius X. Leo XIII would never have committed such a political blunder.

As a matter of fact, however, Leo XIII committed the same kind of a political blunder, if they want to call it such; and it was only thirteen years ago; viz., in 1897; which shows what short memories some people have. Germany was celebrating its tercentenary of the Blessed Peter Canisius, the great man who so completely blocked the way of the Reformation that it never gained a single town, or a hamlet, after he came on the scene. It was to give importance to the celebration that Pope Leo sent to the Catholics of Germany his Encyclical "Militantis Ecclesiæ," in whose very title the timorous might find a menace. It is like the blast of a trumpet: "the Church at war." We detect no such militant sound in the mild "Editæ" of Pope Pius. Moreover, unlike Pius, Leo did not deal with the Reformation in general, but such as it showed itself in Germany, and he stigmatized it, as "the Lutheran revolt." He even went on to say that it originated "in a corruption of morals that opened the door to heresy, which in turn brought about a cataclysm of morality." "The poison of heresy," he continued, "invaded every province and infected every class of society; and it was generally believed that in Germany religion was ruined irreparably."

There is no gentle cooing in all that. Nor did Germany regard it as such. It aroused a part of the Protestant population to fury. The Gustaf Adolf Verein opened fire on the Vatican with the most virulent denunciations. The Emperor's chaplain, or ecclesiastical vicar, berated the Encyclical as an example of "mendacious

ultramontane infallibility." The Evangelical Alliance which convened at Crefeld distinguished itself by its furibund and blasphemous diatribes against the idolatry of Rome, and the Holy Eucharist. At the close of November, 1897, the General Synod of the Protestants of Germany, met in the House of Lords, and voted unanimously to protest "against the insult to the memory of Luther and the whole work of the Reformation."

Three months after the publication of the letter, the storm broke out anew, and with redoubled fury. An attempt was made to persuade William II that his character of *Summus Episcopus* was assailed. There was question of suppressing the Prussian legation at the Vatican; and at Strasburg the Latin text of the Encyclical was seized by the police—a very silly proceeding for it had been already published in German all through the country. Indeed another *Kulturkampf* was threatened. But just as now every one saw that the excitement was factitious, and had been manufactured for party purposes as a club against the Centre.

To the worldly wise, Leo did not then seem to be very diplomatic in all this; but he was not at all as undiplomatic as Luther himself, who said of his country in those days: "We are the mockery and shame of other nations. They look upon us as loathsome swine rolling in the muck," and four years after this delectable utterance, he wrote: "We are seven times worse than before. I have lost all hope for Germany." Melancthon joins him in his wail.

Suppose Leo had quoted Luther, what would have been the result? But it is like going to confession. A man may say of himself what he would not allow any one else to say. However, he cannot object if his confession is public. So the sensible statesmen in Germany in 1897 made haste to tell Pope Leo not to be alarmed by the tempest. They are doing the same thing now, and nothing is going to happen. In any case the Church is used to such whirling clouds and is not worried.

High Schools Rampant

A feature of the sessions of the National Education Association, held last week, in Boston, was the prominence attained by the contingent of high school representatives. The instability and confusion introduced with the adoption of the elective system into the colleges of the land bid fair to run an equally disastrous course in some of the high schools before that movement shall have spent itself. Great dissatisfaction was expressed at the domination of the colleges, which enjoying great liberty themselves, are for the most part rigorously insistent on certain grades of excellence in high school candidates for college matriculation. Defining the character and scope of the high school, Dr. William McAndrew, the Principal of the Washington Irving High School of New York, said that it "should be a resort of

young persons of fourteen years and upwards to be assisted to grow to be the best kind of man and woman that can be conceived." He would have the boys and girls "study biography and Greek prose and poetry, not befuddled with microscopical grammatical details;" he would favor the study of "orchestral playing, musical appreciation, how to bring up children, how to spend money, conversation, serving school lunches, newspaper reporting, anything that ingenious teachers can *think up* that these children are interested in and *want* to study." If all this was said in gentle irony, the irony was well sustained, for he added, "I want the children to study about the real conditions of life, and of the future of these States. I want the girls to study social amenities, more music and less algebra, more of modern Italy and less of ancient Rome." And he must have snapped his fingers when he declared, "I don't care a picayune about scanning Latin verse." If the Principal of Washington Irving High was not trifling, New Yorkers will confess to a feeling of humiliation over their metropolitan representative.

Dr. McAndrew's advocacy of reform in the high school curriculum found numerous supporters. The Wisconsin State Superintendent of Public Schools maintained that "with freedom (from the domination of colleges) as an essential condition of growth, the high schools will expand, guided and limited by the communities which support them. Thus every industrial interest of a community shall be represented." We know of one city with a population of 150,000 where seventeen industries are flourishing, as different from one another as carpet making is from cutlery. The number of active industrial interests in larger cities should be proportionately higher. One is curious to know how all these branches could be introduced into high school training so as at the same time to serve the best interests of the community. The Philadelphia delegate would have all the colleges of the country follow the lead of Chicago University, which "admits any boy who has studied conscientiously for four years at a high school without regard to what he has studied." "That is what we want," he said, adding "don't fool yourselves, there's a lot yet to be done."

This crass ignorance regarding the position of the high school in educational development and the impatience displayed by its representatives because of necessary limitations in their department, must have come as a revelation to the teachers of New England, whose public schools provide so efficient a preparation, barring the element of religion, for hundreds and thousands of students for the colleges of the East. Should reform be needed in New York, in Pennsylvania, in Wisconsin, the appointment of men of a higher grade of scholarship to preside over the destinies of the high school would seem to be a prime requisite. But to hold in check the army of faddists in education, is like using one's shoulder to stem a tidal wave.

Alive to Opportunities

An evening paper of this city published last week a long list of some three or four hundred names which our readers may find provocative of certain reflections. The names belonged to men and women in perhaps equal proportion; but, whereas those of the women were in some instances Irish, German and American, those of the men were, with a few exceptions, unmistakably Hebrew. It was a list of those who were appointed to teach English to foreigners in the public night schools of New York.

The fact is eloquent in its explanation of why a people, in spite of its racial conservatism and religious belief, has been able under most adverse conditions to obtain and wield an influence wherever it has settled down, altogether out of proportion to its numbers. Here are young Jewish men, who very likely work all day in business offices or behind shop counters, and with a teacher's certificate of ability to teach a language not their own are willing to spend the evening in the classroom. The advantages of such a self-imposed task are obvious. It cuts off, in the first place, a whole army of those evil possibilities attending that kind of leisure which consists in a search for amusement and distraction. Besides, the nature of the discipline involved tones the mind and imparts qualities of character and manner which raise the possessor in the esteem of men. Finally, the additional income subsequent to the appointment as teacher helps a young man to obtain a start in life, while his teaching will help him to cultivate habits of patience and good manners which will contribute not a little to his success in other fields.

It is very much to be desired that our Catholic young men would imbibe a little of this worldly wisdom. We do not worship material success, nor do we hold it out as the only prize in life worth having. But a young man can achieve and be guilty of worse things than material success. The latter, indeed, if it holds its proper valuation in the mind of its possessor and does not blind him to the things of eternity, can be made a tremendous agency for good; whilst the virtues and self-denials practised in order to secure it will produce the kind of laymen which the Church in this country needs everywhere. Catholic young men, who are satisfied with eight hours of work and spend the rest of the twenty-four in aimless idling or feverish pleasure-seeking, are not likely to be either useful or ornamental members of the Church to which they owe their faith. If they manage to retain a slender grasp on their belief till the end it will be a mercy of Heaven.

Florence Nightingale's Tribute

Miss Florence Nightingale, noted for her superintendence of the British army hospitals during the Crimean war, received a telegram of congratulation from King

George V on her ninetieth birthday. Her services were highly lauded at the time and have since been made the subject of song and story; while the labors of the Irish Sisters of Mercy, who tended personally the sick and wounded, toiling gratuitously, and often dying of cold, disease and overwork, were passed over in silence. But in those days of ingrained prejudice against the Catholic name and the religious habit, Miss Nightingale was more just than the journalists and editors who ignored the Sisters' heroism and the clergymen who depreciated it. Soon after the war she wrote to the Superioress who had been in charge of the Sisters during the campaign:

"I do not presume to express praise or gratitude to you, Rev. Mother; because it would look as though I thought you had done this work not unto God but unto me. You were far above me in fitness for the general superintendency in worldly talent of administration, and far more in the spiritual qualifications which God values in a Superior; my being placed over you was my misfortune, not my fault. What you have done for the work no one can ever say. I do not presume to give you any other tribute but my tears."

There may be a few Catholics who still imagine that parochial schools are inferior in mental training and opportunity to the public schools. For their special benefit we allude here to a recent contest and its outcome in Cincinnati. Prizes were offered to the children of the public and parochial schools in the four higher grades for best essays,—four prizes being assigned to each grade. The results, as printed in the newspapers, show that St. Xavier School took all the prizes in the eighth grade; all but last place in the seventh; and all in the sixth. St. Xavier School is conducted by the Sisters of Notre Dame de Namur and the Brothers of Mary, under the direction of Rev. Francis J. Finn, S.J.

During the past ten years there has been an increase of 329 in the number of newspapers in Germany, and of these more than one-half, 174, are Catholic papers, a fact greatly to the credit of the Catholics, who form but one-third of the population. They have now 492 papers, as against 318 ten years ago. Many of them are dailies, and are published, not only in the larger cities, but even in towns and country districts. These country dailies are often very modest in appearance, some of them four-page sheets, plentifully supplied with advertisements. Many do not appear on the day following Sunday or a Holy day. They are always on the *qui vive*. A lie cannot grow older than a day or even half a day before it is nailed. These little papers print all the latest news daily, as far as it is of interest for their subscribers, thus obviating the necessity of going to a non-Catholic source

for it. Ten years have given to Catholic Germany 174 new papers. What have the same ten years brought about in our own country? Several publications have gone to the wall, others have been started or re-started. May they live and prosper and grow in strength and number and lead up to the ideal of the Catholic English daily. As a great step in this direction is to be considered "The Catholic Encyclopedia," the eighth volume of which is now ready, and which not only improves journalism in general, but will be the mainstay of the editors of the coming Catholic daily.

We quoted lately the evidence of Judge O'Connor of the Durham County Court before the Divorce Commission in England. Here are the views of another judge, Mr. Plowden, Metropolitan Police Magistrate:

"Marriage is a human institution, a partnership, and divorce is the dissolution of that partnership. There is a great deal of unreasoning prejudice against divorce. . . . Marriage before a registrar should be compulsory. . . . The ceremony in a church is more or less mystic in its character. It is this that leads so many to imagine divorce to be immoral. . . . As marriage is a contract I favor divorce for all breaches of the contract. . . . Incurable lunacy and incompatibility of temper should be grounds for divorce."

Two clear theories of marriage have thus been proposed, to one of which society must come eventually. Judge O'Connor gave the Christian theory: Mr. Plowden, the Rationalistic. We Catholics can have a good deal of influence in determining which is to prevail, and we should exercise it.

It is sometimes salutary and chastening to see ourselves as others see us, as the following anecdote from *Catholic Missions* may show:

"A young Franciscan priest who left this country for China last year writes that he was recently received by the mandarin of his province, a highly educated gentleman. Upon being informed that his visitor was of American nationality the Chinaman could not refrain from an expression of astonishment. The missionary took the liberty of asking him what he found so extraordinary in the fact.

"'Why, said he, 'I thought that in America nobody believed in the Catholic religion.'

"'We have almost fifteen million Catholics in America,' the priest answered triumphantly.

"'How is it, then,' inquired the mandarin, 'that all the missionaries who come from America are Methodists, Baptists, Presbyterians and the like? We never heard of a Roman Catholic missionary from America. You must be the first one!'"

A FRUIT AND A FLOWER.

Some reminiscent reader may recall the "field huckleberry" which sprang up uninvited in the cornfield and artfully keeping out of the way of the man with the hoe, remained inconspicuous until the crop was being laid by. Then it grew bold and rioted through the field until when the silk was withered and the husks were dry and the leaves were torn by many a gale, the "huckleberry" shone forth with unscathed foliage and a load of shining black berries. Beetles and bugs and cut-worms never touched its leaves; the festive grasshopper hopped through it without so much as a nibble; it was not for them. The yield was so plentiful that a quantity was set by with the elderberries and other good things for winter use. But all that was long, long ago.

Out in California a certain nobody began in a systematic way a great work of hybridizing. Yes, he was a nobody, for the Associated Press did not tell us from day to day about his goings and comings. Is not that sufficient proof? He had a tremendous amount of energy and enthusiasm which he harnessed and utilized in patient study and experiment. When some result of his labors was seen it is not surprising that the enthusiasm long held in check should break forth into prophecies of greater things to come, even if some of them did seem far fetched and extravagant. If he is a public benefactor who makes two blades of grass grow where only one grew before, much more so is he who makes something beautiful or useful grow where nothing grew before.

One morning, not long years ago, our California experimenter awoke to find himself famous. Some fruits of his labor had become known. The public, greedy for news, and not over-careful of its reliability, was regaled with information, not first hand by any means, which was sometimes novel, sometimes preposterous, for a clever imagination and a ready pen could build castles in Spain on the foundation which had been laid and the results which had been reached. Then the wise wagged their heads and asserted that nothing more solid than wild newspaper ravings could be shown.

But we were speaking of the "field huckleberry" of childhood days. Our California plant breeder offers his stock through florists and seedsmen. Out on Long Island, at Floral Park, John Lewis Childs, one time State Senator, conducts a flower and seed business which extends much further than the Constitution and the flag. When, therefore, our experimenter developed and brought to notice an annual fruiting plant called "wonderberry," Mr. Childs undertook to present it to the public. That was only a year or so ago. Perhaps the advertisement was strongly worded, perhaps the berries in the accompanying cut were too thick, but there was the "wonderberry" any way. Some readers gaped and others sneered. The editor of the *Rural New Yorker* sneered, for he saw in the new creation only the "huckleberry" of the cornfield masquerading under a new name.

The matter was submitted to Dr. N. L. Britton of the New York Botanical Garden. After carefully comparing the two plants, the distinguished botanist found six points of difference, including leafage, flowers, fruit and seeds, and therefore upheld Mr. Childs' contention that he had placed a distinctly new fruit on the market. The various insects and other marauders which leave the "field huckleberry" severely alone fatten on the foliage of the wonderberry. They surely are unbiased judges.

Potatoes with a vanilla flavor and onions that exhale patchouli may still be at the end of the rainbow where hangs the pot of gold; but the wonderberry without the drawbacks and with more than the advantages of the "field huckleberry" may well find a place in any garden and contribute its share to any table. And this for utility.

Who does not know Johnson's amaryllis, whose deep red flowers striped with white have delighted three generations? Beginning where the English botanist left off, our American botanist has produced an amaryllis which for size of bloom and variety of colors makes Johnson's amaryllis look poor, cheap and commonplace. Its flowers are simply gorgeous, and it is as sturdy and reliable as its English relative. Whoever has a Burbank amaryllis has a floral treasure, the richest that will flourish in an ordinary window garden. It is a distinct contribution to the beautiful in floriculture.

H. J. S.

LITERATURE

The Lost Art of Conversation. Selected Essays. Edited with an introduction by HORATIO S. KRANS. Illustrated. New York: Sturgis & Walton Company. Price, \$1.50.

"If you find the company dull, blame yourself," says Professor Mahaffy in his treatise on the art of conversation; "with more skill and more patience on your part it is almost certain you would have found it agreeable." There is no doubt about the general truth of the professor's principle: its obviousness in this respect borders on that of a platitude. But we have no quarrel with platitudes, for most persons will agree that in practical life, when a consciousness of them is most important, platitudes are the last things to be remembered. To be reminded of them is therefore a service.

But while we do not plume ourselves on the possession of either skill or patience, we are disposed to believe that the dullness of company cannot always be interpreted in terms of awkwardness and impatience. What can you do when a superior person transfixes you with his cold eye and sardonically enjoys the inferior quality of your mind as manifested in your eager efforts to make conversation flow? Then there is the man who in conversation is "Aut Cæsar aut nullus," a roaring fellow with unconcealed contempt for the piping voices around him—what can one do with him? He beats down skill and he battens on our patience. Besides, the proper mood must be present, without which all the skill and patience in the world would be useless and perhaps also a nuisance. And finally, to add to our difficulties, there is our English tongue, which is not fashioned, so we are told, as is the French for the light, rapier-like interchange of speech.

In "The Lost Art of Conversation" Mr. Krans has served the public well by gathering together the best things in our literature on a subject that has a constant and important bearing on our social life. Most of the unhappiness of life—and consequently, or rather, antecedently, a large portion of the sin in the world—arises out of our conversations. Here a mastery of technique has the moral value of a grace. Of course, we have our doubts as to whether an age that dislikes mechanics in anything, be it prayer or art, and regards impulse and instinct as the best and only guides, will stop to learn any lessons from Bacon, Swift, Hazlitt or De Quincey. Still the lessons themselves are charmingly taught, and few of us are averse to literary charm even when it is the vehicle of instruction.

J. J. D.

Narratives of New Netherland, 1609-1664. Edited by J. FRANKLIN JAMESON, Ph.D., LL.D. New York: Charles Scribner's Sons. Price, \$3.00.

The author of this collection regrets that there is no classical narrative of the history of New Netherland corresponding to Bradford's "History of Plymouth Plantation" or Governor Winthrop's "Journal." The present set of documents arranged in chronological sequence has a distinct advantage over a single narrative in showing New Netherland and its events from various angles of inspection.

Among the authors of the narratives are commercial agents and travelers, a physician and a province secretary, Dutch ministers and Jesuit missionaries, de Laet, the eager collector of whatever was printed in various countries respecting America, and the redoubtable Governor Peter Stuyvesant himself, who last of all contributes a report on the surrender of New Netherland, dated 16th of October, 1665. The collection is not altogether so inharmonious or incongruous as might be expected from the diversity of style and topics of the contributions. A facile pen under the guidance of a judicial temperament might, with the materials here furnished, weave a very readable and sufficiently accurate story of New York as a Dutch colony. Doubtless this is the purpose the editor had in view in issuing the compilation. Catholics will be pleased to see several papers of Father Isaac Jogues, the Jesuit missionary put to death by the Mohawks, reproduced in this volume. There is his letter to Father Charles Lalemant, Superior of the Jesuits in Canada, covering the journey from the Iroquois village to the Dutch settlement, and a portion of the narrative which Father Jogues dictated to Father Buteux, in which the saintly man gives an account of his sufferings in his hiding-place near Rensselaerswyck, his reception in Manhattan and return to France. Place is also given to the brief description of New Amsterdam which, under the title of *Novum Belgium*, Father Jogues wrote at Three Rivers, Canada, with hands crippled by the cruel usage of the Mohawks. The original manuscript, which was discovered in 1843, is preserved in the archives of St. Mary's College, Montreal. The French original was printed for the first time in 1852, in an appendix to Father Martin's translation of Bressani's "*Breve Relatione*." All these documents of Father Jogues are of course to be had in Reuben Thwaite's superb edition of the *Jesuit Relations*, but it is a great convenience to find them side by side in the present collection of early New York documents. In a notice of these "*Narratives of New Netherlands*" one recalls the admirable work of William Harper Bennett, "*Catholic Footsteps in Old New York*," reviewed in the first number of *AMERICA*, where the visits of the missionaries Le Moyne, Bressani and Jogues to New Amsterdam are succinctly and graphically narrated. The work of the publishers is well done.

E. S.

Hardy Plants for Cottage Gardens. By HELEN R. ALBEE. New York: Henry Holt & Co. Price, \$1.60 net.

It is hard to find an acceptable substitute for gardening—real gardening, we mean, with a few simple tools, a variety of favorite flowers, a wobbly watering-pot, and a predisposition to sunburn and crick in the back. The feeble shut-in and the malefactor condemned to penal servitude in a sky-scraper may linger fondly over a Boston fern, a blazing amaryllis and a pot of musk, but that is not gardening any more than shooping flies is gunning. Yet, with Mrs. Albee's delightful book before us, we have so followed step by step the wonderful transformation of an abandoned corner of a homestead into a landscape artist's masterpiece, that we have sympathized with her over her failures and have felt a personal pleasure while rejoicing with her over her triumphs.

This book is not for the learned botanist. It is for the flower-loving mortal who has the pluck and perseverance to grapple with unfavorable conditions and win in the unequal contest. We are introduced to hardy plants—annuals, perennials, creepers, climbers, shrubs—and their peculiar merits or shortcomings are duly set forth. There isn't a word about those delicate exotics which are convalescent for a short part of the year and spend the rest of it in the hospital. Color of bloom, time of flowering, cultural directions, real pictures of fine specimens, seem to beckon to us from the printed page.

Glancing out through a forest of chimneys, we sigh as we say, "O, for a week in that garden!" * * *

Francis de Sales; A Study of the Gentle Saint. By LOUISE M. STACKPOOLE-KENNY. New York: Benziger Brothers.

A hyphenated name always suggests to us the child's reason for putting a hyphen in bird-cage: "for the bird to perch on;" but the author's simple, unaffected style and the winsome charm of her narrative allayed our prejudices. She evidently found a congenial subject in the gentle St. Francis, and she did well to bring out the human side of his character. As she paints him he is not too sweet or good to be human nature's daily food. Readers of every class and rank can learn a practical lesson from almost every chapter. Even those of a romantic turn of mind will find themselves in a congenial atmosphere; indeed it takes a lady biographer to do full justice to the varied accomplishments of Francis in his younger days, but the finer accomplishments of later life are pictured with even subtler charm.

His father intended him for the world and directed his education accordingly. He could fence with skill and dance with grace and play the gentleman, but beneath the gay garb of a cavalier he wore the hair shirt of a saint. His father opposed his vocation to the ecclesiastical state, but his mother's extraordinary piety eventually triumphed, thus giving another proof that priests, as a rule, owe their vocation to the piety of their mothers.

Those who are inclined to be pessimistic and are evermore looking at the dark side of things, will learn a profitable lesson from the life of St. Francis. Those who pin their faith to the "big stick" on all occasions will read with surprise of the bloodless victories wrought by the gentle Saint of Geneva. Those whose religion contains more sighs than rapture, more tears than smiles, will learn from the present biography, that it ill becomes Christians to go whining and repining on their way heavenward: "Only demons and bad men should be sad."

Francis de Sales had a strong sense of humor which served as a basis for his sunny character. When he had weakened his health by austerity in his early years and felt that his end was not far off, he willed his body to the medical students for dissecting purposes, and he gave three reasons for so doing, which sound not a little humorous: First, to prevent the students from stealing the body; second, to prevent his own family from prosecuting the thieves; and, third, that what was useless in life might be useful in death.

This "*Study of the gentle saint*" makes it clear that Francis' humility did him great injustice. It is a skilful and pleasing anatomy of his soul and character which should prove equally helpful to patient and physician.

P. C.

How Americans are Governed in Nation, State and City. By CRITTENDEN MARRIOTT. New York and London: Harper Brothers.

Young America has reason to be grateful to the author for having opened up for him a mine of solid information with no hint at "dry as dust" teaching. Bright and crisp in its wording, it is also up to date in its matter, for such questions as Conservation, Prohibition, Female Suffrage, Trusts, and Election of Senators by Popular Vote receive due attention. The familiar practice of suggesting "search questions" or "brain teasers" at the end of each chapter is followed with good effect. Some of them might well "tease" the brains of those who have long been out of school.

The intelligent voter, of whom we hear so much, ought to have a knowledge of our government and of his own responsibility, for great questions of public policy will soon reach him for final settlement at the polls.

Cardinal Mercier's Conferences to his Seminarists, at Mechlin, in 1907. Translated from the French by J. M. O'KAVANAGH. New York, Cincinnati, Chicago: Benziger Bros. \$1.50.

It would be impertinent for us to pass any criticism upon a book which the Holy Father has deigned to approve in an autograph letter. We therefore simply transcribe this: "It gives me the greatest pleasure to accept the dedication of the Conferences which Your Eminence has given to the clerics of Mechlin, and to add, if possible, greater authority to the instructions and exhortations which the good clerics will regard as specially addressed to them by the Vicar of Christ himself."

We may, however, say a word of commendation of the translator, who has done his work conscientiously and well.

Boy. Por el Padre LUIS COLOMA, S.J., de la Real Academia Española. Madrid: Admón. de Razón y Fe, Plaza de Santo Domingo, 14. Precio, 3,50 ptas.

Father Coloma has delighted a whole generation of Spaniards. A profound student of human kind, in his analysis of character his pen is like the anatomist's scalpel. A choleric father of high rank, a spirited son, a scheming stepmother, some true friends and some great rogues are conducted through a variety of exciting incidents to a satisfactory closing chapter. Those who are blessed with a knowledge of Spanish will follow with quickening pulse and eager eye the varying fortunes of the young hero, Boy, until the felon's cell is deprived of its prospective victim and his proud family name is cleared of a foul charge.

BOOKS RECEIVED

The Reconstruction of the English Church. By Roland G. Usher, Ph.D. Two Volumes. New York: D. Appleton & Co. Net \$6.00.

What Pictures to See in Europe in One Summer. By Lorinda M. Bryant. New York: The John Lane Co. Net, postpaid, \$1.65.

The History of Religions. Lectures on the Hebrew Bible, by Rev. G. S. Hitchcock; The Greek Testament, by C. C. Martindale, S.J.; The Early Church, by C. Lattey, S.J.; St. Augustine, by C. C. Martindale, S.J.; Gregory VII, by Dr. Adrian Fortescue; Aquinas, by the Very Rev. Vincent McNabb, O.P.; The Council of Trent, by the Very Rev. Mgr. C. J. Cronin, D.D., and The Modern Papacy, Edited by Joseph Rickaby, S.J. St. Louis: B. Herder. Net 60 cents.

Simple Catechism Lessons. By Dom Lambert Nolle, O.S.B. St. Louis: B. Herder. Net \$1.00.

Pamphlets.

Are Our Prayers Heard? By Joseph Egger, S.J. St. Louis: B. Herder. Net 15 cents.

Towards the Altar. Papers on Vocations to the Priesthood. By the Rev. J. M. Lelen. St. Louis: B. Herder. Net 15 cents.

Towards the Eternal Priesthood. A Treatise on the Divine Call. By the Rev. J. M. Lelen. St. Louis: B. Herder. Net 15 cents.

Autorität und Subjektivismus. Von Dr. Alois Wurm. New York: Frederick Pustet & Co. Net 20 cents.

LITERARY NOTES

Besides solid and well written articles on up-to-date questions, the *Revue Augustinienne*, published monthly at Louvain, has always a rich sheaf of book notices. "Les Jesuites," by A. Boehmer, the latest contribution to the Colin historical library of Paris, is reviewed with keen discrimination. The keynote is found in the preface of M. Monod, French Academician, who has no sympathy for the Jesuits, but "cannot refuse them his admiration." The Society has been so far decried rather than judged, so that a kindly moderation on the part of free-thinkers and Protestants is now a duty of equity. The main vice of the Order is that "with its hierarchical regime and authoritative dogma, it is the most logical and radical expression of Catholicity," a censure which the reviewer rightly thinks the Jesuits will not deem offensive. It seems the book is written with method and judgment, and, in spite of the hostile view-point, with impartiality. Calumnies and fictions receive peremptory treatment, and an honest attempt is made to set forth the truth in just proportion. In its magazine notices nearly three closely-written pages are given to AMERICA, the largest space given to a single review. It has an excellent summary of our exposure of the Anglican claims of the Bishop of Fond du Lac, of the article on Haeckel and the philosophy of Prof. James. We are gratified to find in its close scrutiny that it views us with an eye as friendly as it is observant.

To advance in every way the interests of our Catholic schools and more especially in order to render the Department of Education in the highest degree serviceable, the Catholic University has under consideration a proposal to publish a Review which shall deal with the various problems and aspects of education from a Catholic point of view. The contents of each issue will include the more important movements in education, a discussion of current topics, articles on the history of education, school management and special methods, and a critical account of the most recent literature on the subject. In the selection of material, special attention will be given to the needs of Catholic teachers. The Review will aim to assist them by showing the connection between principle and practice, by bringing to their attention each improvement in method and by offering them standards of criticism which will enable them to discover what is of real value in the various educational theories and movements of our age. The list of writers will include our foremost Catholic educators in universities and colleges, as well as contributors who are actually engaged in school work along elementary and secondary lines. It is hoped

that by such an exchange of views the spirit of cooperation will be strengthened and the result will be mutual benefit.

The Review will appear in ten issues yearly, of eighty pages each, and the annual subscription will be three dollars.

To *Borinquen*, the wideawake Catholic monthly of San Juan, Porto Rico, we are indebted for the following:

"Father Garaud was a master in the ministry of the divine word and an indefatigable champion against error. A few days before his death, which occurred in August, 1908, he pronounced these thrilling words before a distinguished and numerous audience of teachers:

"There is a being, the sweetest and frailest of all, that is hated by the evil spirits that prowl about us—that being is the child. In himself the child is nothing, yet he is destined to be all. The child is the future. He is the family, society, the Church, heaven. And as God knows that the child is the beginning of everything, He has given him three guardian angels to instruct and form him, viz.: the mother, the teacher, and the priest. In times past, the Christian mother, the Christian teacher and the priest worked united in the formation of the future man, the candidate for heaven. But in this age of ours the powers inimical to God and man have also united their efforts in order to take possession of the child. The first step was to wean him away from his mother by compulsory education. Later he was taken away from the Christian teacher by the establishment of Godless education, and though it has not been possible to take him away from the priest, they earnestly endeavor to neutralize his salutary influence. Let us take heed. The priest's work must be grounded upon the work of the mother and the teacher. If these assume an attitude of indifference, his work amounts to naught. It is for this reason that God in His fatherly love for men calls you all to the sublime and honorable vocation of teaching."

A new edition of "Under the Sanctuary Lamp," by the Rev. J. H. O'Rourke, S.J., editor of the *Messenger of the Sacred Heart*, is now going through the press. This edition will bring the number of copies of this excellent little volume up to 14,000.

Rev. Frederick Zwierlein, professor of Church History at St. Bernard's Seminary, Rochester, N. Y., has received the degree of doctor of history "summa cum laude" from the University of Louvain, Belgium. As his thesis he presented the "Religious History of New Netherlands."

EDUCATION

The seventh annual convention of the Catholic Educational Association was held on July 5, 6, 7 and 8, at Detroit, Michigan.

An evidence of the cordial approbation of this movement by the Holy See was the presence at the convention of its official representative in the United States, His Excellency, the Most Rev. Diomedeo Falconio, D.D., Apostolic Delegate.

At the first general session of the meeting a paper on "The Pastor and Education" was read by Mgr. Shahan, who said, in part:

One of our most important aims is the thorough co-ordination of our Catholic institutions, and to accomplish this it is necessary to understand how each educational factor is related to all the rest and how its influence is or may be exerted. The pastor as head of the parochial school and as the authoritative guide of his people, is deeply concerned with all the phases of education. He lays the foundation upon which the college builds, and the manner of that building affects in turn the work of religion. By his official position the pastor is enabled to arouse and maintain the interest of the people in the entire system of Catholic education and to secure for it their loyal support. His own experience in organizing his school renders him familiar with the problems which confront this association. The splendid success which he has obtained by energy, patience and zeal, places us under deep obligations of gratitude; and at the same time encourages us in the hope that we may have the aid of his valuable co-operation.

To secure the needed adjustment of the parochial school to the work of college and university, it is essential that the same principles be accepted by all, and that, with due allowance for each phase of education, the same methods be applied. The effort should be not to overload the school with a multitude of subjects and courses, but rather to make the teaching of each subject a real preparation for subsequent work. But if this object is worth striving for, it is certainly desirable that there should be a constant exchange of views between the pastor and all the other members of our association.

The multiplicity of tendencies, movements and methods obliges us to choose, and for a wise choice we need a standard. This, so far as the essentials are concerned, we find in the teaching of Christ and His Church. The soundest psychological laws, tested by centuries of experience, are observed in our Catholic practice and worship. Not only in the pulpit but also in every liturgical action, the pastor makes use of the very methods which, because they are the best, ought to be applied to the teaching

of every subject. Education, we claim, must be permeated by religion; and the one sure means of validating this claim is the application of the same methods all the way through. From this point of view, it is readily seen that the pastor is, in the literal sense of the word, an educator. What we ask of him is not to enter a new field nor to adopt a new policy, but to give this association the benefit of his experience, his influence and his earnest co-operation for the ends that are of vital consequence to him as they are to us, to the cause of religion no less than to the furthering of our educational work.

The Catholic Educational Congress held in Buenos Aires, May 25-June 2, as one of the features of the celebration of the centenary of Argentine independence, brought together a representative gathering of Catholic teachers in every branch of education. Among those who read papers were the Rev. Santiago O'Farrell, D.D., the Rev. Ramón Ruiz Amado, S.J., of Madrid, Spain, Señor Darío Urzúa, member of the Chilean House of Deputies, Mgr. Duprat, of the Catholic University of Buenos Aires, and two ladies, Señora Eva Canel and Señora Celia Lapalma de Emery.

Dr. Grass, of Buenos Aires, speaking from personal knowledge gathered in the poorer quarters of the capital, insisted eloquently upon better care for the religious and moral training of neglected and abandoned children, who were so often made familiar with vice before knowing its name. The great problem of juvenile delinquency is up for solution in Argentina. Señor de Garzón Maceda, who has filled several executive and legislative offices, said that the greatest criminals were rarely illiterate, but that they had commonly received little or no religious or moral instruction. "Where the light of religion is extinguished, the lurid glare of the anarchist's torch will shed its baneful ray."

There is something to be said in favor of the latest regulation made by Mrs. Young, City Superintendent of schools in Chicago: "Write any way you please, but write legibly and fast." No doubt this departure from system and method in school drill will meet much sharp criticism, but the popular Chicago Superintendent is growing accustomed to criticism. This attempt to abolish what was certainly an abuse in elementary school training will, however, win her wide appreciation no matter how her coworkers regard it. "It has been the practice," says the *Chicago Tribune*, "to change every few years the penmanship in the public schools from slant to vertical and from vertical back to slant again, with its attendant extra cost of copy books and the confusion of the pupils. As a

matter of fact, the merchant, the factory, and the firms the boys and girls may have to write for when they go to work, do not give a rap for vertical or slant. What is wanted is legibility and speed, and the clerk may hold his pen like a dagger, a club, in right hand or left, so long as what he writes can easily be read."

ECONOMICS

The great fire of San Francisco which followed the earthquake of April 18, 1906, was due to the cutting off of the water supply through the breaking of the mains. A new water system is now being constructed for the fire department. Formerly this department had to depend on water brought from the general supply twenty-five miles away: now the water for extinguishing fires is to be pumped from artesian wells within the city to three special reservoirs. Of these the largest, overlooking at a height of 775 feet the greater part of the business quarters will contain 10 million gallons. The others, for the special protection of the residence quarters, will contain a million gallons each, and will have an elevation of 490 and 329 feet respectively. Moreover, there are to be two salt water pumping stations at the northern and southern extremities of the city, and the eastern front is to be protected by two fireboats, which will be able to connect with the mains at any of the piers. To preclude as far as possible the breaking of the mains by earthquake, a flexible joint for the pipes has been devised to replace the ordinary rigid one.

So far the new system is designed along progressive lines. But there is to be introduced into it a reversion to primitive methods. When San Francisco was young the water for the fire department was stored in tanks below the surface at the intersections of the streets. As it grew older it was seized with the longing to be up-to-date, and the tank system was abandoned for direct communication with the mains. Thirty years or so intervened between this change and the great fire; the old firemen passed away, and a new generation, knowing nothing about the tanks took their place. But the tanks remained in many places, it had not been thought worth while to take them out; and when the sewers were being reconstructed after the earthquake they were found in the very quarters where the fire first broke out, in many instances, full of water. The chiefs of the department, therefore, were horrified to see that while they had been vainly trying to check the flames with dribblets of water coaxed from the broken mains, there had been beneath their feet a forgotten supply which might have saved the city. Experience is the mother of prudence, and one hundred such tanks, each containing

75,000 gallons, now form part of the system of protection from fire in San Francisco.

There is a moral in this. The new ways are not always the better ways. The old ways are not the worse merely because they are old.

SOCIOLOGY

The permanent organization of the Bureau of Laymen's Retreats in the Middle West was effected on June 29, the meeting taking place in St. Louis University Alumni Hall, when a constitution was adopted, a permanent staff of officers elected, and a discussion held of the general plan of the work of the organization. The primary object of the Bureau is the fostering and promoting Retreats for the laity. The following were the officers elected: Honorary President, Very Rev. John Pierre Frieden, S.J., President St. Louis University; acting President, George W. Wilson; Secretary, Henry Preuss; and Treasurer, Thomas F. Imbs; Spiritual Director, Rev. William Sommerhauser, S.J.

Before the opening of the business of the evening, an explanation of the meaning of a Retreat and a brief survey of the work accomplished through its agency in various parts of Europe and America was given by a member of the Society of Jesus interested in the undertaking. It was shown how, since the modern introduction of the Layman's Retreat, to help to the solution of the great social and moral problems of life, the work has taken by storm, as it were, the hearts of all who have come under its beneficent influence. As a result, it was pointed out, there are to-day in existence about one hundred houses exclusively set apart the year round for such Retreats or Spiritual Exercises for the benefit of men of all classes and conditions of life, besides the very numerous places where Retreat courses can be given at certain seasons of the year. Accordingly, the number of men who have passed through the Layman's Retreat and thus renewed themselves in body and spirit, already runs up into the hundreds of thousands.

Among encouragements and recommendations of Retreat work for the laity, the Most Rev. Archbishop Glennon wrote as follows:—"The movement making for the Layman's Retreat has my special good wishes. Those of our laity who band themselves together for a few days' Retreat, will gain many blessings thereby. They will come out of it with a clearer vision, a holier ambition, and an added strength of soul and body. I hope the movement will be quite successful." The address of the Secretary of the Bureau of Laymen's Retreats is 4163 Hartford Street, St. Louis.

The United States Department of Agriculture has grown in half a century

from a modest beginning to an institution with over 11,000 employees and an annual income from Congress of \$15,000,000. There are a dozen bureaus ranging in expenditure from \$60,000 to \$4,000,000. Nearly 3,000 of its employees are scientists, the rest being administrative officers, clerks and helpers in various capacities.

A Woman's Suffrage Bill, allowing a parliamentary vote to women who possess the municipal or County Council franchise, was introduced in the House of Commons, June 14. On June 21, Mr. Asquith, the Prime Minister, received, contrary to his previous custom, a deputation from the National Union of Women's Suffrage societies. His reply was conciliatory but indefinite.

The Belfast and Dublin Corporations are engaged in the improvement of a number of unhealthy areas by the removal of unsanitary houses and the construction of new streets and dwellings in their place. The new buildings now under construction in Belfast will accommodate over 4,000 persons, and the provisions made for the poorer districts in Dublin are on a still larger scale.

From statistics recently published in France, the annual consumption of tobacco per individual in various countries is placed as follows: Holland, 7.5 lbs.; United States, 4.66 lbs.; Canada, 3.5 lbs.; Belgium, 3.4 lbs.; Germany, 3.3 lbs.; Austria, 3 lbs.; Norway, 2.9 lbs.; France, 2.5 lbs.; Spain, 1.3 lbs. In France, where the sale of tobacco is a government monopoly, the net profits amounted in one year to \$77,400,000.

A scheme for developing the port of Galway and establishing a line of steamers between that city and America, has been accepted by the Galway Harbor commissioners. Four companies of large financial resources are behind the enterprise. It is also proposed to run a line of ferryboats between Kingston and Holyhead capable of transporting railroad trains, conveying passengers to England without a change of cars. It is calculated that this would mean a gain of from twenty-four to forty hours for American mail and passenger service.

Consul-General Griffith of London reports an increase in British exports for the first four months of 1910, of \$89,000,000, and an increase of imports of \$95,000,000. The total exports amounted to \$662,000,000, and the imports to \$1,093,000,000.

Merchants in the South are rapidly developing rural telephone lines so as to increase their trade among the rural population. In certain sections they have made large contributions to aid the farmers in building their lines and the farmers seem also to have awakened to the saving value of telephone communication.

The diamond fields of Germany's southwestern African colony have become very profitable to the government. The average production is \$45,000 carats a month, and of this 80 per cent. is turned over to the government by the operating syndicates.

ECCLESIASTICAL ITEMS

Archbishop O'Connell, of Boston, has erected in Holy Cross Cemetery to the memory of his four predecessors in the see a beautiful Celtic cross. It is of granite, sixteen feet high, and modeled by William Reardon, of Quincy, Mass., after the famous Cross of Tara, one of the most perfect and elaborate examples of Irish ecclesiastical art extant. On the pedestal is this inscription: "Sacred to the memory of the Archbishops and Bishops of Boston. Pray for the Repose of their Souls." The cross stands in the Bishop's plot in the cemetery, where the priests and religious of the diocese are buried.

* * *

There was an immense gathering at South Bethlehem, Penn., on July 4, when Bishop Prendergast dedicated the new church, school and convent for the Magyar congregation of St. John Capistran. Besides English, sermons were delivered in the open air from specially erected pulpits, in German, Italian, Polish, Lithuanian and Hungarian.

* * *

Catholic Poles all over the United States are preparing for a mammoth celebration of the 500th anniversary of the defeat of the Teutonic Knights by the Poles. A field Mass will be celebrated at Grant City, Staten Island, N. Y., on July 24, at which Bishop Rhode, of Chicago, will officiate, and it is expected 25,000 Poles will be present. In Philadelphia, the Mass will be celebrated on July 18, in Central Park. Music will be supplied by the united choirs of the Polish churches, and the uniformed societies will parade. Celebrations will also take place in Buffalo, Chicago, Detroit, Milwaukee and other Polish centres. The Teutonic Knights were a German military-religious order and were admitted to Poland for the purpose of protecting the frontier against the Lithuanians. They soon began hostilities against the Poles themselves, and in 1331, with King John of Bohemia, overran the country. But in 1410 they were crushed

at the battles of Grunwald and Tannenberg, losing 40,000 men. This victory checked the flow of Teutons to the East for 300 years.

* * *

Cablegrams received at the Apostolic Delegation, Washington, from Lima, state that the Rev. Dr. Charles W. Currier has declined the nomination to the bishopric in the Philippines recently offered him by the Pope. He is now on his way to Mexico, to attend the International Congress of Americanists to be held there, and at which he will represent the Smithsonian Institution and the Catholic University of America.

* * *

Very Rev. Michael Murray, Superior General of the Redemptorists arrived here on July 5 from Rome, to visit the houses of the Congregation in America. Father Murray, who was elected to his office last year, is the first Irishman and the first English-speaking member of the Congregation to attain that distinction. Previous to his election he had been Provincial in Ireland, and was instrumental in sending out a number of Redemptorists to work on the missions in the Philippines.

* * *

Leipsig, the famous university city of the Kingdom of Saxony, recently celebrated the second centenary of its only Catholic parish and the sixtieth anniversary of its pastor. The society of Catholic students of the university took a prominent part in the church services, and the Catholic King of Saxony and several members of his family sent their congratulations. But the magistrate of the city refused to participate in any way, on account of the animosity stirred up against the latest papal encyclical. To commemorate the day it was resolved to found a second parish in the city.

* * *

Bishop Haid, of Belmont Abbey, North Carolina, has received word from Rome that the abbey has been raised to the rank of an "abbatia nullius," or of independent jurisdiction, the highest honor that can be given to it. The venerable prelate will celebrate his silver jubilee in October, and the canonical erection of the abbey to its new distinction will then be made.

* * *

Lately a member of the Polish nobility, Count Orlowski, published a pamphlet in which he called attention to the pitiful financial condition of the Catholic seminaries in Poland and Russia. The Russian government has confiscated church property to such an extent that the yearly revenue from it amounts to ten million roubles, a rouble being approximately fifty cents. Half a million are needed for the most crying needs of the seminaries, yet hardly eighty thousand are received. The salary of the presidents of these institutions ranges

from 150 to 500 roubles. Seventy-five roubles would suffice for the maintenance of a seminarian. The bishops have to appeal to the charitable, but owing to the lack of funds many necessary branches are not taught. In some provinces the Catholics pay heavy taxes for the support of the "orthodox" clergy.

* * *

Many, if asked the question, would probably say that New York is the largest Catholic city proportionately in the United States, but the official figures of the recent census show that Fall River occupies the place of honor with 86.5 per cent.; San Francisco comes next with 81.1 per cent.; New Orleans is third with 79.7 per cent.; New York fourth with 76.9 per cent.; Providence fifth with 76.5 per cent.; St. Louis sixth with 69 per cent.; Boston seventh with 68.7 per cent.; Chicago eighth with 68.2 per cent., and Philadelphia ninth with 51.8 per cent.

* * *

The Irish Orangemen have been exploiting Titus Oates' "Jesuit Oath" in support of the King's coronation Oath. A Rev. Mr. Moffat, their Grand Master in Dublin, recited at a public meeting "the Oath taken by the Jesuits," renouncing allegiance to heretical states and rulers, obedience to their inferior magistrates, etc. Father Delany, S.J., wrote exposing the myth and added: "I challenge him to repeat the statement about myself or any other Irish Jesuit by name, and we shall without delay give him an opportunity of proving his statements in the public courts." The challenge has not been accepted.

* * *

The Reverend Henry W. Cleary, D.D., editor of the New Zealand *Tablet*, has been appointed by the Holy Father Bishop of Auckland, New Zealand. Dr. Cleary was born in County Wexford, Ireland, about fifty years ago, and received his early education at St. Peter's College, Wexford. Entering the Papal College of St. Apollinaris, Rome, he won the Doctor's Degree with high honors, and returned to his native diocese of Ferns. Owing to failing health he went with Bishop Moore, in 1888, to Ballarat, Victoria, where he labored with great success and wrote, among other works, "The History of Orangeism," the classical work on the subject. At the request of Bishop Verdon, of Dunedin, he entered that diocese ten years ago to assume the editorship of the New Zealand *Tablet*. He has made it one of the most influential and ablest organs of Catholicity in Australasia. Last year he was deputed by the third Catholic Congress of Australia, Cardinal Moran presiding, to take measures towards safeguarding Catholic interests against the slander of anti-Catholic lec-

turers and false cable reports on Catholic questions. For this purpose he traveled through Australia, South America and the United States, establishing numerous agencies by which slanders could be promptly refuted by cable from all parts of the world. While absent on this work he was elected and appointed Bishop of Auckland. Besides the History of Orangeism he has also written "An Impeached Nation," "Catholic Marriages," "The Church and the World," and "Secular versus Religious Education."

PULPIT, PRESS AND PLATFORM

The views of a Japanese Buddhist on the state of the religion of 28,000,000 of his fellow subjects are summarized in the *Japan Mail*, which praises the earnestness and thoroughness with which the writer discusses the question.

"Religion in this country is sadly in need of reform," he says. "It has ceased to be a power for good. It is maintained merely as a harmless kind of custom. We have two great religions here, Christianity and Buddhism, but neither of them is in a satisfactory state. The sects belonging to each form of faith war against each other, the result being great perplexity in the minds of ordinary people as to what is worthy of acceptance. Government interference with either of these religions is, of course, out of the question, but the Japanese people certainly may reasonably expect that both Buddhism and Christianity should take steps to render their influence on the lives of men and women more powerful than it is now. I will now proceed to indicate what kind of reforms I think are most called for, and I will begin with Buddhism, which since it has been taught here for more than a thousand years may be said to be a Japanese religion. Now, whatever power Buddhism may have had under the Tokugawa rule, in this Meiji era it has fallen into a pitiable state of helplessness. Do the majority of Buddhists realize this? Certainly not. And in the case of those who believe that something ought to be done to rekindle the dying embers of the faith, there is displayed a total lack of the energy and determination requisite for the conduct of efficient reform. The party calling itself the New Buddhists, though they have their literary organ and do a certain amount of public speaking, have really accomplished next to nothing towards setting the Buddhist house in order

"(1) *Buddhism needs a new set of priests.* The influence of religion is so closely bound up with the character of its chief propagators that it is quite impossible for it to make any headway when these

men are characterless. Of course, among our Buddhist priests some are much better than others, but it cannot be said that anything like a great man exists among them. In the case of the majority of the priests in knowledge they are quite behind the age. There are young men belonging to the sect who have received a university education, but they are too few in number to influence the rank and file of the priesthood. In morality the priests are as much behind the age as in knowledge. One doubts whether in this respect they are not worse to-day than they were forty years ago. There was a time when priests were almost universally respected by society for their high moral qualities; but to-day they are despised, and their misdeeds frequently form the subjects of newspaper paragraphs. And when it comes to work, they are altogether surpassed by Christians, who make up for their paucity in number by increased diligence.

"(2) *The Buddhists must give up idolatry.* There may have been a time when people's minds were in such an undeveloped state that visible objects of worship had to be set before them in order to get them to worship at all. But there is so much general enlightenment to-day that idolatry ought to be abandoned. Of course, those who wish to retain the practice can marshal all sorts of arguments in its favor. Bowing before the image of Shaka Muni or of that of any other great man out of respect for his character is to be commended. Beyond that nobody should be encouraged to go. The number of idols found in some temples is ridiculous. Of the amount of sacredness with which they are regarded we can judge, since they are habitually secretly offered for sale by the priests. Foreign museums have numerous idols which have been purchased from priests in this country. Degenerate priests who sell idols and buy *sake*, or who spend money procured by the sale of images on prostitutes abound. A Buddhist image is only regarded as a curio by most people to-day. Its sacredness has gone, and so from a religious point of view there is no longer any valid reason for its retention. However stupid a man may be, he ought to perceive that images which are offered for sale by the hundred in curio shops can no longer have any spiritual value as objects of worship. Many of our temples have long since been turned into museums to which people interested in art resort, and which are largely dependent for their maintenance on the charges made to visitors. So the images that once were deemed sacred have lost all their sanctity."

SCIENCE

In its issue of June 16 *Nature* prints the discourse delivered by Percival Lowell at the Royal Institution, on April 18, concerning his method of photographing faint planetary details such as the canals of Mars. He gives several essential requisites for success. The first is the very best definition or distinctness of image. This cannot be obtained from a reflector, and even in a refractor the aperture may be diaphragmed down with advantage. The second is to monochromatize the image by suitable color screen. The third is to work under the best atmospheric conditions, and to take many photographs with as short an exposure as possible. He says that the irregularities due to the grain of the plate must not be attributed to the images, and that the observer's eye must be specially trained to the work. His original photographic images of Mars are only five millimeters or one-fifth of an inch in diameter, and have already been enlarged forty fold in the telescope. They are then enlarged again to make lantern slides, and show well on the screen.

The same issue of *Nature* gives a communication from R. T. A. Innes, director of the Transvaal Observatory, who says that comets' tails are formed by a repulsive force issuing from the sun, that the earth also repels the tail, and hence that the passage of the earth through the tail of a comet at any time is an impossibility.

In the *Astrophysical Journal* for June, Peter Lebedew treats of the "Pressure of Light on Gases," and gives the details of experiments which prove that light waves really do exert a measurable repulsive force upon gases under atmospheric pressure, and while "the numerical values found cannot be directly applied to the excessively rare gases of comets' tails, they give, however, an experimental basis for the further development of the physical theories of comets' tails first propounded by Kepler."

Father Chevalier, of the Zô-Sè Observatory, Zi-ka-wei, near Shanghai, China, in using a 15.7 inch twin photographic and visual equatorial upon the sun during the time of the transit of Halley's comet before it, says in a special publication of the Observatory that he could not detect the least evidence of the presence of the comet.

WILLIAM F. RIGGE, S.J.

The study of the behavior of iron when alloyed with metals other than those which directly enter into combination with the iron shows the following interesting facts. In the presence of antimony the mechanical strength of the iron is tellingly lessened

and, at times, rendered absolutely worthless. The magnetic properties are enhanced by the addition, in moderate quantities, of arsenic, while the resistance to the electrical flow through the ore is increased. Bismuth, when added in greater proportions than arsenic, produces effects quite akin to the last named metal.

* * *

From the *Comptes rendus* we learn that several tons of uranium residue yielded two milligrams of a substance which contained 0.1 milligram of polonium. Also that helium, of fair purity, was isolated from the gases evolved by a solution of polonium under a high vacuum, in a quartz tube, due to X rays emitted by this element. Polonium is extremely active in radiations, produces intense phosphorescence in a screen of zinc sulphide, and according to theory is the last radio-active term in the radium series. Its period of half transformation is 143 days, just about one fifty three hundredth time that of radium itself.

* * *

Prof. Leonard Hill, a London physician, claims to have demonstrated that a healthy heart practically nullifies the forces of gravity on the blood pressure of the body. The pressure when taken at the vessels of the neck of a healthy man reads up to 120 millimeters, whereas the reading in the vessels of the lowest part of the leg was 190 millimeters. This increase, he says, is directly attributable to the force of gravity. Theoretically, with the subject inverted, the readings should alternate. Such was not the case. For whereas there was a fall of 50 millimeters in the leg pressure there was no corresponding rise in the vessels of the neck. The professor concludes that the healthy heart has power to adapt itself to any position and yet keep the blood pressure in the important parts of the body normal.

* * *

The behavior of crystals of the same substance when used in detecting electromagnetic disturbances is far from being uniform. In general it would appear that, to obtain the greatest efficiency, the contact between the crystals employed should be slight. Experiments indicate that of all contact detectors hitherto employed, silicon is the most reliable.

* * *

The French method, known as the Nodon-Brottonnean process, of rapidly seasoning wood is credited with much success. The timber, immersed in a trough of water, containing ten per cent of borax, five of resin, and a trace of carbonate of soda, is placed in contact with a sheet of lead connected with the positive pole of a dynamo. A similar sheet joined to the negative pole is rested on the exposed surface of the wood. The passing of the electric current through the timber seems to draw

off all the sap of the wood whilst the borax and resin replace it. A few hours drying completes the seasoning.

* * *

Henceforth all stations and vessels fitted with wireless telegraph apparatus and within a radius of three thousand miles of France may receive time signals dispatched from the Eiffel Tower. The system installed in the Tower is an automatic one, and a Morse sign is set into space first at midnight, then two minutes after midnight, and finally four minutes after midnight. The time transmitted is Paris time. Thus observers will be enabled to ascertain the errors of their chronometers.

* * *

Observations of geologists and laboratory tests, says Dr. A. Brun, seem to indicate that the prevailing opinion that volcanic eruptions are due to the sudden generation of enormous volumes of water vapor is entirely without foundation. Lava, he adds, when raised to the temperature of fusion (1,600 to 2,250 degrees F.), evolves gases so rapidly that it expands to twenty times its volume. The principal gases given off are chlorine, hydrochloric acid, sulphur di-oxide, carbon mon-oxide and di-oxide. The calculated values of their pressures at the moment of evolution is 175 tons to the square inch. This pressure is far in excess of what is required to effect the most violent eruptions. The water vapor phenomena associated with volcanic disturbances, Brun declares to be a subsidiary effect, due to the surface or underground waters.

F. TONDORF, S.J.

LETTERS TO THE EDITOR

SOUTHERN WAR CHAPLAINS.

IN an article, "Some Catholic Chaplains," printed in the issue of AMERICA for June 18, mention was made of the fact that in a record of his experience of eighteen months as a prisoner-of-war in Southern prisons a Union soldier stated that "the churches of all denominations except one solitary Catholic priest, Father Hamilton, ignored us as wholly as they would dumb beasts. Father Hamilton was the only religious minister that I ever knew to come into the prison at Andersonville."

An interested and courteous Summit, N. J., subscriber of AMERICA draws attention to a pamphlet recently published by the Connecticut Association of Ex-Prisoners of War, and edited by George K. Robbins of Waterbury, who went to the front as a member of Company K, 16th Connecticut Infantry, the "Plymouth Pilgrims." This pamphlet reproduces and preserves for history a most interesting war-time diary kept by the Very Rev. Henry J. Clavreul, the

present venerable and esteemed Vicar-General of the Diocese of St. Augustine, Fla., some extracts from which are of very special bearing on the subject of Civil War chaplains.

Father Clavreul, in July, 1864, went from Savannah to help the venerable Father Whelan, who had been ministering to the 30,000 Federal prisoners at Andersonville since the previous March. He remained there from July 15 to August 20, when he was taken ill and was forced to return to Savannah. On September 24, however, he was sufficiently recovered to resume his zealous work among the 10,000 prisoners who had a few days before been brought to Savannah from Andersonville.

During this service Father Clavreul kept his diary, and noted in it, day after day, the names of 427 Union prisoners whose dying moments he soothed with the Last Sacraments of the Church. The list ends with this entry: "November 24—Heard confessions of 72 Irishmen—names unknown." In his list he adds the place of nativity to each name, and it is of special interest to find that 195 of these 427 soldiers were Irish and 55 Germans.

The shocking story of the horrors of Andersonville has been told so often that it need not be recalled here even in the meagre details that Father Clavreul's diary records. Speaking of his visits to the prison-camp at Fort Boggs, near Savannah, where small-pox had broken out, he says:

"As at Andersonville, the priest was the only clergyman to attend the victims of the dread disease."

"Towards the end of July, 1864, Bishop Verot [of Savannah, Ga.], with his Vicar-General, Father Dufau, came to Andersonville. During their stay of two days they shared with us in our work attending to the dying. In the Annals of the Propagation of the Faith, there is an article written by the Bishop about his visit to the Federal prisoners, stating that he had sent there two priests, without, however, mentioning their names.

"Our life at Andersonville was uneventful. After a restless night spent in our hut on bunks, and a hurried breakfast, five o'clock found us every morning at the entrance of the stockade, where we remained the whole long day till sundown, with one hour of recess at midday.

"Amidst sufferings which the pen cannot describe, I do not remember having heard either curses or imprecations on the part of the prisoners. They seemed to think themselves the victims of circumstances forced on the authorities at Washington, who, for fear the war might

be prolonged, would not listen to an exchange; no less than the Confederates themselves. The crowded condition of the place in which they were confined, the food insufficient and loathsome, their clothing in rags, their exposure to the weather, the suffering which all this entailed rarely elicited from them a word of anger. They seemed to look upon their misfortunes as a visitation from the Almighty. To this may be ascribed the success of our spiritual ministrations not only with the Catholics, but with men of the various denominations and those who professed none.

"They saw, besides, that the two priests ever in their midst were the only clergymen who had volunteered to them their services."

Father Clavreul's diary, therefore, confirms the statement that the prisoners-of-war at Andersonville found spiritual advice and consolation offered to them only by Catholic priests, and it also adds several more names to the list of those priests whose heroic charity and zeal for souls entitle them to the admiration and honor of the present generation.

ANTI-CHRISTIAN EDUCATION.

To the Editor of AMERICA:

You say in your editorial on "Religion in School Training," in the current number of your excellent paper: "A vigorous defense of religious training has become the purpose of a splendidly organized Religious Educational Association, whose membership is made up almost entirely of non-Catholics." Now it seems to me that the hands of those members would be much strengthened if they could be convinced themselves, and could convince the American people that the banishment of religion from the public schools had been effected by the secret plottings of a comparatively few infidels, who had conspired for the purpose some eighty years ago. We are now reaping the cockle which the enemy then sowed over the field of the Master of the household.

It cannot harm and may do much good in this connection, if you will publish the account given of that plotting by one who for a while was himself engaged in it, and who, after his conversion, published a clear statement of it all, Orestes A. Brownson.

Of course his works are accessible to all who wish to consult them; but it is most likely that few persons now in public life know of the matter to which he testifies. It occurs in a speech delivered by him on June 29, 1853, and is republished in the nineteenth volume of his complete works, page 442.

C. C.

Chicago, June 19.

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CHRONICLE

The President's Itinerary.—Fifteen warships will be assembled on Aug. 5 off Provincetown, Mass., when President Taft will have his first view of the Atlantic fleet as commander-in-chief of the army and navy of the United States. The President will review the battle-ships from the bridge of the Mayflower. The Mayflower, with the President on board, will be at Eastport on July 19; at Bar Harbor from the 20th to the 23d; thence to Ellsworth, Islesboro, and a cruise in and around Casco Bay until the 27th; there will also be a visit to York Harbor, and Beverly will be reached on the 28th. President Taft will not give serious thought to filling vacancies in the United States Supreme Court before the fall. An extra session of the Senate may be called in October to confirm appointees to the Supreme Court, and thus facilitate the rehearing of the Standard Oil and Tobacco and Corporation Tax cases. Official announcement of the new chief justice of the Supreme Court will not be made until the President is ready to send in the nomination to the Senate.

Decisions in Railway Rates.—Exercising the power granted it by the new railroad law, the Interstate Commerce Commission has suspended the proposed general increase in freight rates recently announced by various Eastern and Western railroads pending an investigation of the reasonableness of the new tariffs. These tariffs were to become effective on August 1. The recently proposed advances in the freight rates on cattle

and dressed beef between Chicago and New York were not suspended; nor in the case of the New Jersey commuters was any order made restraining the new rates from going into effect on July 20. In the near future, on its own initiative and without awaiting complaint, the commission will make a thorough inquiry into the reasonableness of the new commutation rates which are to be charged beginning this week on the seven great railroads which daily carry tens of thousands of passengers from New Jersey points to New York.

Sympathetic Strike Forbidden.—The United States Circuit Court has issued an injunction to prevent a sympathetic strike on the part of carpenters and joiners at work on the Protestant Cathedral of St. John the Divine. The injunction is directed against the leaders and individual members of the labor organizations affected and not against them as bodies. There have been threats of labor trouble of a serious nature at the cathedral owing to the use of interior trim made by a Boston firm. The particular acts enjoined in this case are the calling out of the employees in other trades who have no grievances against their employers, and the notification of owners, builders, architects and third persons that they are likely to have their operations held up if they use the complainants' trim. Judge Ward, who handed down the decision, says: "The right of workmen to unite for their own protection is undoubted, and so is their right to strike peaceably because of grievances. But their right to combine for the purpose of calling out the workmen of other employers who have

no grievances or to threaten owners, builders and architects that their contracts will be held up if they or any of their subcontractors use the complainants' trim, is quite another affair. To take the converse of the proposition, will the defendants admit that employers may combine to prevent any employer from using union labor? May the employers agree not to sell to, or to contract with, any one who deals with an employer who uses union labor? Either of these propositions is destructive of the right of freedom to labor for or to employ the labor of any one a laborer or an employer wishes. . . . If the struggle is persisted in between labor and capital to establish a contrary view, ultimately either the workmen or the employers will be reduced to a condition of involuntary servitude."

New Bureau of Mines.—The bureau of mines, created at the last session of Congress as a coordinate division of the interior department, has assumed actual existence with George Otis Smith, director of the Geological Survey, acting as its chief. Mr. Smith will preside over the new office, and retain his position as director of the Survey, until a permanent head is appointed.

Mexico Controls Railways.—The Mexican government is now in direct control of the important railways of that country. The Mexican International railroad, built by the late C. P. Huntington, and the Mexican Pacific railway, built by the old Mexican Central and inaugurated by President Diaz in December, 1908, have passed into the possession of the National Railways of Mexico. The transfer was merely formal, as these two roads some time ago, through the acquisition of a majority ownership of the stock, became a part of the government's system of railways.

Colombia's New President.—On July 16, it was officially announced from Bogotá, that a new president had been elected to succeed the present incumbent, Gen. Ramon Gonzales Valencia, who was chosen some time since to fill the unexpired term of President Rafael Reyes, after the latter had left the country. The successful candidate for first place in the Republic of Colombia is Carlos E. Restrepo, recently Vice-President of the House of Representatives. As first presidential substitute, Gen. Valencia was named, and Dr. Jose Concha, Colombian Minister to France, was elected second substitute.

Manitoba Elections.—The general elections for the Province of Manitoba, on July 11, resulted in a new victory for the Roblin Government, which has been in power ten years. The Conservatives secured twenty-seven out of a total of forty-one seats, and the Liberal Opposition fourteen, giving Premier Roblin a majority of thirteen. As the standing of the parties was twenty-seven to twelve in the last parliament elected three years ago, it will be seen that, in spite of the strenuous cam-

paign carried on by the Liberals, who entertained great hopes of victory, the political situation remains practically unchanged. The Conservatives gained six constituencies, while the Liberals gained five. The Liberals deplore the loss of Mr. Edward Brown, whose defeat in South Winnipeg the Liberal *Manitoba Free Press*, the most widely circulated daily in the Canadian West, declares to be "nothing short of a public calamity." Premier Roblin, who was opposed by Mr. W. F. Osborne, a distinguished professor of Wesley College and one of the most prominent members of the University of Manitoba, defeated him by 350 votes. Hon. J. H. Howden, Provincial Secretary, was elected by acclamation, and the other Cabinet Ministers won by increased majorities. Sir Wilfried Laurier timed his arrival in Winnipeg for the day after the exciting elections, so as not in any way to influence the result. His reception there and in the whole province has been enthusiastic.

Conflagrations in Canada.—The fire which started on July 11 at the Richard Lumber Company's mills, in Campbellton, New Brunswick, the largest cedar shingle centre in eastern America, burned one thousand buildings, made about five thousand persons homeless and caused a financial loss of nearly three million dollars, but happily without loss of life. Among the important buildings destroyed are the Catholic, Methodist, Baptist, Presbyterian and two Anglican churches, the Catholic convent, the town hospital, opera house, high school, Federal Government building, two newspaper offices, a dozen mills, the International Railway station, round house and machine shops and all the stores of the town, which, with a population of slightly more than five thousand, has only seven houses standing on its outskirts. On the same day the Catholic church and St. Anne's convent at Nanaimo, British Columbia, were destroyed with all their contents, but with no loss of life. Forty orphans in the convent were rescued in time. The damage is estimated at \$250,000.

International Railway Commission.—Mr. J. P. Mabee, chairman of the Railway Commission of Canada, having suggested the creation of an international railway commission or board between Canada and the United States, Mr. Martin A. Knapp, chairman of the Interstate Commerce Commission, designated by Mr. Knox, Secretary of State, to confer with Mr. Mabee, says this would require concurrent legislation by Congress and the Canadian Parliament, or by a treaty between the United States and Great Britain in behalf of Canada. Mr. Mabee and Mr. Knox agree that the board should be composed of one or more members of the Interstate Commerce Commission and of the Canadian Railway Commission. They might be designated by the respective chairmen or appointed by the President and the Governor General. The need for this international board arises from the enormous growth of trade between the

United States and Canada. The total value of the trade, combining exports and imports, is nearly four times what it was twenty years ago. Yet all this time the Interstate Commerce Commission, whose authority necessarily ends at the border, has always hesitated to interfere with through rate agreements in Canada because that would necessitate making out new bills of lading and would amount practically to a reshipment. Meanwhile the number of railways crossing the border from the Atlantic to the Pacific is increasing and thus adding to the difficulty. At present there is no law by which, for instance, a Montreal manufacturer, wishing to market his product in Philadelphia, can compel the railways to give him a through rate.

Great Britain.—The Regency Bill was introduced, providing for the administration of the Government in case the Crown should descend to any issue of the King, who was under 18; prohibiting the marriage of the sovereign during the regency without the consent of Regent and Parliament, and declaring the abettors of such marriage guilty of treason and that the regent could not become or marry a Catholic nor give the Royal assent to any Bill altering the Act of Settlement and Protestant succession. The religious clause was objected to by many as in violation of liberty of conscience and religious equality. Mr. Churchill's only defence was that precedent and public opinion demanded it.—The Mines Accidents Bill, by Mr. Masterman, providing for protective apparatus and compensation for miners, was passed without a division.—A Bill introduced by Mr. Churchill and likely to pass unopposed, provides for not more than 60 hours' work a week for shop assistants, for a universal half holiday and for Sunday closing, with necessary exceptions.—The limited Woman's Suffrage Bill passed the second reading by a large majority, but was held over by a still larger one.—The Income Tax resolution, which was practically the same as in the Budget Bill of last year, was agreed to in the Committee of Ways and Means, July 8.—Mr. Asquith announced that they had reduced the National Debt by \$55,000,000 during the year, and Mr. Lloyd George asserted that the revenue was in excess of his estimates in every particular, except regarding the whisky tax. There was an increase during the year of \$165,000,000 in imports, and \$139,000,000 in exports.—There is a movement in London to prevent the exhibition of the Reno prize fight pictures.

Ireland.—The King's Accession Declaration Bill threw a damper on the Orange celebrations of July 12, which had been planned more elaborately than usual. Mr. Long, M. P., late Chief Secretary for Ireland and leader of the Irish Unionists, and Mr. Ian Malcolm, Chief Unionist agent in London, were to be the principal speakers in Belfast, but their support of the Bill made them unwelcome at a meeting which was to condemn it,

and the Orangemen were left to defend the Protestant cause alone.—A debate in the House of Commons elicited the fact that 50,000 Laborers' Cottages have been built in Ireland since 1883. Mr. Clancy stated that laborers' dwellings in many places are still in a deplorable condition, and only their "religious faith kept them in a state of morality unparalleled in any other civilized country." Mr. Birrell promised \$5,000,000 at 2½ per cent. (to be raised chiefly from Irish sources) to complete the work and remarked on "the contrast between the barbarity of the dwellings and the civility and good manners of the people who lived in them," whom he found "as well qualified to show hospitality and give a kindly greeting as any people in the whole dominions of the King." It transpired that Ulster, all whose members were in agreement on the vote, had made least provision for the laborers. There were two other parliamentary debates on Irish subjects. Lord Londonderry wanted the Crimes Act renewed, but had to admit that Ireland generally was in a peaceful condition, and the only crime he instanced was cattle-driving in a few districts. Mr. Birrell showed that Ireland compared favorably with England, where the judges are not presented with "white gloves," marking the absence of criminal cases, which is a common occurrence in Ireland. Mr. T. W. Russell, Vice-President of the Department of Agriculture and Technical Instruction, was vigorously attacked by the Orange members, chiefly for his refusal to aid Sir Horace Plunket's Agricultural Organization unless that body would submit to him the accounts of its Cooperative banks. Mr. Russell's position was sustained.—There were a number of temperance meetings, last week, in different parts of the country. One, addressed by Bishop Hoare, of Ardagh, in Longford, numbered 10,000 members of the Total Abstinence League.—Emigration for the half year ending June 30 has been heaviest in Ulster, but shows an increase in every province.

Catholic Party in France.—The parliamentary groups in the French Chamber have counted their numbers and published them in the *Journal Officiel*. The opposition thus appears composed of seventy-five Socialists on the extreme Left and fifty-one members of the Action Libérale or of the Right. Barring some twenty Independents, who are not hostile to the Cabinet, all the other groups side with the Ministry. This immense and heterogeneous majority contains two doubtful elements: the Progressists, who will perhaps some day weary of being duped, and the Combists, who are on the lookout for a chance to turn against the Government. The Catholic opposition represents only one-twelfth of the Chamber and cannot count on the opposition of the revolutionary groups. Besides, of the two fractions that make up the Catholic opposition one, the Action Libérale, gives rise to some anxiety. In the former parliament this group was supposed to contain about

sixty members; but, although its losses in the recent elections were insignificant, it now sets itself down as containing only thirty-four members. These defections are attributed to the fact that M. Aynard, the president of the Progressists, has proclaimed his complete confidence in M. Briand, despite his concessions to the ultra-Radicals, while M. Piou, the president of the Action Libérale, has distinctly stated that, notwithstanding M. Briand's suppleness and honeyed words, he deems him a foe. All the Progressists have fallen into line with M. Aynard, but not all the Liberals have followed M. Piou. Several of the members of the latter's group have either abstained from voting or voted for the Ministry. Their conduct justifies the method adopted in certain dioceses of France, where the Catholics assembled, not to choose their candidates, but to determine on what conditions they could trust the candidates chosen by other groups. This obliges the candidates to make pledges that bind them, and saves Catholics from the disappointment of voting for members whose first parliamentary move is to compound with the laicizers. This numerical reduction of the Catholic opposition will make it prefer future success with the people to the momentary advantages of present concessions in the Chamber. The party becomes more compact, more militant, better able to stimulate and hearten the Catholic people.

Significant Figures.—According to reports just at hand the foreign trade of Germany is in most satisfactory condition. The imports during the last six months total \$1,065,500,000, and the exports \$885,000,000. These figures represent an increase of \$24,250,000 in imports and \$125,250,000 in exports during the half year ending June 30. France's official statement is almost as fair an evidence of prevailing prosperity. Statistics issued from Paris tell of an increase during the past six months over the corresponding period of the year 1909, in imports of \$35,369,600, and in exports of \$47,386,200.

Germany and Asquith's Speech.—The recent address of Prime Minister Asquith, holding Germany's attitude concerning the curtailing of armaments to make impossible any reduction of the navy program on the part of England, was generally commented on in the German press. The courteous language of the English Minister was appreciated, but almost universally the claim was made that no confidence should be put in the statistics which Mr. Asquith used to bolster up his argument for an increase of England's naval strength. The German papers assert that Englishmen are too full of their own conceit to accept the official figures repeatedly given out by the Imperial Department concerning the development of Germany's navy. The gist of Mr. Asquith's remarks which excited the present notice of the press is contained in these sentences: "I wish that an arrangement could be reached with Germany for a reduction of the vast

naval expenditure. This government has approached the German government on the subject, but the latter can do nothing owing to the navy law on its statute books. That being so, we must make our program accordingly." Mr. Asquith declared that the relations between the two countries were cordial and repudiated the suggestion that the British expenditure was in any sense hostile to Germany. But he pointed out that by April, 1913, Great Britain would have only twenty-five Dreadnoughts to Germany's twenty-one, which could not be regarded as an evidence of an inflated jingo program.

New School Regulation in Baden.—The parliament of the Grand Duchy of Baden has seized upon a trivial incident to justify itself in passing an odious law in reference to priest-teachers in its schools. A certain priest, regularly detailed to teach religion in a district school, was unfairly accused of partiality in dealing with Catholic and Protestant pupils, and also of having too freely insisted upon Catholic ideas concerning attendance at non-Catholic Church services. The incident developed into open bitterness following interpellations in the Chambers, and the result is a law forbidding Catholic church corporations to open or control any kind of educational institutions. Secular priests may continue, however, to act as teachers of religion or other branches in the state-controlled schools. Thus are the legislators of Baden, taking a lesson from the example of France, preparing, under the pretext of freedom and justice, to banish Christianity from the schools of the Duchy. The Socialists of Baden have always demanded schools without religion. In the recent debate the Liberals showed their readiness to take over the policy. One of their speakers openly affirmed that the question of complete abolition of religious instruction in schools was a necessary evolution of the party program. *Germania* seems to be right in its contention that the parliamentary quarrel was deliberately sought in order to ventilate the new tendency and to prepare the way for drastic action in the near future. It adds its conviction that both Socialists and Liberals are united in an avowed purpose to have Baden lead in the struggle for a French Kulturkampf in Germany.

Earthquake in the Tyrol.—Despatches from the Tyrol last week report a sharp earthquake in that district; one persons was killed and twenty others were injured in the village of Uttenheim. The shock extended into Bavaria. At Munich the walls of buildings were cracked, and the wavelike movement continued for several seconds, terrifying the people, who fled from their homes and remained in the streets long after the disturbance had ceased. The municipal council ordered the school buildings closed until they could be examined. Reports from Oberammergau say that the shock was perceptible there, but that little damage was done.

QUESTIONS OF THE DAY

What American Catholics Lack

There are households in our own country, known to every reader, where affection rules and fairly good order is kept, notwithstanding a pervading off-handedness which is disconcerting in the extreme to a stranger. One thinks it a pity that the parents are so non-regnant, that the brothers and sisters are so argumentative, and that the general atmosphere is so entirely void of courtesy: yet it must be acknowledged that these unhappy characteristics sometimes mark a truly happy family. We smile over it all, analyze it a bit by way of gossip, allow for it as a phase or a freak, wonder at it, and let it pass. The one thing we should never dream of doing (because we really do know better!) is to rest our minds upon it as the ideal condition at home.

"The age of chivalry has departed": yea, by my beard! and departed more utterly and intricately than Burke, in his still courtly century, could have foreseen. What has not been abrogated, has been cheapened, dishallowed, and plebified: this not here or there, but on every side. A man who keeps up the aristocratic fashion of manners gets laughed at as a precisian, or pitied as a survival. His sincere symbolism goes for naught, for the thing indicated is yet more foreign to us than is the sign. Except to a captious critic, Mr. A. is neither more nor less a gentleman, given his sweet behaviour, than the great rude insensitive Mr. B., who elbows his way and slays his tens of thousands. And this is because there is no longer, either in theory or in practice, a strict code of etiquette regulating social life. Fortunately for a truncating world, there are, however, codes of etiquette, apparently impregnable, and highly conspicuous, on the Bench, in the Army, and above all, in the Catholic Church. In these last grave outposts of humanity, the go-as-you-please is indicted, court-martialled, anathematized. There is no last chance for him. He must play the official game delicately, punctiliously, or lose his standing.

The very essence of the body ecclesiastical, on its human side, is observance or obedience. There are always certain things to do; there are always certain ways in which to do them; the things of the Church in the way of the Church; divine sacrosanct ideas to be carried along under forms perfectly thought out a thousand years ago. The Church has her convinced experience on music, architecture, vestments, and every beauty trained to her service, such as is by no means in harmony with the usage of our Protestantized day; but there it is, easy to be learned, always present in her living consciousness: just as much alive in its inferior but intimately integral sphere, as is her mind on faith and morals. One who cares for rubrics and ritual may become thereby more

of a scholar; if there be any logic in him, he necessarily becomes thereby more of a Catholic.

Is there any of this loving study of the personality of the Church in our vast America? Or are we not, rather, amazingly ignorant and appallingly undisciplined? Among our millions, outside the cloister, there is practically no recollection, no interior life; our mad scrimmage of circumstance has seen to that, our souls are hardly to blame. And our demeanor is just what would be looked for. The children of the Church in Germany have a most passionate loyalty; in England, a touching and profound reverence; in Ireland, an incredible intensity of faith; in Brittany, a holy simplicity. What is our distinguishing trait? It is a soul of hearty, rational religiousness, clannish, generous, faithful enough; yet its very hall-mark is an inconsiderate curtness. It smokes and whistles, as it were, in the house; it says "Dad" and "Sis;" it comes and goes, banging the door. A Happy Family; but—O times, O manners! Surely not quite thus should God be served, or saints consort together? Let us face the fact that in refusing to school ourselves in the lore of the sanctuary, where short-hand methods are no longer possible, we are simply working out our own disinheritance, and losing the Catholic spirit.

Very much could be said by way of pointing this sad warning. Look at our modern Catholic cemeteries, all over the Union, with their gigantic granites, miracles of ill-taste and lavish cost. They are filled with pillars, blocks, triangles and cubes; tablets and scrolls; allegorical weeping figures; and gigantic urns draped with palls or willow-branches. Vulgarity aside, what atrocious paganism! If there at all, the Cross is usually there as an apologetic finial. Below are names and dates, sometimes all the virtues of the deceased in detail, sometimes his poor worldly titles and offices, sometimes even his semi-artistic effigy, plus mention of that relative who erected the monument; but words asking for prayers, texts of Holy Scripture—where are they? For that dear, pathetic, once-universal *Orate* the starved eye searches a long, long time in vain. Again, what sort of letters of condolence do our average Catholic laypeople write to their friends, on occasions of acute bereavement? It is seriously spoken, and not without large inquiry, that a thoroughly heathen philosophy characterizes the majority of these, and that only one in five sound that true supernatural note which is the bugle-call to rally the broken-hearted. What betokens all this alien attitude towards our most sacred dealings with death and the grave, unless it be the loss, actual or impending, of the Catholic spirit?

Take some smaller matters, straws yet significant of the wind. Our separated brethren all over the United States, in the pulpit or out of it, are very fond of saying "Christ," or "The Lord," sometimes "The Master," terms of respectful coldness, all of which we have adopted! But the Church has "Christ Our Lord," or "Our Blessed Lord," in all her written formularies. Nor

does Our Lady get her true domestic title often. She is indeed "The Blessed Virgin" to most; yet how often has one not heard "The Virgin," "The Madonna," or for that matter, "Mary," *tout court*, from Catholic lips? Stranger yet, in the way of compromise and fatal minimizing, why are we giving up all traditional outward deference to the Holy Name? Who bows now to say or sing it, or to hear it sung or spoken? Only a few pious old Irish folk, among ourselves; while the heedful Anglicans across the street are unanimously and ceremoniously honoring one more of our precious ancestral customs discarded. It is the same with the Gloria. Many persons would be astonished to be reminded that the Gloria still ends every *Asperges me* chanted before high Mass. What heads are inclined the while in visible homage to the Blessed Trinity? None; not even in the sanctuary. The nave gallery, the mixed choir, are non-conductors, and are recognized as such. They go their way; nobody minds them. Besides, our congregations carry almost anything to church, sooner than the Missal and the Vesperal. Private devotions which can be performed anywhere, have most successfully supplanted liturgy, that solemn public sound of the Church's year in which contemporary intelligences, to their infinite damage, refuse to move with hers.

One consequence of this foolish eclecticism is that our spiritual armory shows the most grotesque and deplorable impoverishment. The "Hail Mary," in particular, is made into a drudge-of-all-work, doing duty for everything. But the Catholic spirit, which is never intent on saving thought or trouble, still dictates a glorious, varied wealth of prayer and praise for all occasions, sober, masculine, soul-searching. A priest known to the writer, visiting our country some years ago, was greatly struck by the fact that penitents in the confessional, giving every good sign, otherwise, of a Christian education, had none of these immemorial forms by heart. Fain would he have prescribed (of course, in English), the Magnificat or the Benedictus, the Jesus Psalter, or the Lauda Sion. The reply was epidemic: "But, Father, I do not know where to find them!" A Sodality conference is called; proceedings open, perhaps, with the *Veni Creator*? By no means: with three Hail Marys. It closes, one might think, with the Gloria or the *Te Deum*? No: with three more Hail Marys! A congregation is asked to plead for its own dead, or its own dying, every Sunday, at every Mass. Certainly there is a suitable Collect, *Deus qui nos in tantis periculis*; certainly there is the specific and exquisite appropriate psalm *De Profundis*. At that time, in that place, are these ever used? Not a whit do we care for all the beautiful distinctions born of the royal decorum and the tender individualizing love of our Mother. The Catholic spirit is too dormant in us. If some angel, some "celestial surgeon," be sent to pierce and arouse it, in our bright, profane Western World, may it not be said without irreverence, that no easy job will lie before him?

X.

The Church in Spain

Inasmuch as the questions concerning the Catholic Church in Spain and the religious orders, and the various measures about to be introduced into the Cortes in regard to them are continually cropping up in the daily press, it is worth while giving some of the facts and figures to which they apply. Much has been made of the fact that the Vatican and the clergy of Spain seem to be bitterly opposed to the measures undertaken by the present Premier of Spain, Señor Canalejas; but the fact has never been explained, or even alluded to, that the Constitution of Spain does not contain any provision like the Constitution of the United States or that of the State of New York, that "private property shall not be taken for public use without just compensation."

In none of the proposed measures is there any hint of compensation for the property to be taken from religious orders, in case they are dissolved or suppressed. It is to be blank confiscation, just as it was in France. It is no wonder then that the Vatican and the religious orders—all of them older than the present constitution—cannot *agree* and cheerfully *consent* that they should be despoiled. Even when we dissolve our trusts here in America, we do not go so far as to take their property away from them. It is only their future operations which we disturb.

Again much is heard about the religious orders which have gone into commerce and have been said to compete with merchants and commercial organizations in their traffic. But up to this date, not an order or a religious house which has done so has been mentioned by name. If that were done; if name, place and date were mentioned, the truth of the story could be immediately ascertained and the actual facts demonstrated. But the intelligent paragraphers who send these stories are too wary to go into particulars.

Yet after all what a situation it leaves the religious in, by which to be judged. If the monks or nuns be merely contemplative and do but little manual work, the old, old accusation of lazy drones is raised. If they work diligently between the times of prayer and sell their products, then they are interfering with legitimate trade. The only trouble is that eager, bustling commerce cannot turn their cloisters and cells into sweatshops and profit thereby, and thus avoid their interference with legitimate trade.

It is also said that the religious orders amount to over 100,000 in Spain, amid a population of 18,000,000. Even with accessions of the last few years from France the figure does not rise so high. The religious orders amounted in general figures in 1909 as follows: Congregations of men, 12,142 members; congregations of women, 42,596 members. The detailed statistics of these religious orders will be obtained in the near future. The secular and parochial clergy of Spain for 1909 amounted to 33,303. These, added to men and women of the

religious orders, give a grand total of 98,041. It is on these figures that the assertion that there are 100,000 members of religious orders in Spain is based.

The actual distribution of the clergy of Spain, showing how these 33,303 are distributed throughout the land, is not greater than in the well populated parts of the United States, and indeed, in some dioceses it may be said that the Church is under-equipped with clergy. This will be seen from the following table, in which each ecclesiastical province and its suffragan dioceses are given, together with the population, parishes, clergy and churches:

Diocese	Catholic Pop.	Par'hes	Priests	Ch'rch's	Chap.
Burgos	350,000	1,081	1,176	1,702	....
Calohorra	65,000	393	600	651	....
Leon	228,531	907	890	908	....
Osma	146,000	344	330	427	....
Palencia	191,807	334	509	378	311
Santander	246,000	136	400	142	98
Vitoria	450,699	160	1,297	760	1,200
	1,678,037	3,355	5,282	4,968	1,609
Compostela	803,000	763	2,010	1,014	....
Lugo	366,057	1,102	1,061	1,108	694
Mondonedo	273,634	317	467	410	360
Orense	338,000	562	1,005	673	....
Oveido	750,450	1,137	2,113	1,201	349
Tuy	205,000	290	702	318	....
	2,736,141	4,171	7,358	4,764	1,403
Granada	452,323	220	520	330	126
Almeria	230,000	126	154	122	50
Cartagena-Murcia ..	691,382	219	620	217	118
Guadix	116,330	62	162	62	87
Jaen	394,738	116	435	180	189
Malaga	520,000	123	481	210	....
	2,404,773	866	2,372	1,121	560
Saragossa	446,689	405	844	420	182
Barbastro	240,000	154	220	231	177
Huesca	87,659	181	240	59	....
Jaca	92,000	250	202	190	....
Pampelona	274,431	559	843	478	....
Tarazona	132,637	140	319	88	183
Teruel	70,124	84	188	84	227
	1,343,540	1,773	2,856	1,529	769
Seville	716,240	280	1,198	583	....
Badajoz	361,074	136	328	153	274
Cadiz	150,700	54	136	42	....
Cordova	420,000	113	505	269	....
Canaries	83,378	42	103	42	113
	1,731,392	625	2,270	1,089	387
Tarragona	210,000	167	395	327	....
Barcelona	978,000	234	1,105	288	600
Gerona	324,849	363	780	363	180
Lerida	185,000	395	598	395	473
Solsona	120,000	147	330	259	16
Tortosa	310,000	157	443	454	....
Urgel	150,000	395	600	475	....
Vich	270,000	281	950	278	577
	2,547,849	2,139	5,201	2,839	1,846
Toledo	508,224	445	610	441	....
Coria	171,041	124	234	159	86
Cuenca	321,000	428	667	776	....
Madrid	751,000	240	664	716	....
Plasencia	195,348	128	253	175	82
Siquenza	443,728	392	156	390	71
	2,390,341	1,757	2,584	2,657	239

Valencia	630,130	485	1,123	526	....
Majorca and Iviza..	326,000	99	692	159	85
Minorca	33,450	14	93	38	44
Orihuela and					
Alicante	213,830	65	259	94	123
Segorbe	301,052	66	118	102	....
	1,504,462	729	2,285	919	252
Valladolid	150,445	106	267	153	109
Astorga	300,115	582	1,183	990	....
Avila	189,926	339	360	500	....
Ciudad Rodrigo...	84,666	105	130	115	....
Salamanca	210,000	287	388	287	198
Segovia	160,000	287	374	361	216
Zamora	185,604	250	394	267	....
	1,180,756	1,954	3,095	2,673	523
Grand Total	17,517,291	17,369	33,303	22,558	7,568

In many of the dioceses the figures denoting chapels are not given separately from those indicating parish and subordinate churches. Sometimes the figures given are very exact, as for example those of the diocese of Cuenca, where the income of each parish and the salaries of the rector and assistant priests are given. As a whole the figures do not show that things are away from the normal, although in some of the dioceses the dwindling of population within the last century or so has left them with more parishes and clergy than possibly they need at the present day. On the other hand in the northwest of Spain—in Galicia and the province of Santiago de Compostela—where the clergy abound, no discontent with church matters has been heard. It is in the manufacturing centres with the mixed urban population where the greatest agitation has prevailed. These detailed figures may help the reader to gauge more accurately the value of the fragmentary news which comes by telegraph from Spain.

ANDREW J. SHIPMAN.

Lessons in Catholic Journalism

I

The *Koelnische Volkszeitung*, perhaps the greatest Catholic political journal in the world, and which an English Minister, Mr. Haldane, I believe, pronounced to be one of the two really independent papers of Germany, celebrated its golden jubilee on April 1. To commemorate this auspicious event, Dr. Hermann Cardauns, a novelist and historian of international repute, who had been its editor for thirty-one years, tells its story—its humble beginnings, its struggles, troubles and triumphs—in a masterly Festschrift, entitled "Fuenfzig Jahre *Koelnische Volkszeitung*." (Koeln, J. P. Bachem). The handsomely printed and illustrated volume makes extremely interesting reading, and is a valuable contribution to the history of journalism during the nineteenth century.

In 1818 John Peter Bachem set up a modest little book-store and circulating library on the Hohestrasse,

in Cologne, to which he soon added a printing press, book bindery, etc. He died in 1822, and his brother Lambert took up the business, which was valued at about \$3,000. As Lambert Bachem was a pharmacist and wine-grower and not a publisher and book-seller, the business progressed but indifferently at first. The idea of establishing a paper was suggested to him from a most unexpected quarter. About 1830 he was approached by the governor-general of the Rhine Province, Prince William of Prussia, the future emperor, with the proposition to found a paper friendly to the government in order to offset the very liberal tendencies of the *Koelnische Zeitung*. Although nothing came of the proposition, Lambert Bachem had caught the newspaper fever and he was determined to venture on the difficult sea of journalism.

In 1834 he bought out the *Provinzialblaetter* of Aix-la-Chapelle and began its publication in Cologne two years later. Unfortunately, the first editor, the historian, Dr. Weyden, made it a medium of anti-Catholic propaganda, especially during the critical period succeeding the imprisonment of Archbishop von Droste-Vischering, and had to be dismissed. The paper struggled on a little while longer, reaching the high-water mark of 340 subscribers in 1838, only to come to a sudden end in 1840, with the failure of the firm of J. P. Bachem. Lambert Bachem was imprisoned, but released on his wife's waiving all claim to her share of the estate. The liabilities amounted to \$16,000, and Lambert set to work with admirable courage and perseverance to pay off the last farthing, a feat which he accomplished after thirteen years of restless activity, strict economy and unsparing self-denial. In 1853 he was rehabilitated—the first case of the kind in twenty-three years—by the courts and presented with a crystal cup by the merchants of Cologne. His honesty, however, shortened his days. He died in the following year, honored and respected by all his fellow-citizens.

Lambert Bachem's oldest son, Joseph, who had faithfully stood by his father in his financial calamity, succeeded him as head of the firm. He made his debut as a publisher under rather discouraging circumstances—the *Deutsche Volkshalle*, his father's third experiment in journalism, was mercilessly suppressed in 1855, for having dared to raise its feeble voice against the tyranny of Prussian bureaucracy. Disappointed but not daunted, the young publisher immediately projected a new and larger paper as a purely private enterprise, his father's experience having taught him to beware of stock companies. A thousand and one difficulties prevented the realization of the plan for a number of years, and it was not until April 1, 1860, that the first number of the *Koelnische Blaetter* could appear.

The editor was Fridolin Hoffmann, a theological student at the University of Bonn, who afterwards became a rabid opponent of the Vatican Council. The leading article, in which the policy of the paper was out-

lined, was from the pen of one of the future coryphæi of the Old Catholic movement, Dr. Reusch, of Bonn. "We are Catholic," he wrote, "and in whatever we write we shall never violate in the least the principles and teachings of the Catholic Church, but ever defend her rights to the best of our ability. We are a Catholic political journal, not a Church organ. We are conservative, patriotic, constitutional." The assistant editor was a Wurtemberg Protestant, Henry Schmidt, brother of the famous architect and convert Frederick Schmidt, the restorer of St. Stephen's Cathedral of Vienna. Joseph Bachem had met him on the street one day, engaged him in conversation, and on the spot promoted him to the editorial chair. His forte was military tactics, and the wars of 1864, 1866 and 1870 gave him ample opportunity to display his peculiar talent.

Amongst the regular correspondents and occasional contributors of the *Koelnische Blaetter* during the first decade of its existence were some of the most famous Catholic writers of the last century—F. X. Kraus, the archaeologist, Huelskamp, Bumüller, Janssen, the great historian of the German People; Baron von Hertling, Philosopher, statesman and actual leader of the Centre Party; Haffner, who afterwards became Bishop of Mainz; Father Denifle, O. P., the author of "Luther und Luthertum;" Father Kreiten, the Jesuit poet and critic; Heinrichs, the well-known theologian; Majunke, who acquired an international reputation as editor of *Germania*; Bellesheim, the author of the "History of the Catholic Church in Scotland," and the great theologian, Dr. Scheeben, who, as Cardauns says, wrote an execrable style and a still more execrable hand, but improved both in time.

In spite of its comparatively rapid growth—in 1866 the subscribers' list showed 6,500 names, as against 1,600 in 1860—and its ever increasing reputation, the financial condition of the *Koelnische Volkszeitung* (the new name adopted in 1869) was anything but promising. For more than ten years it was published at a dead loss to the firm. This was partly due to the small number of advertisements, chiefly, however, to the heavy newspaper stamp tax, which amounted to 20,000 marks for every five thousand subscribers. The dismissal of Hoffmann in 1869, a year before his contract had expired, cost the firm a neat little sum of money. Hoffmann had almost ruined the paper by his frequent anti-papal articles and his ill-concealed attempt to make it an organ of the Döllinger malcontents. The crisis was brought on when Hoffmann insisted on publishing a virulent article of Reusch against the approaching Vatican Council. Bachem would not hear of this and the upshot was that the able but erratic editor was sacrificed, and all communication with the Bonn professor and his following broken off forever. Since then the attitude of the *Volkszeitung* in dogmatical matters has been absolutely orthodox, all articles on these subjects being either written or sanctioned by churchmen of approved ability.

Hoffmann was succeeded by Brueckmann, a veteran pressman, and Julius Bachem, a second cousin of Joseph Bachem, then a young man of twenty-four, but already a jurist and publicist of exceptional powers who, for over forty years has been the guiding star of the fortunes of the *Volkszeitung*.

A political paper requires the backing of a strong political organization and vice versa. This indispensable element of healthy development was lacking to the *Volkszeitung* during the first ten years of its existence; for the old Catholic Centrum, founded in the early fifties, had steadily declined in numbers and influence until it was dissolved in 1867. The *Volkszeitung* was one of the prime movers in the formation of the new party which the gathering storms of religious persecution made imperative. On June 11, 1870, Peter Reichensperger, in a powerful leader entitled "The Coming Elections," a facsimile of which is reproduced in Huesgen's monumental life of Windthorst, drew up the election platform on which the great Centre party has stood ever since—the independence of the Church, the denominational school, fair play for Catholics, decentralization of government administration, the federative character of the Empire, and the reduction of taxation. The *Volkszeitung* has stood by the party in fair weather and in foul, but in spite of its party loyalty it never gave up its own independence; it never was, nor is to-day, a merely party organ.

GEORGE METLAKE.

A Model History

Time was when Livy passed for a model historian. The speeches he puts into the mouths of his heroes were admired as masterpieces, though they may have had no more solid basis of fact than the legendary reply of Cambronne at Waterloo. Gibbon's intellect, as revealed in his "Decline and Fall of the Roman Empire," was viewed as gigantic by a whole generation of English readers. Newman tells us that he himself, in his youth, imitated Gibbon's periodic style. This historian so took the world by storm that some time elapsed before Christian critics realized that his famous fifteenth and sixteenth chapters were a deliberate and most insidious attack on the divine origin of Christianity. Newman atoned for his youthful admiration by his splendid refutation of Gibbon's "five reasons," and nobody now would care to imitate the Elizabethan balance of his sentences.

Macaulay was still more gifted than Gibbon; his scholarship was more exact, his miscellaneous literary and world-wide historical lore more marvellous, his epigrammatic paragraphs more brilliant and consequently more popular; but, as was pithily remarked by one of our recent contributors, he "offered up sacrifices to truth on the altar of balance" (*AMERICA*, June 25, 1910, p. 279), and his "History of England" is now recognized as a "huge Whig pamphlet."

Froude, on whom fell Macaulay's mantle, was even less trustworthy than the latter, for he went so far as to justify his distortion of facts on the score of dramatic effect. His constitutional sentimentality, inaccuracy and lack of discernment make his histories look like fiction and his fiction look like history. Parkman, generally reputed to be more honest than either of the last-mentioned historians, frequently imitates Macaulay's trick of simulating impartiality by first extolling his adversary and then trampling him in the dust. This the historian of the Jesuits in North America does with consummate but treacherous skill when, after intensely dramatic pictures of their heroic deeds, he attributes them to fanaticism. A flood of discrediting light is thrown upon his methods by the late Edouard Richard, who in the second volume of his "Acadia" devotes the greater part of his thirty-third chapter to exposing in detail Parkman's unjustifiable hatred of the cruelly deported Acadians.

None of these were, though they pretended to be, impartial historians. Not one of them had the frankness to confess his bias, as Dr. Johnson did when he told how, in reporting the debates in the House of Commons, he "took care that the Whig dogs should not have the best of it." These modern popular historians have, no doubt, made history attractive. They have even won the trust of the unwary and uninformed multitude of readers by their ostentatious display of documents hitherto unpublished and discovered by themselves; but all this erudition is often only a more efficient means of concealing or falsely interpreting facts. The more a dishonest historian knows, the more easily can he find material for emphasizing insignificant details and suppressing matters of real import. Hence it becomes the paramount duty of every historian to be just and sincere.

A reputation for justice and sincerity will ultimately inspire more confidence than brilliancy of style and dramatic power. This is why Lingard, who preceded Macaulay and Froude, outlives and outweighs them in the estimation of earnest non-Catholics seeking the truth. Yet, being the first Catholic English historian to obtain a hearing from the Protestant side, he had to face fearful odds. His "History of England" attracted much attention from the date of its first appearance, 1819-30, and was bitterly criticized for its exposure of the Protestant fable. But when he replied to his Protestant critics by a calm restatement of his original authorities, he promptly won recognition as a veracious historian, and—an unprecedented honor for a Catholic priest and scholar—received from the Crown a pension of £300.

The Society of Jesus, of all religious bodies the one that had suffered most from the misapplication of the much-lauded modern historical methods, felt, nevertheless that these methods were in themselves excellent and that the abuse of them by unprincipled writers could best be corrected by their legitimate use. There had appeared, during the last two or three centuries, fragmentary or general histories of the beginnings, development, sup-

pression and restoration of the Order. These works, like the simple chronicles of the early ages, were far more trustworthy than many learned but prejudiced histories of the present time; but they were neither sufficiently complete nor critical enough to suit the taste of our day.

This was the unanimous opinion of the Jesuit Fathers who assembled at Loyola, Spain, in the autumn of 1892, to elect a new General and hold what is called a General Congregation, the supreme legislative body of the Society of Jesus. That body enjoined on the Very Rev. Louis Martin, the newly elected General, the preparation of exhaustive, accurate and up-to-date histories of the Order, arranged by Assistencies. For convenience of interior administration the Society is divided into five Assistencies: Italy and France, each comprising the Jesuit provinces within its limits; Germany, which, besides Germany proper, takes in Austria, Hungary, Galicia, Belgium and Holland; Spain, which includes Aragon, Castile, Toledo, Portugal and Mexico; and England, which, besides Great Britain, Ireland and Canada, comprises four Jesuit provinces in the United States.

In accordance with the General's orders competent men were soon chosen for this arduous work, which, owing to the vast number of original documents to be examined, will require many years. There have already appeared: "*Historia de la Compañia de Jesus en la Asistencia de España*," by Father Astrain, S.J., of which the second volume, ending with St. Francis Borgia's generalate, was published at Madrid in 1905; "*Geschichte der Jesuiten in den Ländern deutscher Zunge im XVI Jahrhundert*," by Father Duhr, S.J., 1907; "*The History of the Society of Jesus in North America*," by Father Thomas Hughes, S.J., of which three volumes have already been published, two of text and one of documents, in 1907, 1908 and 1910; "*Storia della Compagnia di Gesù in Italia*," by Father P. T. Venturi, S.J., vol. I, Roma-Milano, 1909; and "*Histoire de la Compagnie de Jésus en France, des origines à la suppression (1528-1762)*. Vol. I, *Les Origines et les premières luttes (1528-1575)*," by Father Henri Fouqueray, S.J., Paris, 1910.

This last volume may be taken as a fair specimen of the way in which this cosmopolitan series of histories is being evolved. Though it covers a period of only forty-seven years in a single country, its royal octavo pages number 698. The author announces that the entire work falls into three periods, representing three great struggles against Protestantism, Jansenism and Philosophism, and that the first of these periods will require several volumes. Fortunately, the Society of Jesus, like the Church which it defends, is patient with time and unmoved by death. The first Jesuit chosen to write the history of the Society in France was Father Victor Mercier, who laboriously collected materials for the period preceding the reign of Louis XIV, and had just begun to cast his documents into the form of a readable narrative when he was called to his reward.

Father Fouqueray, who gladly acknowledges his indebtedness to this worthy pioneer in the dense forest of research, has greatly increased his store of authorities, and brings to bear upon his immense task a lucidity of style and an exactitude of statement that make his book very satisfactory. He avoids alike bitter polemics and fulsome praise. As he tersely puts it, "invectives and eulogies prove nothing." Being a straightforward historian, he gives new life to old facts, without veiling faults, merits, weaknesses and success. For him impartiality does not mean indifference. He burns with legitimate zeal for the reign of truth.

The bibliographic introduction shows the number of documents and books consulted, with a short appreciation of each when necessary. There are, first, the manuscript sources, i. e., manuscripts preserved in the Society's archives and in public archives and libraries of France, Germany, Belgium, Spain and Italy, numbering in all about sixty collections, some of them very voluminous. Then there are the printed sources, adverse or favorable to the Jesuits, which are divided into two categories: 68 works contemporaneous with the events, some of them comprising many volumes; and non-contemporaneous works, two hundred in number.

As Father Astrain's "*History of the Spanish Assistancy*" begins with a complete life of St. Ignatius, Father Fouqueray takes it for granted that the readers who wish to know more of Loyola's youth and early manhood may consult that or other extended lives of the Founder, and therefore begins his own sketch with the fashioning of that great soul by the Holy Spirit at Manresa. The author's main purpose in this first part is to show, as he does convincingly from the most authentic sources, that God did not at once inspire Ignatius with the idea and plan of the Society of Jesus, but guided the interplay of secondary causes so that the wounded soldier of Pampeluna was led step by step to the definitive organization of that phalanx of household troops intended for the defence of the Church in the sixteenth century.

This first volume is divided into three "livres" or parts, the first of which, entitled "*Les Origines*," describes the life and studies of St. Ignatius in Paris, the cradle of his Order (1528-1535); his first companions and their first vows at Montmartre (1533-1536); the foundation and approbation of the Society of Jesus (1537-1541); the book of the Spiritual Exercises (1522-1548), and the Constitutions of the Order (1540-1552). The entire chapter on this last subject, if translated into English, would be a valuable addition to Catholic apologetics in our language, for it is a masterly sketch of the gradual evolution of the Constitutions, of their contents, and of their distinguishing characteristics, at first hotly attacked by some Catholic theologians, on two occasions altered by Popes, but definitively restored and repeatedly confirmed by the Holy See, which even applied some of these once controverted principles to the reorganization of more ancient religious orders.

The second part of this first volume relates the vicissitudes of the Society during its establishment in France amid the national troubles between 1540 and 1564. The third part, taking up almost one-half of the whole volume, treats of the great struggle between the Society and the University of Paris, which opposed the Jesuits as it had formerly opposed the Dominicans and Franciscans. The character sketch of Pasquier, the legal counsel of the University, an ambitious, unscrupulous and withal ignorant special pleader, will be for genuine students of history an antidote to the false eulogies of that brilliant lawyer scattered up and down non-Catholic histories and cyclopedias.

As one example, among many, of Father Fouqueray's honesty and impartiality, may be cited the strange conduct of Bobadilla, the fifth of the first permanent associates of Ignatius in the founding of his Order, and of Ponce Cogordan, another early Jesuit. "Both these men," writes the author, "were endowed with fine qualities; they had already rendered and afterwards continued to render eminent service, but they were not wanting in defects which, skilfully exploited by the devil, were to jeopardize the work of St. Ignatius." And then Father Fouqueray relates in detail (pp. 224-229) the intrigues of these two men against the majority of their fellow Jesuits on occasion of the first General Congregation to be assembled for the election of Loyola's successor.

In a future edition it would be well to correct two slight mistakes. In the second line of the note at page 71, 1548 should be, as the text shows, 1538. In the alphabetical index at the end of the volume the only reference to Aquaviva, fifth General of the Society, is "[page] 480," where he is indeed mentioned in connection with an important regulation; but a much more important historical question, solved in one of the notes to p. 482, is omitted in the index. That question is whether, as some pretend, Aquaviva profoundly modified the rules of the Order. Father Fouqueray settles this point by showing that, in the final revision of the rules by Aquaviva, in 1582, the only additions he made are to be found in certain rules for special offices, which are not among the most important.

LEWIS DRUMMOND, S.J.

Weathering the Storm

A story, probably as old as the human race, is that of the tyrant who sets his victim adrift in an unseaworthy vessel, which beyond all expectation comes to land to right the innocent and punish the guilty. It was told of Danae and her babe Perseus, and far more marvellously of the gentle Constance, the subject of one of the sweetest of Chaucer's tales. The device pleased the old storytellers. It was useful, not only as a miraculous proof of innocence, but also as a splendid testimony to the special protection of the innocent by the gods, who alone can

control the winds and the sea. The story has its place in Christian tradition too, which tells how the victims of Vandal persecution were thus carried miraculously from Africa to Italy, and gives us the more familiar legend of Saint Lazarus, Martha and Mary Magdalen, who put by the Jews into a ship without oars or sails were guided by divine Providence from Palestine to the Mouths of the Rhone. We do not assert this as a fact, and we have no quarrel with those who think it ought to be denied. Such, however, will not call it, the Christianizing of the old-world tale; since it has a sufficient foundation in the experience of Christians. The cruelty of the deed would suffice to commend it to the persecutors, as the not altogether dissimilar "noyades" of the French Revolution show: the splendor of the involved miracle does not, to say the least, lessen its probability.

Whatever the historical quality of such tradition may be, there is a special reason why Christians should regard them with favor. The ship has always been the type of the Church. Not the well-built galley able of its own strength and by the skill of its navigator to withstand tempest on the high seas; but the frail fishing-boat of Peter in utter peril on the little lake and brought safely to its haven only by the omnipotence of him it carried. To it the ship of Lazarus is closely related, and closer still, perhaps, the leaky vessel chosen by Arian Vandals to be the coffin of Catholics, but bearing them safely to Italy, in those days when Arianism seemed on the point of triumphing over the true faith.

For men may know the Church of God by its natural weakness and the supernatural protection which makes it strong despite that weakness. True, this is not reckoned among its notes, but it is implied in each of them. These, always recognizable, are perhaps more easily perceived by the casual observer in the good than in the evil days, in the days of Gregory VII and Innocent III, than in those of the Great Schism; in the days of the saints, Leo and Gregory, than in those of the Tusculan domination and Alexander VI; in the days when Pius IX defined the Immaculate Conception and presided in the Vatican Council, than when he was closing the doors of that same Vatican against invaders and shutting himself up in it a prisoner of the Lord. But in the evil days those two wonderful correlative facts shine out, so to speak, through the notes of the Church, illuminating them with a new light because that with which they glowed in better days becomes in a measure obscured by the vapors of men's sins.

The natural weakness of the Church is a necessary consequence of its human element. Were it a human institution it could no more have survived the storms of twenty centuries, than could the ship of the brother and sisters of Bethany have borne them through the winds and waves of the Mediterranean without a constant divine protection. None could have seen this battered hulk without oar or sail approach the shore without confessing the supernatural power which guided it; and

when Lazarus and Mary and Martha stood upon the strand announcing the Gospel of Christ, every hearer must have acknowledged that what he listened to was no mere invention of man. It would indeed, have been the height of folly to seek in the leaky hull and the lack of sail and oar, arguments to prove the preachers impostors, and their teaching an imposture. But this would have been less absurd than what so many are doing to-day, drawing from the human weakness found within the Church arguments against its supernatural character.

Their line of argument is quite familiar: There have been wicked Popes; therefore the Pope is not the Vicar of Christ. There are sensual and ambitious clergy; therefore the clergy are not the ministers of Christ. The people of Catholic countries are sometimes ignorant, superstitious and immoral; therefore the Church is not the Body of Christ. The dogmas, devotions, miracles, etc., involved in Catholic worship are displeasing to modern scholarship; therefore the whole thing must be displeasing to God. The administration of the Church is in the hands of Italians, its statecraft would disgrace a third-rate power; therefore—we have never been able to make out the conclusion they draw from this premise.

There is a well-known principle in logic: no *a priori* reasoning avails against a fact. One might bring arguments to prove that no compound of carbon, hydrogen and nitrogen can be deleterious to man, and the more superficial one's knowledge of the philosophy of material substances, the more convincing they would appear. Nevertheless they would collapse utterly before the fact of prussic acid. And so the argument against the Church drawn from the shortcomings of its members, must fall before the fact that, notwithstanding all these, it stands firm as it has stood for nearly two thousand years, the only permanent thing in a changeful world.

Yet people are so unconscious of this that they think to strengthen their thesis by exaggerations. Particular incidents are generalized, rumors are accepted as certain, and the good things in the Church are suppressed. Were they to reduce their argument to strict form, they would see that if it has any force at all, this would be as great with respect to a few faults as to many. If a sinner cannot be Vicar of Christ, then a Pope with only one grievous sin would no more be such than Alexander VI, as Wyclif understood very well; and if the Pope be taken away the whole Church goes with him. Such exaggerations, though they cannot help the opponents of the Catholic Church, can injure their cause very seriously, if a bad cause can be injured in the strict sense of the term. "Let us grant for the sake of argument," we would say to them, "all you have alleged. All that corruption tends of its nature to destroy the Church. As you say, it is nothing new; but has been working for centuries. Indeed by your own showing, things were worse centuries ago than they are to-day. How then do you explain the fact of the persistence of the Church? We confess the frailty of Peter's bark.

We see its leaks. We realize the incompetence of its officers and crew. Its sails are rotten. Its oars are broken. Yet it passes safely through tempests that have overwhelmed many a craft stauncher and better manned. When the clouds break and the darkened heavens clear and the sun shines down upon the deep, we see the billows falling into the great calm and that little ship riding them unharmed. It is a continual miracle. Can you account for it? If not, then accept our explanation: 'Christ is in the ship.'"

Only one answer is left then: "The day of the Church is closing. A short time and it will be no more." This has been said too often. An answer that discounts the future may have some force in the mouth of a prophet, in the mouth of any other it has no force at all.

HENRY WOODS, S.J.

IN MISSION FIELDS

PATAGONIA

Extending for about a thousand miles from Cape Horn to the Rio Negro, which marked the southern limit of Argentina's recognized jurisdiction, Patagonia remained for three and a half centuries after its discovery a practically unknown land. The Indians, who were particularly bold and warlike, were leagued together in a sort of loose confederacy and barred the way to exploration. Their war parties even crossed the Rio Negro into Argentina and pillaged the outlying settlements and scattered ranches, burning and killing, and carrying off captives to their lairs in the unknown wilderness.

It was not until 1879 that the Argentine government, tired of these frequent raids, mustered a considerable force and made its authority respected. The lesson was a severe one, we may well believe, but its effect was to put a permanent stop to the bloody forays of the Patagonians.

Hardly had the din of battle ceased when the Salesians started to explore and evangelize the country. Establishing their first residence in 1880 at Patagones near the mouth of the Rio Negro, they set out on their apostolic excursion, reaching Lake Nahüel-Huapí near the Andes, where they met a tribe called Manzaneros, or apple-eaters.

Their name recalled the labors of the Jesuits of the eighteenth century, who had crossed the mountains from the Chilean side and founded a mission. In their religious work they had not neglected the temporal welfare of the neophytes, but had introduced farming and gardening, and had set out an apple orchard. When the Jesuits were driven out by the Spanish government, their fields and gardens yielded to neglect and disappeared, but the apple-trees thrived in adversity and increased by chance seedlings, so that the Indians still profit by the orchards of the Jesuits.

What have the Salesians to show for their labor of thirty years in central and northern Patagonia? Astonishing is the mildest term that can be applied to their activity and success. They have sixteen large churches and three times as many chapels in outlying villages; they have eight boarding schools for boys, besides two industrial schools and three agricultural schools. They have brought in the Sisters, who conduct eight refuges for children, and two hospitals. The missionaries have established five meteorological observatories at advantageous points, and have given to the learned world a veritable mine of information on ethnographical and philological subjects.

Not the least interesting of their institutions is one that they have opened at Patagones for training future missionaries. It is a grand proof of what intelligent initiative can do, to see in a country which a few years ago was the range of nomadic pagan Indians, an apostolic school for fostering vocations to the sacred ministry. We hope to favor our readers with detailed information about an institution which appeals so strongly to all who have mission work at heart.

CORRESPONDENCE

Punishment of the Changsha Rioters

SHANGHAI, JUNE 6, 1910.

The most extraordinary haggling is going on at Changsha with reference to the indemnity to be paid to foreigners. A native of the city of Soochow in Kiangsu, a man evidently of high standing, has written to the Shanghai papers on behalf of the Hunanese, and also—he says so at least, but few will believe him—of the Nation, and begs foreigners to forego the indemnity. His reasons show how exquisitely sentimental are the Chinese when their pocket is at stake, and on the other hand how utterly devoid they are of the sense of justice when a wrong has been perpetrated. One of the arguments advanced by this interesting apologist is “that the people attacked foreign property because they were not soundly educated,” and the injured should sympathize with their ignorance. But further on he says, “unable to secure fair treatment from the Governor, the rioters avenged themselves by attacking foreigners in the hope that it would goad their own authorities to action, and compel them to take measures for alleviating the public distress.” This is a strange way of getting matters righted. An official is neglectful in regard to the welfare of the people, and so the populace decide to attack foreigners in order to make him attend to duty.

It seems moreover, they never considered that the wilful and general destruction of property would in no wise help them to obtain food. People who act under such conditions are indeed silly, and few will admit that the unemotional, peaceable and matter-of-fact Chinaman can be classed as such. Our enlightened writer then appeals to his readers telling them that “forgiveness would raise Westerners in the eyes of the Chinese, and

that if the indemnity is urged a tremendous explosion may take place.” In the whole course of his arguments, he does not make the remotest allusion to the hatred of the gentry and literati, which was behind the whole movement and led the populace to vengeance and destruction. Neither does he utter a single word of regret or sorrow for what has taken place. Such an act would be much more appreciated by foreigners than his empty sentimentalism and his evasiveness of fact to establish the thing that might be.

As to the real merits of the case, we have now the official report, forwarded to Peking by the Viceroy of Hukuang (Hunan and Hupeh provinces, both administered by the same Viceroy), and an Imperial decree meting out punishment to the guilty. In China the theory is that the Central Government appoints to office, but once appointed all provincial and local officials are responsible for law and order within their respective territories. At Changsha, they failed lamentably, and to quote the words of the Throne “neither took proper precautions before the occurrence, nor acted with discretion during the outbreak, and therefore have laid themselves open to blame. The Governor is accordingly dismissed; also the Police Intendant, who brought on the trouble by his obstinate rashness; the Salt Intendant, who was weak and irresolute in coping with the situation; the Captain commanding the troops, and the Police magistrate, who both failed in securing protection. The Provincial Treasurer acted indiscreetly (he arrogantly usurped the authority of the Governor during the riot) and is referred to the proper Ministry for determination of a penalty.” A few other minor officials are deprived of their buttons, but retained in office.

After the officials, the Viceroy impeaches the gentry and states “that they acted through selfish motives leading to disorder.” The rising occurred through their cornering the staple food-stuff of the people. It was proposed to purchase rice and sell it cheaply, but a certain Wang, head of the gentry and ex-libationer of the Hanlin Academy, opposed the scheme, which was thus unduly delayed. After the rising, the same Wang laid the blame at the door of the Governor, and requested by telegram that he be superseded. His action is considered to be in violation of the principles of propriety. Two other members of the gentry named, Kung and Yang, sided with the Provincial Treasurer in ousting the Governor. The aforesaid Yang had been already punished for previous misdemeanors, but he had his punishment cancelled through misrepresentation, and he is a mean and base character. They are both referred to the proper Ministry for determination of a severe penalty. A third, who was assistant Secretary of the Ministry of Civil Appointments, cornered over 50 tons of rice, and refused to sell it except at a high and remunerative price. His conduct is considered to be unkind and he is forthwith dismissed from his position.

“Insurgents and those who have murdered others must be captured, and all evil characters severely punished, so as to serve as a warning to the unruly.”

The decree winds up by urging “speedy reorganization of the Province. Pecuniary assistance to the needy and distressed should be carefully distributed and every measure taken to prevent a recurrence of the trouble.”

The Central Government has been severe, but its severity is only apparent. The loss of office or privation of a button is little in China, and may be recovered by purchase when an official secures the necessary funds. Peking has, therefore, given but a poor solution of the

problem, and the Powers whose subjects have suffered must insist on an adequate indemnity being paid for loss of property. The new officials must be competent and energetic men who have the public welfare at heart, are ready to carry out necessary reforms, hinder all further interference and intriguing of the gentry and effectively protect foreign life and property as guaranteed by treaty.

M. KENNELLY, S.J.

The Significance of Catholic Protests in Spain

It will be well to explain to the readers of AMERICA a feature of the present Catholic activity in politics in Spain which seems not to be understood outside of the peninsula. Since Canalejas began his policy of opposition to the Vatican almost daily there have appeared in the Spanish newspapers strong protests against his action. They come from the Catholic organizations throughout the kingdom. The publication of the names of the societies and associations responsible for these widespread demands that the Minister abandon his policy of war on Rome, has evidently led the press of other nations into a mistaken notion of the nature of the bodies proclaiming dissatisfaction with the conduct of Canalejas.

All of these organizations, practically, bear a name that would seem to suggest a strictly religious character and purpose. In most cases the bodies protesting are identified by names of saints and by titles which suggest association with devotion to Mary, the Mother of God. One not understanding the Spanish people might conclude therefrom that the protests are issued only from associations formed to encourage works of religion and piety. This is by no means true. All kinds of social and industrial bodies are represented among the protesters. There are syndicates and cooperative companies, savings banks and insurance societies, and credit and loan associations among them.

According to the pious custom of the Spaniards, at their organization, all these bodies assume some special patron whose name naturally appears in the title under which they pursue their special object and purpose. Your readers may not be aware that apart from a few Republican and Socialistic clubs in Barcelona, all societies working for social betterment in Spain are of Catholic origin and that more than 90 per cent. of the industrial clubs established for the material development of the people have been founded by the bishops of the land. The protests, then, which every day sees registered are not the published testimony of dissatisfaction felt by the members of pious and religious brotherhoods, but they express rather the indignation of the social and industrial life of Spain, and no Minister will be long able to resist their influence.

In line with this fact which it were well to strongly insist upon in the columns of AMERICA, it will interest your readers to have a comparison drawn between the Catholic spirit prevailing in our Spanish organizations and the weakness shown by our neighbors of France during the stress of attack made upon their institutions. A recent happening will furnish the comparison.

Between Valencia and Alicante there lies the Valley of Gandia, noted for the sturdy character of its people. A great mass meeting was recently announced there to formulate a protest against the announced reopening of

a "Ferrer" unsectarian school. In the valley there are thirty-three towns and villages and of their inhabitants 263,000 men belong to Catholic societies and associations. The mass meeting was announced to be held at Benirredra and preparations were made to care for 50,000 visitors. Thirty-four bishops had promised to be present at the meeting. The government forbade the assembly at the last moment. The excitement following the prohibition threatened an alarming outbreak, but the organizations maintain admirable discipline and the prudent counsels of their leaders prevented trouble.

Moving-Picture Shows in Germany

Recent agitation here concerning the dangers growing out of indiscriminate exhibits in moving-picture shows will make the following, taken from the *Allgemeine Rundschau*, of interest to American readers:

"The Ministry of the Interior of Baden has recently published detailed police regulations to govern the action of municipal authorities in issuing permits to cinematographic exhibitions. The regulations urge upon those concerned the closest attention to exhibitions of this character and insist upon such supervision and discrimination as will eliminate the recognized evils frequently accompanying moving-picture shows. The impelling motive of the restrictive legislation is plainly declared to be the danger of moral corruption especially to the young, arising from the unwholesome food for the imagination suggested by these exhibits. The regulations forbid proprietors of these shows to permit children under fourteen years of age to enter their theatres unless accompanied by parents or guardians.

"A severe censorship is insisted upon before permission may be granted to exhibit pictures of any kind. This censorship eliminates at once all such numbers of the program as may appear from the titles used as dangerous to morals; in doubtful cases the presentation is allowed only after a private view of the pictures shall have assured the authorities of their harmlessness. In those towns in which there is a district commander of police, each new series of pictures is first to be viewed by a police commissary, who reports to his commanding officer on the character of the pictures. Should anything immoral or immodest be remarked in the series, the pictures are at once condemned; the same holds true of representations of crimes and of any other scenes so gross and unrefined as to produce an evil impression upon the onlooker. Under this heading there is specially noted a prohibition of detached scenes of dramas and plays whose rendition is for some or other reason forbidden in the theatres of the kingdom.

"Over and above this initial regulation of cinematographic shows by district police officers, the town and village authorities are ordered to exercise supervision over the subsequent exhibition of pictures once approved, by unannounced visits to the shows in order that no impropriety may be allowed to creep in. The entire legislation governing moving pictures is made applicable as well to stereopticons, mutoscopes and penny-in-the-slot machines, since experience proves that those, too, frequently carry immodest and immoral pictures. Finally the side-shows that are usually so attractive a feature of fairs and market days are to be carefully censored lest they prove a source of corruption and depravity among the young."

Religion in Guatemala

MIXCO, GUATEMALA, JUNE 21, 1910.

The outlook for religion in Guatemala is not very encouraging. No religious orders are allowed within the republic. The archbishop returned from his long exile in 1897, and since then has been working zealously for the good of his people. His ardent zeal is often to be restrained, for the cold warnings of prudence must be listened to. Yet notwithstanding his very delicate health (he has been at the point of death about four different times), he visits part of his archdiocese every year, which work is very arduous in a country where there are but few railroads and all the roads are in very bad condition, where there is a road at all. The rest of the year he devotes to work at his palace. He preaches in the cathedral, administers Confirmation, often celebrates solemn high Mass, and, except when prevented by severe sickness, says low Mass daily.

Order is one of his cherished habits, from which results his constant attendance at his office every day at an appointed time to see to business personally; he is always willing to receive visitors there and with every courtesy, though always to the point, he loses no time in idle talk. With so edifying a prelate, the priests have a perfect model to follow and most of them, I trust, are faithful imitators of their pastor, notwithstanding the many temptations that surround a secular priest in general, and the very serious ones that are met in countries like this, for here, to be a bad priest means to be in favor with the government. The priest, who, faithful to his calling, devotes himself to the ministry and with freedom of the Gospel attacks evil and error without regard to Freemasonry or Liberalism, is put down as an enemy to the authorities and often imprisoned or exiled from his home and native land.

Yet worthy priests now occupy their stalls in the cathedral as its canons, and not only chant the daily praises, but, though old and infirm, occupy themselves in the ministry. Other priests do their work in the minor churches of the capital; the rest of the clergy is distributed in the country parishes. The seminary is not so prosperous as one would wish, owing to the want of vocations, for how can vocations be expected where there are no Catholic schools or colleges? Yet by the mercy of God there are some forty or fifty students for the priesthood.

Are Catholics fervent in Guatemala? It would be unjust to say no. The scarcity of priests doubtless tends to make Catholics careless in their religious duties, for not being attended properly, the want of instruction and exhortation aided by their own negligence makes them forget their obligations and fall into religious indifference. Yet the grace of God works wonders, and faith is very strong in the mass of the common people. Let there be a public demonstration of religion and the whole city, town or village will be full of religious enthusiasm. To quote but one of such instances: The city of Quetzaltenango, the second in importance of the republic, was destroyed by the earthquake of April 18, 1902; Mass was said the following Sunday at the public and central square of the city, and notwithstanding the fact that shocks were felt, at intervals, that buildings were falling everywhere, and that the people of that part of the country are noted for their impiety and liberalism, there, in that open place, where the altar had been raised, was the whole of what was left of the population of the ruined city; there, humbly knelt the once haughty Liberal or Freemason.

It may be objected that this was under the influence of the terror of the dreadful week. Be it so, but was there not at least a sign of the latent faith in the heart of that neglectful and forgetful people? But on other occasions also. The archbishop returns from his long exile; the people are crazed with joy and enthusiasm, they fill the streets, decorate their houses, and bring him in triumph to his cathedral. The Blessed Sacrament is carried in solemn procession or in private to the sick, and the most indifferent shows his faith in the real presence by removing his hat or bending the knee before his God. In many other instances we see that faith is alive in the people; if they don't live up to their belief it is because the Liberals, under whose rule we have been for forty years, have done away with the means the Catholic Church has for the guidance of her children. The religious orders, Catholic institutions, seminary for the priesthood, the parish priests themselves in great part—all these were suppressed by the liberal government of 1871. Let not our charitable brethren, the Protestants, blame the Church for the ignorance and indifference of Catholics in Spanish America, but let them blame their natural friends, the Liberals. Although the government respects and even encourages the Protestant minister, the people despise him and are likely to make it pretty unpleasant for him. In this town we had one who, though backed by the officials of the government, had such a disagreeable experience that he soon left.

In the city of Guatemala there are about thirty churches, of which eight, besides the Cathedral, are worthy to be called first-class for the beauty of their architecture and magnificence of their ornamentation. Some of the others, though small, are very pretty. Almost in any of these churches one will find something to admire in the way of ornamentation. The Cathedral has a fine main altar of white marble, consisting of a table about fifteen feet square; over it stands the throne for the exposition of the Blessed Sacrament, with its dome surmounted by a cross resting upon eight columns, two at each corner and about eight feet high; on each corner of the cornice stands a small statue of one of the four Evangelists. The whole altar is beautiful for its elegance and simplicity. Though not inferior in beauty, the altar of the Sagrario, the chapel of the Blessed Sacrament in the Cathedral, surpasses the marble of the main altar in richness; the table, columns and niche, where the Blessed Sacrament is exposed, and the dome, are all covered with solid silver and gold.

J. F. I.

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The figures of the present infant mortality alarm Germany, where the fact that there is a notable increase is evident from the statistics just published. Out of 2,000,000 persons born alive last year in the empire, 351,000 died under the age of one year, a record exceeding 17 per cent. The highest mortality by kingdoms is in Bavaria, 22 per cent.; the lowest, 16.8 per cent., is in Prussia. As compared with the British Isles, the infant mortality in Germany is very high. In the former the general percentage is 10.8, the rate of mortality varying from 11.8 per cent. in England and Wales, where it is highest, to 9.2 per cent. in Ireland, where it is lowest. A German statistician explaining these figures, says: "The simple solution seems to be the Irish woman is naturally the better mother of the two, and that in the nursery the power of organization and officialdom is strictly limited."

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 23, 1910.

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An Educational Collapse

Some years ago the famous Canadian Pacific Railway made up its mind to leap across the St. Lawrence above Quebec. The span was immense but the engineering science of the day was equal to the task, or thought it was and eagerly set to work. Soon the traveler on the river could see high above him the complicated network of steel stretching out from the banks on either side. The huge girders would soon touch each other and the approaching centennial of Quebec would have another glory added to it by the completion of the vast project which only modern science could conceive and only modern mechanical skill attempt. But suddenly and without warning, the whole structure crashed down into the river, carrying into its depths the millions that had been spent on it; and what is more tragic, the lives of most of the workingmen. The contractors, of course, escaped, and explained that they had not calculated the strain.

The bunglers who undertook to build that bridge have imitators in the men who are directing American education to-day: our well-paid experimenters who are trying to span the river of life with stretchers that are not anchored; and which are sure to buckle of their own weight. With astonishing ignorance of human nature and a more astonishing ignorance of human history, they address themselves exclusively to the alleged intellects of their students, and shut their eyes to what is most important; the formation of the will and the control of the lower passions.

"Moral teaching," says an able writer in the July *Atlantic*, "has not been deliberately neglected, it has been crowded out. The content of the curriculum has grown to such vast proportions that it has usurped the whole attention and energy of the school."

He cites in confirmation of this statement the famous

"Report of the Committee of Ten," which originated in the National Education Association, and occupied the attention of a series of committees and conferences from 1891 to 1893. The original committee was made up of eminent men among whom were President Eliot, Dr. W. T. Harris and President Angell. "It may be safely said," continues the writer, "that there is not a high school in the country that is not affected by the Report of this great committee; its total influence is beyond estimate. Yet one might read the Report from cover to cover and hardly be reminded that there is such a thing as moral education." The same gap is remarked in the "Report of the Fifteen" which deals with elementary schools.

The inevitable result of all this is only too evident. A nation that has no idea of morality cannot exist. There can be no law; no authority. Nor are signs lacking of impending disaster. No less an authority than President Taft declares that the administration of our criminal law is a disgrace to civilization. Commenting on this utterance another writer in the same magazine from which we have quoted, adds: "Mr. Taft spoke the truth. Perhaps there has never been a civilized society in the world which has manifested, save during some acute spasm, such lawlessness when measured by contempt for the police and the magistrate, as American society to-day. And as the punishment for crime grows slow and uncertain, so does private vengeance increase. It is said that lynchings are now more numerous than executions for homicides." There is no mention here of the frightful prevalence of other crimes, nor of what is much more alarming, the absence of any sense or even suspicion that such abominations are culpable.

The blame of all this must be put where it belongs, viz., on the educational architects and engineers who have built up our present school system. They have attempted to span the river of life with intellectual culture, and have disregarded the training of youth in morality which alone can stand the strain of temptation and passion. Even if they did succeed in training the intellect, and no one will accuse them of that, of what use is it all if they turn out immoral or even unmoral men?

It was said in Canada at the time of the collapse of the bridge, that the work had been entrusted to American engineers. Let us hope that we shall not give the world a more startling object lesson of incompetency.

A Problem

The man who left a fortune to his grandson, on condition that he would avoid Catholics and become an Episcopalian, must have betrayed a crude insensibility to fine distinctions in the eyes of many of his coreligionists. As our readers are aware, many Episcopalians reject with indignation the simple statement of fact that they are Protestants. They wish to be known as members of a branch of the Catholic Church, which preserves unbroken continuity back to Apostolic times. What the

vulgar call the Catholic Church is the "Roman Church." But the Episcopalians in this country, and the Anglicans in Great Britain, practise a purer and less adulterated form of Catholicity than the "Romanists." Hence they resent the exclusive application of the term "Catholic" to the "Roman Church," and many of their ministers in New York and elsewhere parade the name and the ritualistic customs of the true Church, to the confusion sometimes of strangers who wish to assist at a real Mass on Sunday mornings.

We are informed that an effort will be made to break the will of the aforesaid bungling testator. This is a golden opportunity for the Episcopalian claimants of the Catholic name. All they have to do is to prove before a learned judge that it is impossible to avoid Catholics and at the same time to become an Episcopalian; that an Episcopalian is *de facto* a Catholic; that therefore, the last testament of the deceased lays down an absurd and impossible condition by requiring the heir to become a Catholic and not to become a Catholic simultaneously. This line of defence is bristling with interesting possibilities and would supply most instructive reading to an ill-informed and obstinate public. The *Re-Union Magazine*, of London, outlines a different argument tersely in its July issue. "Protestant," it says editorially, "is, properly, the antithesis of Papist," not of Catholic. An Anglican or an Episcopalian, therefore, may be at one and the same time both a Catholic and a Protestant,—a Catholic because he is a member of the Anglican or Episcopalian branch of the Catholic Church, and a Protestant because he is not a "Papist."

We can see how the judge, who would be called upon to decide the case on the merits of either of these arguments, would have his difficulties. One fact, however, would be quite clear to him, namely, that the Roman Catholic Church is unquestionably and indisputably Catholic. And another fact would be quite clear to the public, namely, that a once despised name is suddenly growing in attractiveness and value to many who once looked askance at it.

The Bastile

The *New York Herald* correspondent at Winnipeg wrote on the 13th inst. that the festivities in honor of Sir Wilfrid Laurier at Sainte-Anne-des-Chênes, Manitoba, came to an end when "it was nearly time to begin to-morrow's celebration of the anniversary of the fall of the Bastile." These words would seem to imply that this anniversary is generally celebrated at Sainte-Anne or at least in Manitoba. But it is not. The mistake arises from confusing the French Canadian population of Canada with the few settlers who were born in France. Between French Canadians whose ancestors came to Canada before 1759 and the French of the present day there is as much difference as between native Americans and Englishmen. The French Canadians, having no

sympathy with the French Revolution, from the errors and horrors of which they were saved by passing under British control, do not celebrate the fall of the Bastile. Certainly there is no such celebration at Sainte-Anne-des-Chênes, where almost all the people are old-time French Canadians or French halfbreeds with the same traditions. Only a few scattered groups of Frenchmen who have recently come from France to Manitoba celebrate the fall of the Bastile.

The New Kind of Indian

We read in the *Province* of Vancouver, British Columbia, that the foundation of the new city of Prince Rupert, on the Portland Canal, has been the occasion of some difficulty regarding the neighboring lands of the Naas River Indians. The white men are trying to get them: the Indians are trying to preserve them. Not so long ago the natives would have had recourse to summary means, and would have got the worst of it. There would have been what whites call, a massacre, followed by the visit of a gun-boat and the bombarding of the native villages, if within reach, otherwise there would have been a small expedition. Then the "ringleaders in the massacre" would have been demanded, surrendered, carried to Victoria, tried and executed. But the white man would have got the lands, and the Indian would have been puzzled to explain the whole business.

Now the Indians are using white men's methods to preserve their rights. They have appointed their own Land Commissioners, one of whom writes a very strong letter to the Prince Rupert *Empire*, protesting against the occupation by "land grabbers of the lands which have been theirs from time immemorial," and asking how a government, of which one of the chief duties is to maintain the rights of property, can permit it. The *Empire* very properly sides with the Indians against land grabbers; but says that when there shall be question of bona fide settlers it will be necessary to compel the Indians to sell out at a fair price. This, however, does not seem clear. It assumes that the Indians will not become cultivators and therefore as useful to the community as foreign settlers, but will wish to keep their lands as hunting grounds, and the source of the wild berries for their food and the timber they use so moderately.

But they have gone beyond writing to newspapers and have established one of their own, the *Hagaga*, to defend their rights. In the May number they present their case strongly and temperately in the form of a dialogue between a Chief and a White Man, who wants to know why the Indians stand in the way of the development of the country. The chief replies that they desire nothing more than this, but that in developing it the white man must respect the rights and social customs of the Indians. To explain what he means he brings the example of what seems to have caused no little ill feeling: their

refusal to allow the Grand Trunk Pacific Railway to run its line through their burial ground unless it pay a compensation apparently excessive. He points out that the reinterment of each body removed must by their custom be accompanied by a public speech and a public feast in which each guest must receive a gift proportionate to his social standing and to that of the deceased. The cost of reinterments would run, therefore, from three hundred to fifteen hundred dollars each. It is no use to say this is absurd. It is so to the white mind; to the Indian mind it is of the gravest social importance.

The dialogue continues until the White Man insinuates that the Indians are opposed to the King's law. On this the Chief grows eloquent, saying that his people liked to see the King's law walking and talking through the land, doing justice to all. "But you have no titles!" We have. We dig into the land and find the stone implements of our ancestors, their very bones, but we have never found anything belonging to the white man. Our relics are just as good evidences of right as the white surveyor's peg. So the give and take continues, until finally the Chief exclaims, "We put our rights under the protection of the God of Justice, who says: 'Cursed is he that removeth his neighbor's land mark.'"

All this is most interesting. It throws a new light on the adaptability of the Indian to our civilization, and we earnestly hope the Naas River Indians will see justice done them.

The Spanish Spectre

On the 19th of this month the leading paper of the metropolis informed the world that the English press had completely changed its attitude on the Spanish question and was convinced that the descriptions of the situation had been greatly exaggerated. As an offset to this bit of good news, however, the Paris *Matin* announces simultaneously that the Pope is going to drop all negotiations with the Spanish Cabinet and thus precipitate a rupture; and reports are rife, at the same time, that messengers are hurrying across the frontier to cable to the world a coming insurrection. The wire, of course, could not be worked on the Spanish side of the Pyrenees.

Because of all this the solicitous patrons and advisers of the Pope outside the Church hope that he will not follow the advice of his ecclesiastical counsellors and embark on a policy which brought such disaster on France.

It is the old, old story of the lamb muddying the water. The whole trouble is a blind to conceal a purpose. In the first place, as the able article in this week's issue of AMERICA plainly shows, Spain is not priest-ridden. Relatively, it has fewer priests and monks than other countries which are, nevertheless, in the enjoyment of perfect peace and prosperity. Secondly, the Spanish people are not worrying about the display of certain emblems of a

religion of which they know nothing and care less. Thirdly, it is not the religious narrowness of the Church which worries the government, but it is the alarming industrial unrest which is big with revolution. For it must be noticed that the troops are being massed chiefly in the mining and manufacturing districts where the outbreak is expected.

As a matter of fact, with the exception of Guipiscoa and Catalonia, the country is industrially dead. What commercial negotiations exist are financed with German, French and Flemish capital. Though the richest of mines are everywhere in the soil, there is no attempt to work them. Agriculture is neglected, and the crops which netted six hundred and fourteen millions of pesetas in 1903 yielded only five hundred and ninety millions in 1908. According to the *Economista*, the farm lands have depreciated 500,000,000 pesetas in five years, and the peasants are flocking to the towns or fleeing to America. We are told that thousands of families leave Cadiz, Malaga and other ports weekly. Though there is some little life at the railway stations or the ports, back in the interior the rabble of beggars is continually growing in numbers and audacity.

Such is the real reason of the discontent in Spain and it was voiced by the seventy-two united prelates of the country who denounced the action of the government, and told the Prime Minister to his face: "Stop this agitation about religion. Give us peace and give us bread."

The "Times" on Canalejas

A leading article in the London *Times* of July 2, is quoted by the Paris *Croix* of July 6, as interesting in a great Protestant journal. The *Times* article says that Señor Canalejas has nothing to gain by that rupture with Rome which he is doing his best to provoke, for the Spanish Cabinet would then find itself face to face with the episcopate stoutly supported by Castilian Catholics who would be much less easy to placate than the *Curia*. The English organ also insists on the strength of Catholicism in Spain and thinks that Señor Canalejas, in taking an exaggerated anticlericalism as his platform, has purely and simply committed a blunder, because a large body of Liberals will refuse to follow him in the course on which the Republicans are urging him. Adopting the same point of view as the *Croix*, the *Times* compares the undisciplined bands of Liberalism split up into many fragments to the solidly marshalled troops of Señor Maura, "probably both the ablest and the strongest political leader in Spain." The *Times* concludes this striking article as follows: "Señor Canalejas is playing what looks a very daring game. He may have reasons which foreigners cannot appreciate at their true worth for counting upon success in it. But if he does not succeed, he will again relegate Spanish Liberalism to obscurity for a considerable period."

LITERATURE

Simon the Jester. By WILLIAM J. LOCKE. New York: John Lane Co.

If Dickens had made Dick Swiveller the hero of "Old Curiosity Shop," and if he had thrown into his story a good deal less of imagination and a touch more of culture, a great deal less of faith, and ever so much more of stoicism touched with epicureanism, he would have written just such a book as Mr. Locke is in the habit of offering to the novel reader of the present day. Mr. Locke's vein of humor has to do with the eternal verities. He has taken a pose; and this pose—making little for sincerity and simplicity—puts him in a position where he can treat trifles seriously and catastrophes jestingly. To him, in his pose, life is a joke when it is not a nuisance; and all creation moves to the sound of Rabelaisian mirth. Everything—smiles and tears and laws and sacred conventions—is the subject of cynical trifling.

Simon the Jester wears the motley about his soul. Simon is a parliamentarian who learns from his physician that he has but a few months to live. Into all the program towards filling out these few months, there enters seemingly no thought of an after life. Simon plays the game to the end, jesting to the moment of death, which, however, does not come off. His getting well he considers as a practical joke played upon him by fate. In the end, Simon marries a woman whose sinuous grace and absence of education are constantly brought before the reader's notice. In this Simon is an improvement upon the "Beloved Vagabond," who marries a woman with even less education and no grace at all, sinuous or otherwise.

Mr. Locke is undoubtedly a clever writer; his culture adds grace to his narrative; his wit and humor, when used aright, are good, but he lacks the spirit of reverence. Let Mr. Locke drop his pose, and instead of his long procession of revels against the conventions give us men and women who believe that life is, to some extent at least, real and earnest.

A Winnowing. By ROBERT HUGH BENSON. St. Louis: B. Herder.

Father Benson has made use of a thrilling motif to do duty for his latest story; a motif which he ushers in with a style of epithet that is, if anything, overstrong. We hear the "crash of a band" on page 2, and on page 3 "again a piano crashed." On page 4 we see the face of a woman—"pale, tortured, with dilated eyes of agony." "A gate clashes," "gates clashed" and still "once more a gate clashed"—all on page 8. On page 11, another gate clashes. The gates of our acquaintance open, shut and bang, and rarely clash; but when gates always clash, and music nearly always crashes, it gets on one's nerves.

Possibly this is exactly what Father Benson had in mind. He is a master in leading up stealthily to some grand horror. No man since Poe can do more towards making "each particular hair to stand on end." He strikes his dominant note of horror somewhere, somehow, in a sentence on the clouds, or the woods or the fields, or in a bit of casual dialogue. The story seems to be going on serenely, but each page has its shiver hidden somewhere, invisible—but making its presence felt. Father Benson's story is simple but strong. A man dies and comes back to life—comes back with his faith, once weak, made strong by direct revelation. Many a preacher has shown that it is better after all that men die but once. Father Benson's book implies the same moral. Implies, I say, for Father Benson never moralizes. He tells us the story and leaves the lesson to the reader. Now many readers find it more difficult to draw a moral than to see a joke. Worse still, Father Benson in setting down his curdling tale, gives it to us at times from the viewpoint of a lukewarm Catholic—the wife of the two-lived man—

and a downright non-Catholic. As a result the religious lives of cloistered nuns and the vows of profession in their order are exhibited to us robbed of all that makes these sweet and lovely in the eyes of all Catholics and of many of our separated brethren.

Evidently, Father Benson is writing cleverly for clever people. Although there is shown a knowledge of theology, there is no internal evidence to prove that the book was written by a priest. In fact, Father Benson, in telling his splendid and powerful story is, if anything, too detached. It is to be feared, in consequence, that many a reader will lay the book down with the feeling that the cloister is a place where one has killed one's capacity for happiness—spoiled it—starved it to death. With all the horrors, there is plenty of humor, excellent characterization and a wit that bites as savagely as Father Benson's culture will allow.

The Emigrant Trail. By GERALDINE BONNER. New York: Duffield & Co.

The story, as indicated by its title, gives the account of a party making its way across the American continent. The time is 1848, one year before the discovery of gold in California. While the name of the story would easily lead one to believe that it would be a book of adventures, the fact is that its 496 pages are devoted mainly to the loves and hatreds of one woman, interspersed with some very fine descriptions and diluted by a few striking events. The style is good. The tone of the story is grimly realistic, and, as is the case with grimly realistic stories, there is very little religion and still less humor. The narration, at times very good, is also at times rather tedious. The interest frequently flags. As for the characters, while they are well drawn, they are nearly all unpleasant.

The ideals of the author are not high. She thus describes the evolution of her heroine: "The trials of the trail that would have dried the soul and broken the mettle of a girl whose womanhood was less rich, drew from hers the full measure of its strength. Every day made her less a being of calculated, artificial reserves, of inculcated modesties, and more a human animal governed by instincts that belonged to her age and sex." Other sentences following could be quoted which are anything but delicate, and which go to show that the evolution of woman, in the author's eyes, means a return to nature by the route of the savage.

FRANCIS J. FINN, S.J.

Whirlpools. By HENRYK SIENKIEWICZ. Translated from the Polish by MAX. A. DREZMAL. Boston: Little, Brown & Co.

The title is descriptive of the contents. The classes and masses of Poland are represented as immersed in social, moral, political and intellectual whirlpools or laboriously struggling to the surface. The leading man in the story—there is no hero—is a noble in class who, though possessed of many good qualities, proves on trial to be ignoble in character. The main heroine—there are three of them, each of a fine type and finely drawn—is a peasant girl who has been educated by an English philanthropist. Her true refinement is skilfully contrasted with the surface polish of her self-indulgent landlord, who, unaware that she is a peasant of his own estate, falls in love with her. Her influence forces the best in him to the surface, and his proposal is one of the prettiest in literature. He begs that they kneel in church together and say in unison: "Under thy protection we flee, O Holy Mother of God! Our entreaties deign not to spurn, and from all evil deign to preserve us." But the revelation of her origin brings the worst in him uppermost; the gentleman proves essentially a vulgarian and the peasant altogether a gentlewoman. There is one, however, noble by birth and character, who gladly takes the place of his unworthy brother.

There is much from various angles about religion, socialism and politics, and the hope is held out that, because she prefers suffering to submission, Poland will be saved ultimately; but if the characterization is true, it will not be the male nobility that will snatch her from the Whirlpool, and one would not feel poignant regret if most of them were drowned in it.

They are pictured, with one exception, as sceptical, pleasure-loving, or as Catholics by custom rather than conviction. The author himself, though he describes the Mass, Extreme Unction, the funeral rites and the effects of Confession with the sentiment of a Catholic and the skill of an artist, does not seem consumed with zeal for the Faith or indignation at the indifference of his fellows. He is intellectually convinced that "knowledge without religion breeds only thieves and bandits," and "nobody has a right to feed the people with the putrefaction of his lungs and his brain," and he scorns the scepticism that "saves itself by paradoxes and intellectual somersaults," but he allows his motley characters to emit much moral and intellectual putrefaction, and he etches or suggests many a picture that might serve as an exhibit of moral tuberculosis.

The author's mastery of vivid portrayal, whether of scenes, characters or events, is as manifest as in his famous trilogy of Polish history; one would wish that his perspective were as true of the present as of the past, and if he cannot find Pan Michaels among the nobility, that he go down among the people, on whom he rests his country's hopes, for characters worthy of his pen. The translation is well done, though the unphonetic spelling of impossible Polish names makes us regret the passing of Jeremiah Curtin.

M. K.

English as We Speak It in Ireland. By P. W. JOYCE, LL.D., M.R.I.A., etc. London: Longmans, Green & Co. Dublin: M. H. Gill & Son.

Adapting the phrase of the Roman poet, Dr. Joyce could truly say: "*Nihil Hiberni a me alienum puto.*" He has devoted a long and fruitful career to the service of his country, and there is nothing in her life, language and story that he has not touched and adorned. He has written histories of Ireland and reading books in Irish history for the student and the child, traced the origin of "Irish Names of Places" through every locality, gathered her music and song into several standard volumes, and in his classic "Social History of Ancient Ireland," a scholarly work of stupendous labor and lore, has brought before the world, as no one else except perhaps O'Curry, the unique civilization of pagan and early Christian Ireland, her government, laws and military system, her art, learning, religion, social institutions and domestic life. His "Old Celtic Romances" from the Gaelic and his Gaelic Grammar add to but by no means complete his contributions to Irish scholarship. In all his books there is a human interest that differentiates them from dry-as-dust tractates of learning and accounts for their frequent re-issues. This is especially noticeable in "English as We Speak It in Ireland."

It is a by-product of the researches of a lifetime. Dialect books and treatises (including Lowell's introduction to the Biglow Papers), contributions from over a hundred correspondents and his own personal recollections and wide reading are all subjected to analysis, codified into systematic classification, and sprinkled throughout with witty phrase and quaintly humorous incident in such fashion that the book is at once more informing than a grammar and more amusing than a joke-book. Most language books make dull reading, but this will be found a perennial fountain of pleasure.

It appears that "English as we speak it in Ireland" is pretty much the same as they spoke it in England in the days of Shakespeare, enriched, however, by Irish idiom and modified in pronunciation chiefly by adding an aspirate to *s*, in Gaelic fashion, and to *t* and *d* when they precede *r*. Thus to *ate mate* is good English, but to *dhrink cidher*, not to say *whishkey*, is Irish.

Then some consonants do not coalesce in Gaelic as in English; hence *Char-les* makes *char-ums* from *wurruns*, and Dr. Joyce knew a Tipperary doctor who in the time of the Bulgarian massacres sympathized loudly with "the poor Bullugarians." He must have been from *Thur-les*. Thus the book goes on illustrating dialect sources, idioms, proverbs, phrases, imprecations, comparisons, grammar, pronunciation, etc., with wit, humor, story, song and incident galore in endless variety. Even the index is similarly spiced on every page. Explaining "Roman," for instance, as a synonym for "Catholic," Dr. Joyce tells of a controversy in which the Catholic champion cited "St. Paul's Epistle to the Romans" and triumphantly challenged his opponent to produce "St. Paul's Epistle to the Protestants." The incident is found in "Knocknagow," a fund of Irish folklore from which he copiously draws, but the author affirms that it occurred in his own neighborhood of Kilfinane when he was a boy.

The chapter on Exaggeration and Redundancy is the most amusing, but perhaps the most valuable and certainly the most touching is "The Memory of History and of Old Customs," in which the narrator tells, from his own boyhood experience in County Limerick, how Irish learning and religion were preserved in the thatched chapel and the hedgeschool. It conjures up a picture startling in its contrast and historic suggestions—a distinguished scholar of to-day soberly narrating how the foundations of his scholarship in Latin, Greek and Gaelic, science and mathematics were laid in the kitchen, barn and open-air schools that had preserved the continuity of Irish learning through two hundred years of persecution and proscription: "Such were the schools that the Catholic people were only too glad to have after the chains had been struck off—the very schools in which many men that afterwards made a figure in the world received their early education." The Irish and Catholic note runs through the book, and is always so true that none will find it obtrusive or offensive.

M. K.

The Diary of an Exiled Nun, with a preface by FRANCOIS COPPEE. An authorized translation. St. Louis: HERDER. Price, \$1.00 net.

The story of the sufferings and privations endured, especially by the religious communities of women, in consequence of the iniquitous French Law of Separation will in due course of time like the suppression of the monasteries by Henry VIII, pass into the domain of history. In England, where the actual facts have been buried for three or four centuries under the calumnious reports of the despoiler, the suppression of the truth was as great a crime as the suppression of the monasteries. Quite otherwise in France, where for all the hostility of the oppressor, the songs of the exiles as they sit by the waters of tribulation and recount their wrongs are being daily recorded with unerring fidelity. Contemporaneous biographical literature will render the constructive work of the historian comparatively easy. The "Diary of An Exiled Nun," written in 1906, is familiar to French readers. The translator has done a gracious service to English readers who are deprived of the enjoyment of the simplicity and beauty of the original in giving them a faithful copy of this touching narrative. The book will serve as a companion to René Bazin's "The Nun." In a comparison of the two books one may very well doubt if fiction is an improvement on fact, or rather if the novelist has used his tools with better effect than the simple biographer. Both works are a strong indictment of the French law makers and law breakers who are doing their best and their worst in a senseless effort to stamp out religion in the name of liberty, equality and fraternity. We regret that the translator has given no clue to his name, if for no other reason, at least to satisfy the legitimate curiosity of readers.

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LITERARY NOTES

In the literature of music there is very little that can be compared with the poem of the laureate of old Salamanca addressed to the blind Francisco Salinas, the greatest organist and musician of the Renaissance. "In paraphrasing admirably," as Mila y Fontanals has noted, "the whole Platonic doctrine of aesthetics," it is distinguished for the very qualities wherein Salinas himself was famous—a grand effusion of spirit under a scholarly control.

Francisco Salinas was born in 1512, of an aristocratic family of Burgos, where his father, Juan Salinas, managed the finances of the Emperor Carlos V. Stricken with blindness in his tenth year, Francisco was nevertheless sent to Salamanca to apply himself to the study of Greek, philosophy and the higher mathematics, for which the university was distinguished.

After some years he was forced by poverty to suspend his courses and enter the service of his kinsman and friend, Pedro Sarmiento, of the Counts of Ribadeo y Salinas, who had become Archbishop of Santiago de Compostela and was later created Cardinal *in curia* at Rome. In the *entourage* of this patron Salinas was able to give full rein to his musical gifts, and to devote twenty-three years in Rome to the study of the secrets of the ancient Greek and Latin musical modes. His researches deal with the different methods of calculating ratios of sound; in studies of the ancient rhythms and melodies of the Greeks, Latins, and ancient Spaniards; in elucidating the modes of classical ages, establishing, according to Dr. Plepusch, the true enharmonic, which for centuries was supposed to be irretrievably lost. These researches are embodied in his work, "*De Musica, Libri septem, 1578.*"

He enjoyed during his lifetime great personal esteem as well as fame for his achievements in speculative music; the powerful Cardinal Granvella became his special protector, and Pope Paul IV, at the instance of the Duke of Alba, created him titular abbot of San Pancrazio de Rocca-Scalegna. When most of his patrons had died, Salinas turned homeward, bemoaning that "they had shown him more affection than riches." A special stipend was arranged for him at Salamanca, where since 1550 the study of music, although it was a secondary part of the arts, had been particularly cultivated, and there as *catedrático de musica* the blind old *abbé* remained until his death in 1590.

His fame as composer and performer on the organ and on practically every musical instrument known to his time is still one of the glorious memories of Salamanca. When at the organ he is said to have

shown wonderful power to awaken the emotions of sublime terror and grief.

Fray Luis de León, the author of this ode, was a personage quite as remarkable. He is considered by the best Spanish and Continental critics the greatest master in the religious lyric. He passed five years of his life in the prisons of the Inquisition, and when, after his vindication, he returned to his professor's chair at the university, he lived in the greatest retirement with a few friends, among whom was the beloved old scholar and musician, "the blind Salinas."

TO FRANCISCA DE SALINAS.

The Blind Organist of the University of Salamanca, A. D. 1512-1590.
(From the Spanish of Fray de León, 1527-1591.)

Serene await the calméd skies

As though in fairer gleam and beauty stoled,

When from thy fingers pure and wise

The music raptured and controlled—

Salinas—flooding unto heaven is rolled.

Unto that consonance divine

The soul endungeoned in oblivion yearns

For powers as once it did enshrine;

On memory's paths confused it turns

Where lights primordial it now discerns.

And as its consciousness doth grow,

It soars serener in its will and thought,

And spurns the bait of gold as low

With which the vulgar heart is caught,

And beauty's ancient snare of falsehood wrought.

Encompassing heaven's utmost sphere

At last it touches on the threshold high

Where other music meets its ear,

The carolling that cannot die,

The fount and primal source of harmony.

Lo, how beneath that mighty lyre

He bends, the master of our schools renowned!

The while his gifted hands inspire

The sweep of psalmody profound

To which these temple vaults eternal sound!

Whose numbers in complete accord

Are sounded as earth's answering songs aspire,

Till, intertwining, both are poured

Antiphonal from choir to choir,

And soar commingling toward supreme desire.

Afar on that resounding sea

Of sweetness floats the soul; within that tide

Submerging self, it comes to be

Annulled to every wish beside,

Nor hears nor sees what may its heart divide.

O glad abandonment sublime!

O death that givest life! Serene repose,—

May never memory of time,

Nor consciousness of earthly woes,

Dissolve its long embrace until the close!

To thee, one cadence of my chant,

Thou glory of Apollo's choring spheres!—

Friend whom I love and proudly vaunt

Above all treasures: "Naught appears

On earth for mortal sight except through tears!"

Oh, let thy floods of song outpour,

Salinas, without end, that I may keep

Attent on God for evermore,

In Him my wakeful soul to steep,

Unto all else left careless and asleep!

THOMAS WALSH.

Major Henry O. Bisset, whose present address is Harrodsburg, Kentucky, is planning to prepare during the coming year a catalogue of the Catholic books in the public library of New Orleans. Major Bisset requests those who have published similar lists elsewhere, to aid him in his task by forwarding to him copies of their catalogues. He writes that he is ready to exchange book-lists or to pay for those that are sent him.

It is with a strange feeling of luxury that a Catholic reads such an article as "A Study of the Jesuits," which appeared in the *Nation* for July 14. The writer is the regular Paris correspondent of that weekly paper, and the occasion of his observations is the publication of "*Les Jésuites*," a French translation of the German work of H. Boehmer. The correspondent, writing over the initials "S. D.," attaches much importance to the eighty pages of introduction and the notes in the French edition, contributed by Gabriel Monod. He points out the merits and faults of the latter scholar with a fullness and precision of knowledge concerning the Jesuits and the Church that is extremely rare in our American literary periodicals. In particular his paragraphs on casuistry and the moral teaching of the Jesuits will prove striking to the reader who is familiar with only the ancient and facile misrepresentations of Protestant tradition. "S. D." considers the following statement of Gabriel Monod in the light of a "veritable pronouncement": "A very large number of questions of religious history remain little or ill-known. In the front rank of the ill-known should be placed the history of the Society of Jesus. Hardly ever has it been spoken of with serenity and impartiality; and nothing is more difficult than to know its history with exactness."

EDUCATION

A happy idea, frequently suggested by Catholic papers of late, is that which urges the use of opportunities found in the school-room as effective aids in spreading the influence of the Catholic press. The proposal seems to have been accepted and to be found worth while in many Catholic schools. The method suggested favors the use of Catholic papers and magazines during part of the time allotted for supplementary reading in the English class periods. Once or twice a week a Catholic paper or review is brought into the school-room, and the pupils read and discuss its pages. Unquestionably the practice ought to lead to an appreciation of Catholic effort in journalism among a large and educated class of readers, and the habit based upon this appreciation will do much to strengthen and uphold the Catholic press of America in that practical efficiency of development which only widespread support can assure.

Fas est et ab hoste doceri. The New York papers announce the opening on July 9 of fifteen vacation Bible schools in as many churches and missions under the auspices of the New York City Federation of Churches and Christian Organizations. Sixty college students, young men and women, are in charge. The purpose of the schools is to keep children off the street, teach them Scripture lessons and give them healthy employment during the summer. Catholics view with regret the enticements held out to the children of immigrants who flock into our large cities from Catholic lands, and deplore the loss which the Church suffers through the defections due to these enticements, but a more practical interest in the welfare of these children is taught in this announcement. Were a Catholic school to be located side by side with each one of these fifteen vacation Bible schools, and were we to find sixty Catholic college students, young men and women, to take charge of the classes organized, the allurements held out by the Federation of Churches would not so readily entice away from us the children attracted to Bible schools.

Dr T. Stanley Hall, president of Clark University, Worcester, Mass., is evidently not in favor of the "gentler persuasion" too commonly recommended by up-to-date pedagogy. In an address recently made in Greeley, Colorado, Dr. Hall said: "I do not believe in too much flogging, but it should not be abolished. Americans protect their children too

much, and it makes them precocious and disrespectful. A little slapping now and then reinforces the moral purposes of the child." "To reinforce the moral purposes of the child" is a distinctly modern touch given to the ancient scriptural "Spare the rod and spoil the child."

Certain facts called to the attention of the assembled alumni of St. Louis University during this year's closing banquet, make one realize that some of our Catholic institutions have lived through years that make them venerable. Five of the graduates of the class of 1910 are grandsons of former "boys" of the University, the line thus established running back in one instance to the year 1832. More striking than this is the record, on the paternal side, of a student actually registered in the "prep" school of the University. The father, grandfather, great grandfather and great great grandfather of young Soulard Cates, now completing his work preparatory to entering the College department, pored over their books and received their education under the tutelage of the Jesuits of the St. Louis University. To have on its lists a representative of the fifth generation of a family trained in this same school bespeaks a long enduring history which means much that one is apt to overlook in the busy bustle of our modern ways.

Overstudy is a charge that few practical educators of to-day are apt to consider as admissible in respect to our educational systems. The opposite complaint rather is commonly made, and the admitted lack of thoroughness in the training of school children in our time is explained by many to be a result of a want of diligent application on the part of students. Yet the Connecticut Alienists Association is to begin a campaign against overstudy in public and private schools. The action is the outcome of a paper read during the recent meeting of the Association in Greenwich, Conn. Dr. Vail, author of the paper, is reported to have said:

"When shall we awaken to the danger and wrongs inflicted on our children in these days when the whole country seems to have gone mad over the mental cramming process called education of our boys and girls? In our public and preparatory schools more and more is expected and required of its teachers and pupils.

"Conservative medical men who have given their lives to the study of children, place the number whose health is shattered by overstudy in this country at more than fifty thousand each year, and what does it all amount to? A large part

that is taught at this sacrifice of health and reason is never used again in after life. The useful and practical things are many times passed over with but little attention.

"From 14 to 18 years of age the nervous system requires careful watching on account of the great changes that the whole system is then undergoing through the period of puberty. This is especially true of girls. How many there are now, living out their lives in asylums and sanitariums, whose lives have been wrecked and their nervous systems destroyed by overstudy."

ECCLESIASTICAL ITEMS

The first Doctor of Scripture to take the new oath published among the Acts of the Holy See for the week ending July 2, is the Rev. George Hitchcock, D.D., D.S.S., whom *Rome* describes as an Irishman, a convert, a former Unitarian minister, a student of the Collegio Beda and of the great Dominican University, the Collegio Angelico. Father Hitchcock had to pass rigorous tests before winning the new doctorate in scripture: there was first an oral examination in the Vatican before a board made up in chief part by distinguished members of the Biblical Institute; then came a lecture before a brilliant group of auditors, when from a professor's chair the candidate explained as to a class a subject assigned to him one hour before the lecture. The topic selected was: "On the privileges and final conversion of the Jewish people; St. Paul's teaching on this head, especially as set forth in the ninth, tenth and eleventh chapters of the Epistle to the Romans." The exposition ended, the novice-Professor was subjected to a fire of questions from members of the Institute. Finally the Reverend candidate presented and read his written thesis: The Higher Criticism of Isaiah, and in a masterly defence replied to the objections proposed against it by leading members of the Biblical Commission. At the close of days of strenuous work, Cardinal Rampolla, President of the Commission, warmly congratulated Father Hitchcock on his splendid success and solemnly conferred upon him the doctorate in Sacred Scripture.

The usual pilgrimages to beautiful Auriesville, on the Mohawk, where Father Jogues and his two companions were put to death by the Indians 264 years ago, have begun. They are mostly from the towns along the valley or near it, like Watervliet, Cohoes, Albany, Troy, Schenectady, Amsterdam and Utica; but on July 3, one arrived from New York. It is hoped that on September 18 Mgr. Touchet, the Bishop of Orleans,

in France, where Father Jogues was born, will visit the Shrine.

Most Rev. Dr. Carr, Archbishop of Melbourne, Australia, preaching recently on the anniversary of the first offering of the Holy Sacrifice in the province of Victoria, contrasted the Catholic position then and now. In 1839 Rev. Patrick Geoghegan, later Bishop of Adelaide, said Mass in an unroofed store. He was the only priest in the settlement; there was neither church, school nor teacher, and only 2073 Catholics. In the limits of his territory, since divided into the dioceses of Melbourne, Ballarat, Sandhurst and Sale, there are now 282 priests, 1337 nuns, 77 teaching brothers, 286 schools, 17 charitable institutions, and a Catholic population of 264,189. St. Patrick's Cathedral, Melbourne, a beautiful building, cost \$1,150,000, and the other churches and church buildings bear witness to the taste and generosity of the people. His Grace continued: "This record has been accomplished by the poorest section of the community, by those who had to leave Ireland under the pressure of bad laws and the shadow of a great famine. Besides, for thirty-five years that section of the community had to bear the expense of building and maintaining their own schools, while contributing their full share to support the schools of the State."

The "Grand" Seminaries of France held their fifth congress at Paris July 18-20. The alliance of the seminaries was formed in 1905, and in 1908 Pius X placed it under the protection of Cardinal Vives y Tuto. There are 79 dioceses aggregated and 95 seminaries. At the congress of 1909 53 dioceses were represented.

The Archconfraternity of Catechists has just had a general assembly under the presidency of the Archbishop of Paris. It numbers 28,700 voluntary catechists, who give instructions to 140,000 children.

The first solemn Mass of the noted convert, Father Paul Francis, founder of the Society of the Atonement, recently ordained to the Catholic priesthood in Dunwoodie Seminary Chapel, was celebrated on the Feast of the Precious Blood in the home chapel of his community at Greymoor, Garrison-on-the-Hudson. The solemnity was, at the same time, a commemoration of the tenth anniversary of the first foundation of Father Paul's community, on the picturesque hill now known, from the purpose of the society, as "The Mount of Atonement." It may not be generally known that the Society of Atonement was first established as an Anglican Order of Franciscan Friars, with the object, even in its Anglican

days, as it continues to be now that its members have become Catholics, to repair the breach in church unity caused by the defection of Henry VIII and the English people from the Catholic Church. The purpose of the Society has widened out since its approval by episcopal authority in the Catholic Church, and Father Paul plans fuller scope for the energies of his community. "Since," as he remarked lately to some friends, "the position of the Synagogue is in some ways similar to that of the Anglicans and since quite a number of incidents chronicled in the still brief history of the Society point that way," he hopes that the Society of the Atonement, with the assistance of his effective little monthly, *The Lamp*, may be an efficient factor in bridging the chasm between Christians and Jews, and thus help to reclaim to the Church not only "Our Lady's Dowry," but "God's Chosen People" as well. At Father Paul's celebration three other branches of the great Franciscan Family were represented, as deacon, subdeacon and master of ceremonies. (COMMUNICATED.)

The Catholic Church Extension Society has been made a canonical organization by the Holy See, and Cardinal Martinelli has been appointed to the office of Cardinal Protector. Hereafter the Society will be attached to the Archdiocese of Chicago, and the Archbishop of that see will hold in perpetuity the office of Chancellor of the organization. The new legislation goes into effect on October 18, at which time the board of managers will present three names to the Holy See from which His Holiness will select the active president, exactly as is done in the selecting of priests for bishoprics. At present the office of president is held by the Very Rev. Francis C. Kelley.

St. Mary's Academy, near Leonardtown, Md., recently celebrated its silver jubilee. The event was specially remarkable for the number of distinguished personages present. His Eminence Cardinal Gibbons and Governor Crothers of Maryland were the chief guests, but the occasion was also honored by the presence of the Very Rev. Joseph Hanselman, Provincial of the Jesuits of Maryland-New York, and the Rev. Presidents of Georgetown University, Gonzaga College, Washington, and Loyola College, Baltimore. The orator of the day was Judge N. Charles Burke, of Towson, Md. The Academy, now in a flourishing condition, is under the charge of the Sisters of Charity of Nazareth, Ky., who, amid many difficulties, began the work of instruction in 1835. A handsomely illustrated booklet giving the history of the institution was issued for the occasion.

SOCIOLOGY

In a recent number of the Quarterly Bulletin of the Illinois Board of Charities, Dr. Emil G. Hirsch contributes a paper on the training of lay nurses and attendants in institutions where the sick, the dependent and the delinquent are wards of the State. To secure competent men and women and to retain them in the service is admittedly the burden of the administrative authorities of such institutions. "Complaints concerning the ignorance and the consequent brutality of those entrusted with the custody of the unfortunate," says Dr. Hirsch, "are not confined to the United States. They are frequent and loud in Germany and France, where politics in the sense in which we know the word's pernicious meaning has no place in the dictionary."

Incidentally the writer pays his respects to the Sisters in Catholic hospitals, and points out the advantages which these hospitals possess in having as nurses and attendants those whose labors are sanctified and whose burden is lightened by motives which religion alone can supply. On this point he writes:

"Secular institutions are at a disadvantage as far as the recruiting of the attendant staff is concerned. Catholic hospitals have never been at a loss how to fill the ranks of the men and women called to minister to the sick or watch the weak-minded. Religious consecration, the gratification springing from the sweet knowledge of doing 'the Master's work,' supplies a motive for taking up the burden of the task which financial compensation may never hope to awaken. The consciousness that they are called of the spirit, that theirs is a sanctified vocation, that the crown of thorns which is theirs now will be replaced by a diadem of glory in the beyond, accompanies the Sisters of Charity on their errand of mercy. It steels them to face pestilence and horrors without fear. It lifts them above the petty weariness of the daily routine. It makes them forget the dangers and the monotony of their environments. It brings the smile to their lips even when bedlam rages around them, and racks their very frame and taxes to the breaking point their nervous system. They will not desert their post no matter how disagreeable and repellant their duty. They feel that theirs is not a 'job.' Every Sister has given herself to a life, and as long as life lasts she follows the summons.

"Of course religious zeal does not suffice to confer efficiency. As it makes for continued and sustained service it creates conditions favorable to the acquisition

of experience. And experience after all is not only the test but even so the parent of theory. . . . Where religious enthusiasm is as intense as it is in the sisterhoods and fraternities of the Catholic Church, the necessity for providing theoretical instruction in the art of nursing and the scientific principles underlying it is not as urgent as it is where the religious motive is not as keen or perhaps is altogether absent. For the older members of the order naturally become the guides of the novices. They perform spontaneously the functions of the instructor. Of them there is no dearth, for the simple reason that once in the work the lay-brother and the Sister of Charity will never relinquish it."

ECONOMICS

A sensation was caused in the copper trade last week by evidence that a new source of copper supply, said to be one of the richest in the world has been opened up, and that the old high cost producing copper companies of Montana are brought face to face with fresh competition. Three shiploads of copper arrived at Perth Amboy during the week consigned from South Africa to the local smelter of the American Smelting and Refining Company, controlled by the Guggenheims. The shipments are generally believed to be the forerunners of heavy imports of copper and other metals from the new African fields which a powerful American syndicate, headed by the Guggenheims, has been developing for the last year. While the source of this new copper supply is being carefully guarded by the officers of the syndicate, it is declared to be in the Congo territory, a portion of which was acquired about two years ago by the syndicate from the late King of Belgium. It will be remembered that an announcement appeared two years ago affirming that engineers representing the Guggenheim interests had been sent to Africa to develop the rich mineral lands in the Congo.

Internal Revenue Commissioner Cabell last week gave out a list of more than two hundred preparations which hereafter may be handled by drug stores only after the Government liquor license is paid. These preparations have been found to be insufficiently medicated to render them unfit for use as a beverage, or to take them out of the class of alcoholic beverages.

Those who had jumped to the conclusion that the spring wheat would be

greatly benefited by the recent general rains and that the drought damage feared would be largely eliminated as a market feature, were surprised last week to see messages from well-posted leaders in the Northwest trade claiming the benefit from the rains will be limited. The favorable change following the rains will be confined almost entirely to late portions of the wheat acreage which were not badly affected by last month's drought and to pastures and other forage. The messages stated that the worst damage claimed both by private and official reports must be regarded as fixed, and not to be repaired by any change in weather conditions at this time.

In an address given before the Chicago Association of Commerce last week, James E. Dunning, American Consul at Havre, has this to say regarding the development of our foreign trade: "There is no reason why every form of highly finished product should not be sold in European countries in much larger quantity than at present. Large though our foreign trade is, every well posted officer of the consular corps knows we have merely touched the surface so far. Our principal competitors in the continental field are the Germans, whose activity and system of organization show the importance they attach to this branch of business. It isn't necessary to spend a lot of money to get this foreign business. Use direct methods instead of indirect methods. What I mean by this is for the manufacturer who wants this kind of business to employ a personal representative on the ground, one who can speak the language of the country. Furnish him with literature explaining our weights, measures and money in the language of the country where it is desired to trade.

"There isn't a country that has more friends abroad than we have. All over Europe the trade is interested in our output and the name 'American' has a significance as a synonym for high quality."

The Navy Department has decided to construct four wireless telegraph towers, between 400 and 500 feet high, on the highest available point in the District of Columbia. It has asked permission of the War Department to erect them in the grounds of the National Soldiers' Home, which are 250 feet higher than the site of the Washington Monument. Tests recently made lead to the belief that communication with ships in the day time 1,500 miles away, and at night 3,000 miles will be possible.

PULPIT, PRESS AND PLATFORM

By a Motu Proprio His Holiness the Pope has defined as follows the oath to be taken by Doctors of Sacred Scriptures:—

In our aim to preserve undefiled the teaching of Our Religion, We have in past years made various provisions and rules by virtue of which, following in the footsteps of Our Predecessor of happy memory We have emphasized the obedience due to the decisions of the Sacred Council on Biblical Matters, and founded an Institute for Biblical Studies which are in our times of the utmost moment. But We are concerned not merely to provide students who aim to become professors with all the scientific facilities calculated to perfect them in Biblical knowledge and to enable them to make progress in cognate subjects for the defence of the Sacred Books, but also to ensure that when they become professors they may faithfully transmit the knowledge they have acquired, and communicate it to the minds of their students in a way absolutely free from the suspicion of any equivocal sense and, We have therefore, deemed it well to prescribe a form of oath to be read and taken by candidates before they receive the title of Doctor of Sacred Scripture. Wherefore, in view of the greater good of Sacred Doctrine, of Professors and students, and of the Church itself, of Our own motion with certain knowledge and after mature deliberation, and of the plenitude of Our Apostolic Authority, by virtue of these presents, and perpetually, We do decree, will, and ordain that those who are to be declared Doctors of Sacred Scripture shall take the following oath:

I, N. N., with all due reverence subject myself and with a sincere mind adhere to all the decisions, declarations, and prescription of the Apostolic See or of the Roman Pontiffs, on the Sacred Scriptures and on the right method of interpreting them, and especially to Leo XIII's Encyclical Letter Providentissimus Deus given on November 18, 1893, Pius X's Motu proprio Praestantia Scripturae Sacrae given on November 18, 1907 and his Apostolic Letter Vineae electae given on May 7, 1909 in which it is decreed that "all are bound in conscience to submit themselves to the decisions regarding doctrine of the Pontifical Biblical Commission, including those already given and those to be given in the future, in the same way as to the decrees of the Sacred Congregations approved by the Pontiff; and that all those who venture to impugn such sentences by word or in writing cannot be held to be free from the note of disobedience and temerity and therefore from grave sin;" wherefore I promise that I will faithfully, integrally and sincerely ob-

serve and inviolably guard "the principles and decrees published or to be published by the Apostolic See and the Pontifical Biblical Commission" as "the supreme guide and rule of studies," and that I will never in teaching or by any words or writings of mine impugn the same. So I promise, so I swear, so may God help me and these holy Gospels of God.

What has been laid down in this document of Ours, published by Our own motion, We ordain to be firm and valid, all things to the contrary notwithstanding.

Given at Rome at St. Peter's, June 29, 1910 in the seventh year of Our Pontificate.
PIUS X POPE.

PERSONAL

The Decennial Prize of Philology, conferred by the Royal Academy of Belgium, was awarded this year, June 22, to Rev. P. Delahaye, S.J., the head of the Bollandists. The judges, named by the government on the recommendation of the Academy, represented Catholic and Free Universities of Louvain and the Liberal Universities of Ghent and Liège. They were instructed to select from the works of greatest merit on the subject published within the last decade. The work for which Father Delahaye won the prize was "Synaxaire de l'Eglise grecque de Constantinople," a synthesis of unedited lives of Greek saints, which form part of the great manuscript library of the Bollandists at Brussels. Father Delahaye's "Legends of the Saints" has been translated into many languages, and besides his reputation for general historical scholarship, he is particularly noted as a Hellenist.

His Excellency Mgr. Falconio, the Apostolic Delegate, has a new and purely American title. He attended the great congress of Catholic Indians, held at Fort Yates, North Dakota, on June 25, 26, 27, 28, and was there formally designated by the spokesman of the assemblage, "Inyan Bosla," a Standing Rock. The Pope, in the Indian category, is the Great Rock. Father W. H. Ketcham, the Director of the Catholic Indian Bureau, was named "Wambli Wakita," or Watching Eagle, because of the care with which he has guarded the interests of the Red Men at Washington. The Congress was attended by four thousand delegates of the various Indian tribes, the Sioux largely predominating. In addition to the Apostolic Delegate Bishops Wehrle and Busch were also present, as well as a number of the Benedictine and Jesuit priests now laboring at the different reservation missions. Bishop Wehrle celebrated the Mass at the opening of the Congress, and the Rev. Jerome Hunt, O.S.B., preached a sermon in Sioux. On the

second day Bishop Busch pontificated, Bishop Wehrle confirmed a number of Indians and the Apostolic Delegate imparted the special blessing of the Pope. Rev. Martin Kenel, O.S.B., preached in Sioux. Father Ketcham was the celebrant on the third day, and the Rev. Henry Westropp, S.J., preached in Sioux.

During the sessions addresses were made by all the bishops and missionaries, and by a number of the Indian delegates. The women also had a day for themselves, during which delegates from their societies made addresses to the Apostolic Delegate in the Sioux and Dakota languages in answer to which he said: "In all my life I have never observed women speak with such eloquence and independence, and yet with such modesty. Truly I have not seen such faith in Israel." Many gifts were offered to him, among them \$100 for the Pope from the Dakotas. He expressed his admiration for their devotion and religious spirit, and promised to relate all he had seen and heard to the Holy Father in Rome.

On July 14 the Rev. Philip R. McDevitt, Superintendent of Parochial Schools in Philadelphia, celebrated the silver jubilee of his ordination. His clerical brethren, and his many friends wished to have a public demonstration in honor of the day, but Father McDevitt refused to allow it, because by permission of Archbishop Ryan, he had arranged to spend the anniversary with his venerable mother, who is ninety-three years old, and an invalid. He said Mass in her room and with a few relatives and intimate friends kept his silver jubilee by her bedside. In the afternoon, however, a number of his admirers among the priests and laity had him for a short time as their guest, and with appropriate eulogies and congratulations presented him with two generously filled purses, one from the diocesan priests and the other from the children of the schools. Father McDevitt, after thanking the donors, stated that he would hand the money over to the fund for the benefit of the Catholic Girls' High School.

OBITUARY

In the death of Elisha Francis Riggs the Catholic Church in America has sustained a grievous loss. He was a very perfect example of a type as yet far too rare amongst us—the highly educated, devout and zealous layman. Mr. Riggs was successful in those pursuits that the world most appreciates. The banking house established by his father, George W. Riggs, and carried on by himself and his associates, was reckoned so secure that it was sometimes said of it that while the United States Treasury might conceivably fail, Riggs' Bank, on

the opposite side of Pennsylvania Avenue, would always surely stand. He loved to surround himself with everything that could minister to his passionate love for literature and art. Yet he held all these things as cheap and worthless that he might gain Christ. Educated at first in the Academic classes of Gonzaga College, Washington, and afterwards at Oscott, in England, he was a favorable example of Catholic training. He added to the sincere piety imbibed from his excellent mother an intense love for the liturgy of the Church, for ecclesiastical art and music, and for everything conducive to the dignity and beauty of religious worship. Although a layman, he had the devotion of a religious and a degree of ecclesiastical erudition rare even among priests. While a financier and man of the world, he was as zealous for heavenly goods as a hermit of the desert. Mr. Riggs' benefactions to religious and educational purposes were unceasing. His extremely modest and retiring disposition, amounting to shyness, added to his sincere Christian humility, made him shun notoriety as earnestly as some philanthropists are said to seek it. The greatest monument to the memory of Elisha Francis Riggs is the exquisite Riggs Library of Georgetown University, built by him in 1889 in memory of his father, George W. Riggs, a convert to the Catholic Faith, and his eldest brother, Thomas Laurason Riggs. An annex to this library, increasing its capacity by almost one half and adding greatly to its beauty, had been completed shortly before Mr. Riggs' death.

To this eminent layman and typical Catholic gentleman may be most fitly applied the noble words of Ecclesiasticus: "Blessed is the rich man that is found without blemish, and that hath not gone after gold nor put his trust in money nor in treasures. Who is he, and we will praise him? for he hath done wonderful things in his life. Who hath been tried thereby and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed; and could do evil things and hath not done them. Therefore are his goods established in the Lord and all the Church of the saints shall declare his alms." J. HAVENS RICHARDS, S.J.

Mrs. Elizabeth Waddington, wife of George Waddington, died on July 13 at Dongan Hills, Staten Island. Mrs. Waddington was the daughter of General Henry Van Rensselaer, U. S. A., and the sister of the late Rev. Henry Van Rensselaer, S.J. and like him a convert to Faith. Her mother was the daughter of Governor John Alsop King of New York. A sister of

Mrs. Waddington, Sister Dolores, of the Sisters of Charity, is Superior of St. Ann's Nursery, New York.

SCIENCE

In the *Astronomische Nachrichten*, No. 4420, Father J. Fényi, S.J., Director of the Haynald Observatory, Kalocsa, Hungary, says (in German):

"At the time of the passage of the earth through the tail of Halley's comet, we carefully watched the sky in Kalocsa under favorable conditions, during the whole of the night following the 18th of May, and also on the next one from midnight to daybreak. The sky was always entirely cloudless and apparently perfectly clear, but during the day there were scattered cirrus clouds. The stars were distinctly visible, and there was no indication of any unusual luminosity. During the first night not a single shooting star was seen, and during the second only one. A Benndorf apparatus, however, that registered atmospheric electricity, was unusually active on both days and nights, for which action the clear, quiet, and perfectly calm weather seemed to offer no provocation."

WILLIAM F. RIGGE, S.J.

In the recent death of Professor Giovanni V. Schiaparelli, the Italian astronomer, an interesting personage has been removed from the field of science. Born at Savignano, March 4, 1835, for more than one-half a century he devoted his energies to astronomical research at the Observatory of Milan. His first contribution to astronomical literature was his treatise on the identity between cometary and meteoric orbits. His fame will ever be closely associated with his painstaking attempts to interpret the enigmatic topography of the planet Mars. During the memorable opposition of the planet on September 5, 1877, he found that what had been taken for Martian continents were in reality agglomerations of islands separated from each other by a net work of so-called "canals." In 1881 and 1882 he observed that, in as many as twenty cases, these "canals" had suffered gemination. His initiative in this study has been warmly supported by some of the younger astronomers, notably Professor Percival Lowell, whose contributions to the "canal" theory are no less classical than those of his master.

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An Italian ship construction company, it is stated, has succeeded in building a practical funnelless torpedo boat. The products of combustion are discharged, without being seen, by means of electric ventilators. On the trial trip steam was generated with as little difficulty as under ordinary circumstances. Russia, too, claims to have solved the same problem. The

Russian inventor, Schmidt by name, uses liquid fuel, and the combustion gases, which have an initial temperature of from 3,300 to 3,600 degrees F., and a temperature of 1,800 degrees F. when leaving the heating surface of the boilers. The gases are then led into a tube, a fine column of water is sprayed over them. This lowers the temperature of the gases to about 900 degrees F., whilst the water is converted into super-heated steam of the same temperature. The joint mixture of steam and gases of combustion is conducted into the upper part of the boiler, thence mixed with steam of the boiler and conveyed to cylinders. The efficiency of this last method is rated from 90 to 97 per cent of the heat produced by combustion of fuel.

* * *

Sir James Dewar's researches show that bacteria are proof against low temperatures. The bacteria chosen for the tests were those which cause luminosity in stale fish, etc. These were subjected to the temperature of liquid hydrogen, which approaches the absolute temperature (-273 degrees C.) within a few degrees. The cultures thus frozen forfeited their luminosity and to all appearances life was extinct. However, on the addition of heat all former characteristics fully reasserted themselves. Phosphorescent bacteria have survived these low temperatures for many weeks together.

* * *

At a recent convention of electricians the comparison of the enclosed and intensified arc for indoor lighting formed the subject of an interesting discussion. It was argued that because of the large size of the carbons used in the enclosed arc, the arc is apt to flutter about the edge of the electrode, thus yielding a more intensified light in one side of the lamp than in the other, and accordingly no uniformity. With the intensified arc this inconvenience is not experienced, for the electrodes are much smaller. For the same amount of current a higher incandescence is obtainable and consequently a greater and steadier light.

* * *

England has constructed the first coffer for the safekeeping of radium. Though the stoutest steel resists the passage of radium emanations as little as does plate glass ordinary sunlight, lead yet is proof against their passage. The outer part of the safe is then constructed of steel, making it burglar proof, while the core consists of a lead casing. Lest the accumulated rays be lost in opening the safe, two valves have been inserted directing the rays into mercury-filled tubes which will store them.

* * *

An ideal disinfectant is any such substance which is sufficiently active in all

micro-organisms, non-poisonous, inodorous, and easily soluble. The halogen derivatives, the chlorides and bromides of naphthol, partially meet these conditions. These compounds are the most active of all save corrosive sublimate, and are practically inodorous and non-poisonous. Tests have shown that an alkaline solution of tribromo-naphthol of one part in 250,000 kills staphylococci in two or three minutes, whereas a solution of lysol of one part to 1,000 does not kill in forty minutes.

F. TONDORF, S.J.

LETTER TO THE EDITOR

THE TIMES AND THE MANNERS.

To the Editor of AMERICA:

When I went to school the teacher of elocution was fond of reciting these lines:

"The old earth reels inebriate with guilt,

And Vice grown bold laughs Innocence to scorn.

The thirst for gold has made men demons."

That was some years ago—more than it is comfortable to admit now, but there are folks who might say that the poetry would not be out of place as a present day picture. Certainly if one were guided by an indictment framed on common report it might be true. But are we so much worse than the generation or two that preceded us?

In "Brownson's Middle Life," I find a letter written to the great philosopher, on December 15, 1848, from Mt. St. Mary's, Emmitsburg, by its then president, the Rev. Dr. John McCaffrey, a cleric of ripe learning and sound judgment, in which that distinguished educator asserts:—

"Our whole system of mercantile business is one of fraud—all candid merchants will acknowledge it. Custom-house oaths are proverbial. Doctors murder the unborn infant. Lawyers plead any case and use any plea. All things are fair in politics. Governments must sustain themselves by falsehood and crime. Jurors swear to try a man according to the law and the facts and yet decide against both from conscientious scruples. The world is flooded with demoralizing books. Parental authority is almost extinct. Opinion governs all."

Really we don't seem to be very much worse than this, and who would believe that it was told of our well-beloved country sixty-two years ago!

M. F. T.

Brooklyn, July 14.

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CHRONICLE

Railroad Publicity Bureau.—The railroads of the country have announced the acceptance of plans for the establishment of a bureau of railway economics at Washington, D. C. The purpose of the new bureau is to collect and diffuse correct information in regard to railroad rates, the relation these rates bear to the cost of commodities and matters of general interest in the transportation field. It is believed that the work of this bureau will result in a better understanding between the public, the shippers and the carriers, and that many differences will not only be lessened, but removed by the light thrown upon the transportation system. The committee which has the plans for the railroad bureau in charge is composed of presidents of the principal railways of the country.

Hudson River Bridge.—The project to span the Hudson with a great bridge has received a new impetus. For some time the New York and New Jersey Interstate Bridge Commission has been working out the problem, but heretofore efforts have been confined to the weighing of the general advantages of several proposed locations with reference to traffic conditions. Two sites have been selected for boring operations. One at a point opposite 109th street and the other opposite 179th street, on the New Jersey side, where the work has already begun. Data as to the proposed Fifty-ninth street site in Manhattan are already in the possession of the commission. Now that New York and New Jersey have come

to the aid of the commission with funds, definite engineering data will be obtained concerning the rock formation and character of the river bottom, on the New York and the New Jersey sides of the proposed sites.

Work on Ambrose Channel.—Within a year the great Ambrose Channel, in New York Harbor, seven and a half miles long, two thousand feet wide, and forty feet deep, will be completed; the new Bay Ridge and Red Hook Channels will be widened and deepened and the work of making Governor's Island one hundred acres bigger than it was originally will be finished. These statements are made by Col. Solomon W. Roessler, U.S.A., engineer in charge of the second district, New York, in his report to the War Department. As to the Ambrose Channel, which is to be one of the great waterways of the world, the dredges at work during the fiscal year ended June 30, 1910, had drawn over 9,000,000 cubic feet of sand and other material, all of which had been dumped far out to sea. To-day the channel is seven-eighths finished and in its present condition provides a safe course for the largest steamships afloat. Since Congress authorized the Ambrose Channel, eleven years ago, appropriations amounting to \$5,148,510 have been voted to carry on the work, and Colonel Roessler is of the opinion that the cost will not exceed this amount.

Growth of Rhode Island.—The little State of Rhode Island grows apace in the number of its inhabitants. Rhode Island's greatest width is 35 miles, its greatest length 50; its area is 1,250 square miles and according

to the latest census returns it contains 542,674 human beings, an increase of 26.6 per cent. in ten years. The population of Providence is 225,000; in 1900 it was 176,000. The increase in the State amounted to more than 114,000, but this figure is not large enough to insure an additional Representative. Rhode Island is the first State whose census has been totalled by the bureau. The Catholic population is about 240,000.

Accident at Fort Monroe.—While engaged in target practice at Fort Monroe, Va., on July 21, eleven men of the Coast Artillery were killed by the blowing-out of a breech-block in one of the big guns. A defective safety mechanism, which failed to operate properly, is given as the probable cause of the accident. The firing program, as originally arranged, was a notable one. All of the shore guns were to be fired at once upon moving targets representing an imaginary battleship fleet trying to gain an entrance to Chesapeake Bay, the design being to demonstrate whether the channel to the bay could be successfully defended by Fort Monroe. Within recent years experts have declared that the defenses of Washington and Baltimore were defective at the bay's entrance and they have advocated the construction of an artificial island between the Virginia capes to supplement the fortifications at Fort Monroe. It was to help to solve this special problem that the target practice was planned on so elaborate a scale.

Mgr. Agius Again in the Philippines.—Archbishop Agius, the Apostolic Delegate to the Philippines, was given a great welcome on June 7 on his return to Manila from a visit to Rome and the Holy Father. The *Manila Times*, thus summarized the event in bold headlines in the issue for June 7: "Archbishop Agius Welcomed by Vast Crowd at the Pier—Apostolic Delegate Returns from Visit to Rome. With the Star Spangled Banner resounding from seven bands and a chorus of vivas from a thousand throats, the arrival of Mgr. Agius, the Apostolic Delegate, this morning, was the occasion for the warmest greeting ever given by Manilans to a Catholic prelate." The papal representative was welcomed by Archbishop Harty of Manila, five suffragan bishops and Vice-Governor Gilbert; an address in English was delivered by the latter, who extended the official welcome of the Government, and another in Spanish by Dr. Maximino M. Peterno, who greeted his Excellency on behalf of the Philippine Catholics. Mgr. Agius replied first in English and then in Spanish. From the pier the Apostolic Delegate was escorted by the various committees and religious societies of Manila to the Cathedral where he celebrated pontifical high Mass, which was concluded by solemn Benediction of the Most Blessed Sacrament and the singing of the Te Deum. A vast throng of clergy and laity attended the services, which was followed by a reception at the Apostolic Delegation.

Nearly every bureau of the Philippine insular govern-

ment was represented at the reception as were also the officials of the Army and Navy. Every parish in Manila furnished at least one priest to attend the ceremony. Among the many other guests who attended the reception were the consular representatives of nearly every nation having a consulate in the city of Manila.

Colombia.—The civil and religious celebration of the centennial of Colombian independence took place at Bogotá and lasted ten days, ending July 30. A large number of Colombian celebrities were honored with statues, houses erected by the Government were assigned to poor families, and an agricultural and industrial exhibition illustrated the material progress of the country. Señor Borda, Colombian Minister to Washington, said at a centennial Colombian celebration at Ocean Grove, N. J., that an extensive mileage of new roads and railroads, one from the coast to the capital with a grading of 8,000 feet, had been built within the last few years, and many others are in process of construction, with the result that commercial enterprises are multiplying and business is rapidly advancing, commerce with the United States having increased by \$7,000,000 in 1909. President Valencia was an improvement on Reyes, who was a good man but too dictatorial. The new President, C. Restrepo, a prosperous merchant of good family and reputation, was a distinguished member of Congress. Colombia has now a population of 8,000,000, enjoys domestic peace and is in excellent relations with the United States. Its paper money has discredited it financially, but the next Congress will probably rectify the matter by adopting the gold standard.

Argentina Excludes Criminals.—In view of recent dynamite outrages attended with loss of life and destruction of property, the Argentine Congress has passed a law forbidding the admission into the Republic of convicted felons and of Anarchists and other persons who preach violence against public officials or social institutions. Fines or imprisonment are the penalty for trying to smuggle excluded persons into the country. Should any succeed in entering the President is authorized to expel them forthwith.

England.—The Prime Minister has announced that Parliament will adjourn in the first week of August, when the Accession Bill shall have been disposed of, for which and the Civil List Bill he has allowed only three days. There are amendments set down by Nonconformists against compelling the King to declare himself belonging to a particular Protestant denomination while the High Church party, objecting to the word Protestant altogether, have instructed a Peer to bring in an amendment implying that the Protestant Established Church to which he belongs is really Catholic—or words to that effect. There is no doubt that the bill will pass as it stands.—The Shipbuilding Vote, which is \$24,000,000 in excess of last year's estimate and has increased by \$60,000,000 during

three years of Liberal government, was agreed to by 298 to 70. While the Radicals and Laborites are opposed to increased naval expenditure, they are afraid to embarrass the Government, and the burden of attack fell on Mr. Dillon. Mr. Asquith protested that it was an utterly mistaken idea that the increase in the naval estimates was dictated by hostility to Germany, a country with which they had and, he hoped, will continue to have most cordial relations. However, the German shipbuilding program was the governing factor in the problem of maintaining the margin of security. The German Dreadnoughts would amount to 13 in 1912 and possibly to 17. Britain had now 10 ready and 6 launched and 4 on the slips; Germany had 5 ready, 5 launched, 3 on the slips and 4 ordered. In 1913 England would have 25, Germany 21, Italy 4 and Austria 1 or more. Mr. Balfour thought the British margin insufficient. Mr. Lloyd George said there was a general increase of expenditure in twenty years of 100 per cent. and in growth of armaments, 600 per cent. It was due to the mad race for power and all nations were to blame; it was unfortunate, but while the race was on England had to keep pace with it. The German press received favorably Mr. Asquith's friendly words, but intimated that his declaration that Germany had rejected his proposal for a mutual halt in the building of armaments, was not candid as he knew that no such proposal was seriously made.

Ireland.—The Orange celebrations on the twelfth passed off quietly. A large number wore "catch-my-pal" temperance buttons, and intoxication and disorder were noticeably absent. The speeches harped on the iniquity of changing the Coronation Oath, but not hopefully, as the "betrayal" of their party's leaders in England left them to fight the Protestant battle unaided. There were few threats except against the Unionist leaders.—The Irish party fund for this year, collected exclusively in Ireland, has reached \$55,000, three times the sum raised at this period last year. Its recent rapid growth indicates that the party's action on the Budget has not lost popularity. A concession, which will remit some \$1,500,000 of the tax, is welcomed by the vintners but there is a growing opinion that the increased whiskey duties in helping the temperance movement has proved beneficial and there are many compensations for its detriment.—The Judges at the Summer Assizes have made remarkable pronouncements. They are unanimous in declaring the country in a most peaceful condition. They received "white gloves" in many counties and found a light calendar in the rest. Lord Justice Cherry pointed out at Kerry that crimes should be weighed as well as counted. Threatening letters and blood-curdling speeches frequently mean little. But in England they are taken seriously and one sanguinary epistle written by a school-boy is enough to condemn a province.—The pilgrimage to Croaghpatrick, on the last Sunday of July, will be memorable owing to the singular privileges granted

it by Pope Pius X. A Votive Mass in honor of St. Patrick may be said at the shrine on Sunday, a privilege hitherto reserved exclusively to Sts. Peter and Paul. Also the three altars on the mountain top have been privileged, though it is not the custom to grant more than one privileged altar to any church.—There is a rumor that the Veto Conference, which, contrary to cable reports, has not been discontinued, is considering a settlement of the Home Rule question on a federal basis. It is significant that the Master of Elibank, who was considered weak on the question, has just declared, speaking on the conference, that he is a Scotch Nationalist and Irish Home Ruler, and that Ireland's autonomy should be constructed on the same lines as that which pacified South Africa. Mr. T. P. O'Connor quotes Mr. Roosevelt as having impressed on the English leaders that the settlement of the Irish question is an essential preliminary to closer relations between England and the United States. Mr. Roosevelt has made no denial. It is also reported that Mr. Bryce, British Ambassador at Washington and Earl Grey, Governor-General of Canada, have informed the Government that arbitration of all questions between Great Britain and the United States will be hopeless until the Irish question is settled.

News from France.—The story that Leonardo da Vinci's famous picture, "Monna Lisa," had been recently cut out of its frame in the Louvre and replaced by a copy, is now declared to be utterly untrue.—Owing to continued rains the wheat crop in France is estimated as probably falling twenty-seven million bushels short of the average. This deficit cannot be filled by last year's reserves and France will have to import great quantities of wheat, most likely from Russia, where the wheat, of excellent quality, promises an abundant harvest. The price of wheat in Paris has already gone up one franc for a hundred kilograms (220 lbs.), and flour three francs per bag of 159 kilograms.—The two-hundredth representation of "Chantecler" was given on July 23 at the theatre of La Porte-Saint-Martin. This long run of a play in the very place where it was first staged justifies the prophecy of Alfred Capus, when he said that the day after its first performance: "Chantecler is an extraordinary thing, and before its two-hundredth representation no one can say if it will be a triumph or a failure."

Briand Conservative.—M. Sixte-Quenin's amnesty bill was opposed by M. Briand, who said that such a measure should be initiated by the Government, which had always been prompt to grant amnesties when the circumstances were favorable, but that experience had shown how eight amnesties in the eight last years, far from producing appeasement, had really encouraged violence. The Chamber, by 420 against 108, voted down M. Sixte-Quenin's bill.—M. Pressensé, a Socialist, who represented a Paris ward in the Chamber of Deputies, was unseated on July 16, because he opposed the recent execution of the Apache Liabeuf.

Von Bethmann Hollweg's Policy.—The recent changes in the Ministry have naturally created much discussion and publicists in Germany profess not to be able to reckon what trend affairs may take in the immediate future. One, an authority among the National-Liberals, suggests that Chancellor von Bethmann Hollweg may have a surprise in store for politicians. Commenting on this the *Koelnische Volkszeitung* says: "The game of politics, as played by the Chancellor just now, supposes no great secrecy of direction, when one studies the game, as he should do, from the viewpoint of preparation for the next Reichstag's elections." Continuing, this journal explains that von Bethmann Hollweg, when member of the Reichstag, ever aligned himself with the Free Conservative party, that is to say, he took a conservative stand in all constitutional and industrial questions, while in matters touching political progress he showed himself to be a Liberal. As might be expected his policy has always been and will be characterized by a disposition to permit the National Liberal program to determine his purposes. The late futile struggle looking to reform in the electoral franchise showed this disposition, as did clearly the Chancellor's recent choice of Dr. Lentze, a leading member of that party, for the important post in the Cabinet vacated by Freiherr von Rheinbaben. The *Norddeutsche Allgemeine Zeitung* was naive enough to explain that the appointment had certain political reasons back of it, reasons, again quoting the *Koelnische Volkszeitung*, "which need no very close inspection to be understood by all."

The Borromeo Encyclical Matter.—The busybodies who made such clamor over the recent encyclical show little disposition to give over their agitation. In conservative circles, however, men are evidently appreciating more and more the foolish purpose of the disturbers. The aim of the agitators is to make capital for the Liberals. Probably this explains the decided stand which the leading Conservative organs have taken against the heated articles put forth by partisans of the Evangelical Bund. The *Kreuzzeitung* and lately the *Reichsbote* have particularly distinguished themselves in this regard.

Strength of Socialists in Germany.—The *Sozialistische Monatshefte*, in a recent issue, publishes significant testimony to the growing strength of socialists in the empire. Quoting figures, which the *Koelnische Zeitung* admits do not cover the entire field, the claim is made that the number of socialist leaders actively participating in the trades unions and labor movement to-day is 1,569. To this number must be added 86 party organizers, 321 editors, reporters and writers, 326 delegates and managers, 81 clerks and book-sellers. The total official list, comprising 2,383, makes clear enough the contention that the rank and file of the Socialist party is a force not to be slightly overlooked. The figures indicate an immense increase in the past few years, in 1902 the complete official roster of the party

containing but 402 active agents, who gave themselves entirely to the socialistic propaganda. The list, says the *Koelnische Sozialpolitische Correspondenz*, is a striking proof of the strength of the organization, since no party in the empire can boast of so large an official roster.

Austria.—The country is once more threatened with a serious crisis—ministerial just now rather than parliamentary. Mention was made early in the year of an adjustment in the order of business in parliament which promised to effectually block the obstructive tactics through which the Slavic Union had rendered nugatory all attempts at pushing needed legislation in the Imperial Reichsrath. But whether through over-timidity or lack of determination the liberal groups failed to support the Government so as to make the adjustment effective, and the partisans of the Union have been able once again to put into play their obstructive tactics and without attempting to overcome the annoyance, as might have been done by a union of all other groups against the Slavs, Premier von Bienenrath has adjourned the session and simply postponed further parliamentary effort until autumn. It is a matter of conjecture just now whether the aim of the obstructionists is to bring about the downfall of von Bienenrath's entire cabinet, or simply to force the resignation of the two Polish representatives, Bilinski and Dulemba, who appear to be *personæ non græ* to their own people. The adjournment of the Reichsrath, without the carrying out of the legislation so badly needed, is a cause of great confusion to Austria. It proves how hopeless it is to depend on a Parliament in which national jealousy, party-spirit and greed of office, are to be dealt with.

Big Loan Proposed in Hungary.—Dr. Ladislaus von Lukacs, Minister of Finance in the Hungarian cabinet, has laid before parliament the bill calling for a state loan of 500 million crowns. (A crown is equivalent to 20.3 cents of United States money). The loan will be funded at four per cent., and is asked for in order to meet urgent expenses made necessary by the development of the country. No doubt is felt regarding the acceptance of the proposed measure by parliament. With the immense majority controlled by the Premier, Count Khuen von Hedevary, any suggestion in reason approved by the cabinet is certain to be favorably acted upon.

War on the Formosans.—Advices reached this country by way of Victoria, B. C., concerning the war of extermination the Japanese are now waging against the Formosan aborigines. The Japanese forces have built entrenched lines with block houses flanking the Formosans, the total length of the lines to date being 397 miles. Guns have been mounted on high hills, from which the native strongholds can be bombarded. The Japanese forces in five detachments resumed fighting on July 2, and drove the natives from their positions with heavy loss.

Nox Ignatiana.

His vigil was with stars; his eyes were bright
 With radiance of them. Mystically slow
 Was their processional, while, far below,
 Rome's quick and dead slept,—fellows in the night.
 These very stars had marched in cryptic rite
 For Virgil in clear evenings long ago,
 Gliding, like motes, athwart the overflow
 Of splendor from immortal tides of Light.

“What is this ant-life on a sphere of sand
 That it must drive, with ant-like cares, my soul
 Than all the stars together more sublime?”
 So in the spacious nights Ignatius planned
 His spacious morrows—centuries his scroll—
 Upon a background of Eternal Time.

JAMES J. DALY, S.J.

QUESTIONS OF THE DAY**Importance of the American High School**

No one interested in education is ignorant of the growing importance that has been assumed of late years by Secondary Education and especially by the High School. Indeed the High School may be said to be the most characteristic portion of our National Educational System; it is almost unique in the world of education, and has no exact parallel in any system that we know.

There was a time when the High School did not exist, it was merely a corporate part of the college; or where it did have a separate governing board and a faculty of its own, its only reason for existence was to prepare for college, with the consequence that the shifting tendencies and ideals of the higher work demanded a corresponding variation in the lower. This interrelation exists even to-day, and it will be long before the line of demarcation between High School and College shall have been settled once and for all. The High School, however, is being more and more emancipated, it is asserting more and more its own independence, and is becoming more and more of a distinct unit. It is throwing off the yoke of the colleges and claiming that it has in itself the reason for its own existence. It is raising louder and more prolonged protests against its hitherto subordinate position and is proud with the conviction that it has a mission of its own.

The reason for this lies largely with the college. Formerly our American colleges were small, but national prosperity brought individuals wealth, and individuals of wealth found pleasure in bestowing rich benefactions on the colleges. Increased material resources, increased opportunities for the training of professors, and increased demands on the part of students combined to raise the standard of college instruction and widened the scope

of college courses. This has necessitated a corresponding change in the High Schools. They, too, have been obliged to raise the standard of their instruction and widen the scope of their courses, and so well have they corresponded to the demands made upon them, that the professional schools, those at least of medicine, law, mines and technology have come to accept the training of the High Schools as sufficient preparation, though not the best, for entering on the study of the life work.

Naturally we Catholics are interested in the High School. A great educational movement could not but be felt even within our conservative college walls: side by side, therefore, with the development of the secular High School has come the development of the Catholic High School. A great need is creating a great institution. The Catholic High School is becoming indispensable and its claims to a wide influence for good must soon be acknowledged, for they are supported by a movement which is rapidly growing, if we are to believe those who are competent to judge, in both strength and momentum.

There was a time when those who thought of giving their boys “extra schooling,” as the phrase went, had to count the cost of seven long years, and had to question their hearts for the strength to make the sacrifice that so long a course would entail. For, to stop short of graduation under the old regime meant to give up all the palpable proofs of education; the boy might have studied four, five or even six years, but if he failed to get his college diploma, he was given little credit for his work, he received no documentary evidence of his years of labor. His course was incomplete and unfinished. Many parents, feeling and foreseeing the stress of poverty, found the years too long and the cost too great, and many a boy of rare talent and bright promise had to give up his hope of college and enter on a life of drudgery. In the past neither child nor parent complained; they submitted with resignation to the inevitable. Of late, however, they are beginning to ask whether this state of things cannot be remedied. Not that this question is occurring to the minds of Catholics now for the first time. It is an obvious question and occurred long since to all who were concerned for the welfare of the child; but up to the present the question has been one of a purely speculative nature. As long as the parochial schools, their building and equipment, were absorbing the energies and draining the purses of our people, the question of erecting high schools could not be seriously considered. Now, however, that the parochial schools have been finished and are proving every day a greater success and a greater safeguard to the purity of the faith, parents are asking their parish priests, and parish priests are asking their bishops, and the bishops are asking Catholic educators why it is that in all the United States we have so few free Catholic High Schools.

Undoubtedly four years of High School training give a boy a far better grounding in his religion and a far

better equipment with which to start life than the limited course of the Primary School; and with the higher education he must in the long run out-distance his less fortunate competitor. Non-Catholics have recognized this fact, so widely indeed, that to-day there are in the United States more than six thousand high schools, of which a large number are free institutions conducted by the State, and offering academic courses which prepare for college, commercial courses which prepare for business, and manual and technical courses which prepare for trades. Indeed in some States, Massachusetts for instance, such importance is laid on High School education, that every township of five hundred householders is obliged to maintain a high school for forty weeks of each year, and every township of less than five hundred householders is obliged to pay for the tuition of deserving pupils at the high school of a neighboring township.

Naturally Catholics would like to participate in the advantages offered by such free schools, but when they consult their priests, they are told that non-Catholic High Schools are even more perilous to faith and morals than elementary schools, and that if they have the eternal interests of their children at heart, they will not expose them to such grave dangers. For such parents there are but these alternatives: either to send the boy to the preparatory school attached to some Catholic college, or to send the boy to work. In many cases there is no such preparatory school at hand, and often, even if there is, financial difficulties make it out of the question for the boy to attend; in other cases the age of the child precludes anything like suitable employment, and the consequence is an enforced idleness that cannot but be prejudicial to the child. College directors, naturally, have not felt the full force of this difficulty; but it has come home in a very practical way, to the good religious, both nuns and brothers, who are in charge of our parochial schools. They have for some years been making brave efforts to provide for the wants of children who have passed through the primary and grammar departments, by taking up and offering to poor children sometimes one, sometimes two or even three years of free high school work.

This tendency to take up secondary studies is rapidly becoming general and is, in a way, tiding over the difficulty, at least for the present. But these attempts are so far from being what Catholics desire and have a right to demand, that they are not regarded as in any sense satisfactory; and as a consequence, so we are told, Catholics all over the United States are beginning to ask for High Schools, especially for free High Schools, and the means of providing them is becoming more and more a matter of general discussion.

It is well to remember that this movement is a general one and aims at meeting a general need—a need that is felt primarily in those cities where there are no opportunities of Catholic High School education, but also in those cities in which Catholic High Schools exist but are not attended by certain deserving children, either be-

cause they are too poor to pay for tuition, or too proud to go free. It would be a great mistake to think that the movement argues any dissatisfaction with the existing Catholic High Schools. These for the most part serve as the preparatory schools of Catholic colleges. The new High Schools are to be independent units.

J. HARDING FISHER, S.J.

Cremation

By coming into the world as an infant, the Saviour blessed the cradle and made infancy sacred; in like manner his entombment renders death a holy thing and its place a sanctuary. The thought is Cardinal Wiseman's, who adds "He went into the tomb in the dark of the evening, and He came forth in the splendor of the morning; He was laid there wrapped in spices, and He came forth robed in his own fragrant incorruption." And from that day the grave has ceased to be an object of dread to the Christian soul, for it continued what He has made it—"the furrow into which the seed of immortality must needs be cast."

Among the legends of St. Patrick, it is recorded that on one occasion when he had anointed the apparently lifeless body of a man, the saint was asked how soon the soul left the body. His answer was that it depends. In the present instance he had seen the soul of the departed thrice return in radiant beauty to embrace with joy and give thanks to the body it was loath to leave, for having preserved it pure and stainless. The example of Christ supplies the strongest argument against the practice of cremation, and the article of Christian belief that the body which was sown in corruption and mortality, will put on incorruption and immortality enhances the respect which the believer has for the material partner of his joys and sorrows during life.

The Christian makes the words of Job his own: "I know that my Redeemer liveth, and in the last day I shall rise out of the earth." Jewish custom and Christian practice are at one in paying this tribute of respect to the departed; all the more remarkable as it frequently ran counter to the prevalent usage among the pagan nations around them.

Abraham, a stranger and a sojourner among the Canaanites, bought the field that before was Ephron's with "the double cave, looking towards Mambre, and all the trees thereof, in all its limits round about," and in this double cave he laid the body of his wife, Sara.

There is no trace in Jewish history of the practice of reducing to ashes the bodies of the dead, unless it be in times of war or pestilence, and the catacombs bear mute but striking testimony that the Church from the day of her birth continued, though with additional reasons of her own, the practice which had been handed down from Jewish Patriarch and Priest and Prophet.

In the practice of cremation among the ancients, we have an example of the correlation of dogma and

conduct, of the influence of belief on the customs and practices of men. Among the Canaanites, Phenicians and Carthaginians the only exception to the ordinary mode of burial in a tomb, or in the earth, was in the case of human victims or little children whose parents had them burned alive either that their spirits might be reunited to the deity, or that the divine anger might be appeased. There are no instances of cremation among the Egyptians or Phenicians, nor among the peoples of Asia Minor, the Carians, Lydians and Phrygians. The valley of the Nile is filled with tombs in which the bodies of the dead lie embalmed, their hypogeums richly decorated with paintings and with bas-reliefs. From the earliest times the Egyptians believed that after death there survived a certain principle of life corresponding to our soul. They imagined that it was a counterpart of the body it had animated, that it had the same needs as the departed had had during life and that it existed as long as the body; hence they attached supreme importance to the preservation of the bodies of their dead. If we may trust Herodotus, the Babylonians, too, embalmed their dead, whereas the Chaldeans, whose ideas of the future life were rather vague and misty, had little regard for tombs or dead bodies and got rid of the latter as best they could. In like manner the opposition of the Persians to incineration was due to their religious belief. Particular importance and sanctity were attached to fire as a symbol of the divinity, and consequently this sacred element was not to be defiled by contact with the dead. It is a point which the teaching of Zoroaster makes very plain.

The Greeks and Romans varied their practice according to their views of the after life. But while many practised cremation the more expeditiously to speed the dead to the land of shadows, the older rite of burying the dead was never superseded. It took four centuries of Christianity, which had adopted from the beginning the inviolable custom of burying or entombing the dead, to make that practice universal. The persecutors of the Church when they threw the bodies of the martyrs into the flames, cast their ashes to the winds or into the rivers with the taunt that they had rendered the resurrection of their bodies impossible.

The absolute fidelity of the Church to the Christian practice of burial of the dead is attested by the Roman Catacombs, the sacred repositories of the martyrs and confessors, and the faithful of every degree and condition. It is attested by the cathedrals and churches and cloisters of later ages under whose shadow were gathered and are gathered to-day, the children whom she ministered to during life. Their bodies she had received into communion with her in holy baptism and she had confirmed them with the chrism of salvation; she had fed them with the true bread of life which came down from heaven, their every sense she had anointed on the threshold of eternity, and she would fain clasp them to her bosom as the bereaved mother does the lifeless body of

the child she has brought into the world and clothed and nourished and watched over and prayed for to the end. And as the mother's love extends beyond the grave, so the Church gathers the faithful about her in the cemeteries and throws the mantle of her sanctifying protection over their tombs.

Except for a declaration of Boniface VIII in the last year of the twelfth century, the legislation of the Church forbidding the incineration of bodies has all been of recent years. The following is a summary of decrees of the Sacred Office regarding cremation of the human body: (1) Catholics are forbidden to be members of any organization that prescribes the cremation of its members' bodies. (2) A Catholic is forbidden to order his body or the body of anyone to be cremated. (3) The last sacraments are to be refused to anyone who insists that his body shall be cremated. (4) Those who of their own free will chose to be cremated and persevered in this choice till death are denied ecclesiastical burial. (5) Mass shall not be celebrated publicly for such person, but it may be said privately. (6) The Church's rites may be performed at the house and in the Church for those who are to be cremated by the wish of another, but no sacred rites are permitted at the crematory. (7) If the person was ignorant of the Church's prohibition and willed his body to be cremated, he may be given Christian burial. Where a will was made to have one's body cremated, but where the dying person revoked it openly, but could not change the will before death, it is permitted to give such person Christian burial.

It should be remembered that the Church's opposition to the practice of cremation is not based on any opposition between that practice and the doctrine of the resurrection, nor is it owing to any explicit condemnation founded on divine law. The introduction of the practice, however, would undoubtedly be a deviation from the rule she has ever followed.

Cremation to-day is largely exploited by those who publicly profess irreligion or materialism. No sooner had the European Masonic bodies gained governmental control than they at once gave official recognition to this rite. Since 1873 numerous societies have been founded in various countries, yet in spite of the large number of incinerations given in the report of the French Cremation Society for 1905, allowance being made for hospital debris and embryos, the number of cremations by request is comparatively few; 216 in Paris for the year 1894 and 354 in 1904, an increase of only 138 in ten years. When irreligion has done its mischief in the schools of France, it is easy to prophesy that the number will be larger. Be that as it may, no nation that calls itself Christian can take kindly to a custom which is so contrary to the sentiments of filial piety, of conjugal and fraternal affection, and which even friendship revolts against as inhuman.

The medico-legal aspect of cremation should not be overlooked. How easy it would be if the practice became

general to remove all traces of poison or violence by the process of cremation! Not unfrequently bodies are exhumed and traces of poison or of violence detected weeks and months after the crime has been committed. Cremation would render detection in such instances impossible.

The furnace and flames of the crematory are not suggestive of a blessed hereafter, and it is a puzzle to understand the point of view of Catholics who would make use of cremation in the disposal of their dead. To the unbeliever even the grave is a charnel-house and the tomb a chamber of horrors. Pagan poetry pretended to enlighten it and even glorify it, but again to quote Cardinal Wiseman, it "had only in truth, remained at the door, as a genius with drooping head, and torch reversed." Science too "looked in and came out scared, with tarnished wings and lamp extinguished in the fetid air." Philosophy "barely ventured to wander round and round, peep in with dread, and recoil, and then talk and babble, and shrugging its shoulders" own that the mystery was still veiled. But Faith penetrating the depths sees "The mortal form, translucid and radiant, rising from the grave as from an alembic, in which have remained the grosser qualities of matter, without impairing the essence of its nature." The dark perplexity has been removed by a vision of light. Taught by One greater than poet, sage, or sophist, Faith sees that which of itself is mortal put on immortality and the inanimate body spring from the very hotbed of corruption into joyous and undying life.

EDWARD SPILLANE, S.J.

The Belgium School Problem

I suspect that ere they are long in power any Belgian Government must keenly realize that the average citizen of the land is peculiarly hard to please, for he seems to feel in conscience bound to find fault with any thing or person bearing the official stamp. He thereby proves himself the genuine offspring of the sturdy medieval burgher whose love of local independence was certainly equalled by his hate of any power that meant to check it. For him, too, the central government because it does, or is supposed to, checkmate the "communal" liberties is the foe whose interference must be baneful and whose activity is consequently doomed to censure until some international interest obliges the stubborn burgher to resume a national attitude.

To take an every-day occurrence of this curious tendency, the Belgian Railway administration, which for its organization, the multiplicity of its lines and the cheapness of its rates commands the admiration of foreigners, has the special privilege of attracting the loudest abuse of the man on the spot. The Belgian dislikes the waiting room; he goes to the station as late as he possibly can; but woe to the administration if the train

is gone before he is in, woe chiefly if, when he is in, it does not start. A Belgian gentleman of the upper class was telling me the other day how he was amused whilst traveling in a train making for France. As usual the drawbacks of the Belgian system had from the outset been loudly censured, when, on reaching the French territory French people entered the car. The national sense at once transformed the orators; they could hardly find sufficiently expressive terms to extol the inappreciable qualities of the Belgian administration, somewhat to the disparagement of the neighbor's railway and more still of their own previous talk.

Public men are as liable to this matter of course criticisms as public institutions. And if an example were necessary it is enough to recall the unfair manner in which the present Schollaert Ministry, hardly two years old, has been handled,—I won't say by the Liberal opposition—it is their trade—but by the Catholic party itself. Mr. Schollaert has had to face the most delicate and intricate problems of modern Belgian politics,—the Congo question, the Military Law, the late King's arduous succession; he is actually grappling with what is likely the most acute of them all, viz., the nationalization of the Flemish tongue; and finally he has to prepare for the momentous question of the primary schools. Yet, as though this was not enough to overwhelm the most powerful brains, he has to face—the hardest thing perhaps to a man of conscience who never spared himself—the lighthearted criticism of his own party. But he is the "official" man par excellence and therefore, in the sturdy burgher's opinion, censure is his due.

Not censure alone, however, is bestowed on him. If that is the too natural expression of the man who looks on the central administration not quite as an unmixed evil, but yet as something to be guarded against because less tangible than, and often opposed to, the "communal" freedom; the more enlightened burgher spirit of the upper classes leads them less to criticise and more to help the central authority with sound practical advice for the greater welfare of the borough. This is what I witnessed recently.

Though a foreigner, I was invited to attend the private meeting of a select group, lay and cleric, who gathered at the Hotel Ravenstein for the 263rd session of the *Société d'Economie Sociale*. To give at once the idea of its highly scientific and thoroughly Catholic character I shall only say that the distinguished Prof. V. Brants, the well-known Economics lecturer of the Louvain University, is the permanent and very active secretary of the Association. The attendance was unusually large, for they were to examine the School Question, which is foremost in the minds of the Catholics at this moment. Mr. Louis André, of the Court of Brussels, read a paper on the subject which received the high approbation of Senator Braun, who was present at the meeting. It struck me as being well worth hearing, even for a foreigner, as it afforded an ample field of serious reflection

on that crucial question of our times. I shall not attempt to detail it here, the matter is far too complex; but one or two points which have struck a foreigner have some chance of interesting others of his class.

As the result of an almost unheard of example of Christian loyalty, which to many will appear excessive, the Belgian Catholic government have now to face the drawbacks of a system of primary education which, made by them, is in fact far more advantageous to the Liberal opposition than to the Catholic party itself. Belgium, it must be remembered, is at once a country of strong local spirit and of very largely Catholic population, even to-day. Naturally enough, therefore, the legislation of 1884, completed by that of 1895, took its stand on the assumption, somewhat strange to us now, but then justifiable, that the country being mostly Catholic, the "communal" activity in matters of education would tend above all to foster Catholic institutions. "Communal" and "Catholic" activity could then be looked upon as one and the same thing, and consequently the State interference should in all loyalty be exercised in favor of the Liberal or non-Catholic minorities. It was consequently decreed that wherever twenty fathers of family objected to the Catholic character of the communal school, they would have a right to an official neutral school for their children.

It is important to remark that the clause applies *exclusively* to the Liberal minorities and not at all to the possible Catholic minorities. This fatal clause and the still more fatal omission have had their deplorable effects. On the Liberal side twenty Liberal fathers of family per borough were easily found or made, and the official schools multiplied rapidly—neutral in name but strongly atheist in reality. The Catholics on the other hand had to complain, not only of the dangerous multiplication of those schools, but also and especially of unfair treatment in the grant of Government allowances. It is now a curious and painful fact that in a Catholic country and under a Catholic rule the official schools have become ever more numerous, ever more anti-Catholic, and are given subsidies far in excess of the Catholics, the latter receiving even absolutely nothing for some of their schools.

The evil is crying enough to demand redressing. And if this is not done by a Catholic Government one may easily foresee the disastrous consequences for the Catholic schools of a possible change of ministry. Hence the urgency of the task, as Mr. André made it painfully clear. But more important than the forcible exposition of the evil was the remedy he proposed to combat it. It struck me as illustrating admirably the shrewd and strong practical sense of the Belgian character. I shall only say a word on it before closing.

We must, said the lecturer, introduce a method which will make the school problem independent of party politics, and such that even an adverse government may not impair it. And to that end he proposed to make

of the liberty of primary gratuitous education a purely *personal* right of the father of family,—a right, the same for all, whatever their religious views. But that right, which was to be understood and defended even by the most unlettered, should be materialized, and so to say, incorporated in some sensible symbol,—after the example of Christ Himself, who linked to sensible signs the invisible grace of His sacraments. The symbol proposed by Mr. André was the "school card," an object which after a short time would be regarded by the burgher as equal in importance to his "electoral card," the sensible sign of his electoral right.

The right of vote had been refused to the masses for a long time; but now that they have it no power on earth will be able to snatch it from them. Thus would it be for the new symbol. The card should be delivered to the father of family on his showing his testimonials of fatherhood and citizenship; but whilst receiving thereby the right for his child to a gratuitous education, he should never be bound to declare of what school he meant to avail himself. Thus *the right to have his child gratuitously educated and the liberty to do so in what school he pleases*, would be for him the meaning of his school card. Thus correctly expressed there is not one peasant who would not realize its meaning.

It is easy to see how sensible, highly practical and wise such a reform would be. Once the fathers of family have understood the meaning of their card it is difficult to imagine how any Government could attempt to reduce the liberties it expresses, for then the whole nation, and not a mere political party, would resent the interference. Consequently it may be said that all children would receive the training desired by their parents, a more practical distribution of the various denominational schools would naturally ensue, and all those schools would work in a fair competition, having the same rights to the same grants. P. CARTY.

Lessons in Catholic Journalism

II

During the stormy days of the *Kulturkampf* the *Koelnische Volkszeitung* was repeatedly on the verge of suppression. The honesty and impartiality of the Bench of Cologne, which would not be the tool of Bismarck's tyrannical will, saved it from many a heavy fine. Brueckmann, however, was forced to spend a few months in the solitude of Ehrenbreitstein for giving too free expression to his private opinions. His early death in 1875 raised Dr. Hermann Cardauns, a young tutor of Bonn, to the editorial chair and incidentally, as he says, to the dignity of chief scapegoat for the sins of the *Volkszeitung*. He relates with exquisite humor his numerous encounters with the gendarmes and the judges of the criminal court. Innumerable search warrants were

issued and domiciliary visits paid in those days by the police authorities.

One of these guardians of the law was a portly gentleman suffering from shortness of breath. The offices of the paper were scattered over a vast number of little apartments reached by rickety, crazy, narrow stair-cases and dark sinuous corridors. "After I had led him a wild goose chase up and down the building for an hour or so," relates Cardauns, "he called a halt and wanted to know how many rooms more remained to be visited. On my venturing the friendly information: 'About a hundred and fifty more, and I fear, if we wish to do the job conscientiously, a week or two at least will be required,' the humor of the situation struck him; he made up his report and withdrew smiling."

The publication in 1875 of Pius IX's Encyclical against the May Laws led to a series of fines and even imprisonment, until a Catholic deputy, Baron von Wendt, by a clever ruse, put a stop to all further prosecution. Before the assembled Reichstag he read the obnoxious document from beginning to end in a stentorian voice that was distinctly heard above the furious clamors of the Liberals; it thus got into the stenographic report of the session, and could be published throughout the country with impunity.

In 1884 Cardauns indited the famous proclamation, in which the citizens of Cologne were invited to hold an indignation meeting and petition for the recall of Archbishop Paul Melchers. The proclamation was signed by Joseph Bachem, and a host of other prominent men of the Rhineland, and published in the *Volkszeitung*. Action was immediately brought against the signers and the responsible editor of the Cologne paper. One of the principal heads of the indictment was the use of the term "banished Archbishop." On the day set for the trial the court-room was crowded. Everybody looked for an unusually lively tilt. The proceedings, however, came to an unexpectedly sudden end, for the Public Prosecutor, in the heat of his plea, had the misfortune to refer to Archbishop Melchers as the "exiled Archbishop," thus making himself a party to the crime he was denouncing. This faux pas was too much even for the gravity of the judges. A titter ran along the Bench and a few moments after the defendants were acquitted.

An action brought against the *Koelnische Volkszeitung* in post-Kulturkampf days deserves mention here, as it created a great sensation at the time. For many years a band of German swindlers operating in London relieved a host of their unwary countrymen of vast sums of money. They were known as "sleigh-riders," and had the unpleasant habit of apparently disappearing from the surface of the earth after every successful "ride," only to reappear immediately afterwards under other names and with other faces. An honest German merchant doing business in London, Reuschel by name, got on the trail of several of these gentlemen and ran

them down. He published the results of his investigations in the *Volkszeitung* and afterwards in book form, under the title "Modern Robber Knights."

Nothing was heard of the sleigh-riders for a number of years. Then all of a sudden, in the winter of 1895, two London Germans, Lehnert and Opitz, whose names had been repeatedly mentioned in the disclosures of Reuschel as operating under the fictitious firm title of B. Arnold & Co., wishing to clear themselves and to replenish their depleted pocket-books, sued Reuschel and the *Volkszeitung* for libel. The case was tried before the Central Criminal Court of London, March 25, 1895. The papers prophesied that the trial would last at least two weeks, but Mr. Mathews, counsel for the defendants, cross-examined the plaintiffs so unmercifully that they collapsed, and from accusers became the accused. In less than three hours the case was ended and Lehnert and Opitz were condemned to pay the costs and a heavy fine, which, of course, they were not able to do. The affair cost the *Volkszeitung* no less than 40,000 marks, a heavy price to pay even for the gratitude of the whole mercantile world.

About the same time the *Volkszeitung* was instrumental in unmasking the unsavory Jogand-Leo Taxil-Miss Diana Vaughan swindle at the Anti-Free Mason Congress of Trent—an affair too notorious to require more than a passing mention here.

As soon as the oppressive newspaper stamp tax was removed in 1874, the *Volkszeitung* was placed on a more solid financial basis, and has been profitable ever since. The creation of the Augustine-Verein (the St. Augustine Press Society) in 1878 marks an epoch in German Catholic journalism. It united the scattered Catholic journalistic forces, established a parliamentary correspondence in Berlin, a press bureau at the Catholic Congresses, information and literary bureaus, and sickness and old age funds. At present it numbers a thousand members and is a power for good in the Fatherland.

Recognition from exalted quarters did not fail to come to the *Koelnische Volkszeitung* and its publisher. Joseph Bachem was made Knight of the Order of St. Gregory by Leo XIII, in 1881, and commander in 1887; in 1905 Pius X sent his apostolic blessing to all the readers of the *Volkszeitung* for their generous contribution to the Calabrian earthquake fund, and on the occasion of this year's jubilee to the present heads of the firm and their families.

In 1886 the *Volkszeitung* began to be issued in its present large form, i. e., 57x83cm., thus becoming outwardly also one of the "big papers" of Germany. In 1887 the publication of a special local edition, called the *Lokal-Anzeiger*, was begun and for many years distributed gratis. In 1889 a regular Sunday Supplement was added; in 1892 a weekly Literary Supplement; in 1893 a weekly Foreign Edition; in 1894 a Monday Supplement, and in 1902 the *West German Farmer*, a scientific agricultural weekly. In 1903 the *Volkszeitung* began to

appear in three entirely distinct daily editions. To crown all these improvements a Library Edition, printed on strong, wood-free paper, has been published regularly since 1906.

The "Sleigh Riders" affair established the reputation of the *Volkszeitung* as a clean, able, fearless commercial organ. Its present commercial editor, Mr. Traub, is one of the ablest of his craft in Germany, as is evidenced by the fact that he was appointed lecturer on the "Aims, Scope, etc., of the Commercial Press," at the Business University of Cologne.

The circulation of the paper kept pace with its internal development. At the present writing it has nearly 30,000 subscribers; it is found on the news-racks of 4,561 hotels and restaurants, and is sold at all the important railway-stations of Europe. Its high character as an advertising medium is shown by the fact that from 1901 to 1909 it refused more or less objectionable advertising matter valued at 72,246 marks, and the *Lokal-Anzeiger* during the same period for the same reason rejected 26,246 marks' worth. In 1902 the present magnificent offices of the *Volkszeitung* on the Marzellenstrasse—all of stone and iron and furnished with the most up-to-date appliances—were erected at a great cost. They are one of the things "worth seeing" in Cologne.

Joseph Bachem did not live to see the wonderful development of his life-work. He died peacefully at Honnef on the Rhine whilst preparing one of Father Coloma's stories for publication. His sons, Francis X. and Robert, succeeded him in the management of the firm. Since the retirement of Dr. Cardauns from the editorship in 1907, the functions of "scapegoat" are divided amongst seven responsible editors.

This is in brief outline the history of one of the greatest—and undoubtedly the most successful—Catholic journalistic undertakings of all times. The Catholics of the whole world will heartily join in a sincere *ad multos annos* to the intrepid champion of their cause on the banks of the Rhine.

GEORGE METLAKE.

The Poles in the United States

I

Attention has been sharply directed of late to the Poles, the predominating Slavic race in the United States, by the recent celebration of the memory of two Polish heroes of the American Revolution, Kosciuszko and Pulaski, and by the latest commemoration of the battle of Grünwald near Tannenberg in East Prussia, which, five hundred years ago, shaped the destiny of the Polish people and made them a great nation. The first was a celebration of their union in heart and soul with America in the memories of our political birth and development at a time when the star of Poland was setting; the other a

glorious retrospect of five centuries that meant the unity and development of their own people. The glory of their ancient land and people has been dimmed by conquest and the parcelling of their territory among alien rulers, but their life, language and Faith have withstood the shock, and have made the Poles still a factor in the world's culture and civilization. Their later history may be called that of Slavic Ireland, while many of the dates and disasters of both are curiously coincident.

The Poles are mingled with our earliest history. How they ever got to the United States in those early days is a mystery. It is even said that a Pole discovered America before Columbus. John of Kolno (a town in Russian Poland), commanded a Danish vessel which is said to have reached the coast of Labrador in 1476. Albert Zaborowsky (Zabriskie) settled near Hackensack in New Jersey in 1662, and his name is found as interpreter on an Indian contract for the sale of land dated 1679. All the New Jersey and New York Zabriskies are said to be descended from his family. In 1659 the Dutch on Manhattan Island hired a Polish schoolmaster. In 1770 Jacob Sodowsky settled in New York and his sons were frontiersmen in the early settlement of Kentucky. One tradition says that the city of Sandusky was named after them. Our Revolution brought from Poland Kosciuszko, the hero of two lands; Pulaski, who died at Savannah, and Niemcewicz, the Polish biographer of Washington. After the partition of Poland, and in the early part of last century occasional Polish emigrants arrived. The Polish insurrection of 1831 sent us a considerable and more abiding contingent, many of whom settled in Texas.

Their success may have induced others to come, for in 1855 a large body of them, headed by the Rev. Leopold Moczygamba, a Polish Franciscan, settled in Texas where their first colony was named Panna Marya (Our Lady Mary) and where the first Polish church in America was built. The Panna Marya settlement was quickly followed by other Polish colonies in Texas, five of which founded churches the next year and eleven others in the course of the next two decades. The next settlement was at Parisville, Michigan, in 1857.

The Poles also settled early in Wisconsin, and the earliest settlement was Polonia, in Portage County, in 1858, where they also established a church. The church (dedicated to the Sacred Heart) is there yet, only it is now a structure towering over the country-side, built at a cost of \$70,000. There is a magnificent school beside it, and the entire community, who are almost all Poles from Russia, is said to be prosperous. Other Polish colonies took root in Wisconsin, which now has over 250,000 Poles, foreign-born and native. In 1866 they settled in Missouri; in 1869 in Chicago, Illinois, and in 1870 in Pennsylvania. Indiana, Michigan, Ohio, New York, Minnesota follow in order of Polish settlement. In the twenty-six years from 1855 to 1880, there were eighty-five Polish churches founded, and it is a great

thing to date a Polish settlement by, for the Pole, like the Irishman, is usually a practical Catholic and insists on having his church and Faith expressed openly as soon as he can.

The great mass of Poles who came to this country after 1870 were the poorest of all our emigrants in the goods of this world. The great mass of them went to the coal and iron mines of Pennsylvania. Some one says of their coming: "At one time they came in batches, shipped by the carload to the coal fields. When they arrived they seemed perfectly aimless. It was hard for them to make themselves understood, and sometimes they would go up into the brush and undergrowth, and build a fire and sleep, or if it was too cold, just sit around there on the ground." But as they worked in Pennsylvania they saved their money, went into small businesses and became landed proprietors in a small way. But in the eastern States the Pole found a way to take up land and become independent in a much better way. He became a farm laborer from the start, saved his earnings and when he had learned the American way of doing things bought the land from his employer. In this way hundreds of what used to be called "abandoned farms" in New England have passed into Polish hands. And they are making great inroads upon the eastern end of Long Island in the same way. One of the men concerned in settling the Poles upon New England farms says: "Agents at New York told the incoming immigrants stories to make the Pole see the Connecticut valley farms as the promised land. Being new and green to America the Pole at first paid the highest price and was given the small end of the bargain. But they succeeded. They make good citizens. Almost without exception they are Roman Catholics and are faithful to their obligations. They are willing to pay the price to succeed." Another witness, a New England college professor, says: "The Polish farmer uses as up-to-date implements as the American does. The crops of the Poles compare very favorably with those raised by Americans. In one particular (that of upland farming) the Pole has taught the American a lesson." The Connecticut valley and western Rhode Island bid fair to become New Poland in the course of time. Meanwhile in Pennsylvania, Illinois, New York, Wisconsin and Michigan the Poles prospered and increased in ever-mounting numbers.

The story of their struggles and successes is no mean one. Father Wacław X. Kruszcza, in his "Historia Polka w Ameryce; Początek, Wzrost i Rozwój Osad Polskich w Stanch Zjednoczonych" (Polish History in America; Origin, Growth and Distribution of Polish Settlements in the United States)—thirteen slender volumes—gives facts, statistics, anecdotes and historical gleanings of every kind in regard to his countrymen here, and makes a fascinating record of their work and triumph down to the present day. He estimated the total Polish immigration at about 2,000,000 and the total number of Poles in the United States in 1907 (including the American-born

children) at over 3,000,000. The *Prasa Polska* (Polish Press) of Milwaukee, at the close of the year 1908, reckoned the Polish population of the United States, including foreign and American-born, at nearly 4,000,000, and investigation has seemed to justify those figures. The latest results of the census of 1910 are not yet at hand. But it shows the wonderful growth and increase of the sturdy Polish race in this land of freedom.

Pennsylvania leads off as the greatest Polish State, having 525,000 Poles within her borders. New York State follows close with 502,000, of whom nearly 250,000 are to be found within the limits of Greater New York, and 80,000 in Buffalo. Illinois comes next with 450,000, and then Massachusetts with 305,000. Wisconsin and Michigan have each 250,000, while New Jersey has nearly 200,000. They are scattered throughout the length and breadth of the United States, no State being without them; even Alaska is said to have 150 of them. Nor have they forgotten to bring their national names along with them, as witness the various villages (some of them growing into towns) of Pulaski, Sobreski, Krakow, Gniezno, Radom, Opole, Wilno, Tarnow and Chojnice, right here in the United States.

The Poles, like the Irish, have been so situated historically that their political and religious antagonisms coincide, intensifying both. The schismatic Russian tyrant, the Protestant Swedish invader and the later Prussian oppressor have all tended to make devotion to Church and country one mingled and indistinguishable sentiment. They found the Catholic Church here also, but to them it was in charge of an alien race and an alien tongue. It therefore became their natural desire to have churches and priests of their own language and national and historic aspirations. Elsewhere the founding of the first churches has been mentioned. But they have kept the good work up even to the present day. Up to last year they had 517 churches and 546 Polish priests in the United States. And there is even room for many more, for they have some 810 colonies or settlements scattered at various points throughout the United States. Their clergy have risen to many of the higher dignities in the Church and a Pole is now the Assistant Bishop of Chicago. There is no need to speak about the Polish parochial schools; they are attached as soon as possible to every Polish church, and the pages of the "Catholic Directory" give them at length. Nor are they deficient in higher institutions of learning. I need only mention St. Stanislaus College in Chicago, the Seminary of Sts. Cyril and Methodius in Detroit, and the high schools of Milwaukee, Chicago and Shamokin. There are also advanced schools which will grow into greater institutions of learning as time goes on. All these educational institutions are bi-lingual and the students are taught to be American while not forgetting that they are of Polish blood and must know the language, fatherland and history of their ancestors.

ANDREW J. SHIPMAN.

CORRESPONDENCE

Argentina's Centenary Celebration

BUENOS AIRES, JUNE 6, 1910.

Since I last wrote, Buenos Aires has been at fever heat, celebrating the centenary anniversary of the independence of Argentina. The provinces had poured their inhabitants into the city, and crowds had grown into enormous proportions. At night, the Avenida de Mayo, as wide as Broadway, New York, was crowded from side to side, carriages and vehicles of all descriptions ceased running except across the street, and walking even was a torture, yet, I have never imagined that crowds could be so well handled, and I wished more than once that our own policemen might be on the spot to take a lesson or two. The police force of Buenos Aires seems to be a body of trained men. They have here police cadets, as they have military and naval cadets, and the boys of this corps are trained to be police officers. The most admirable part of it all was, the gentle and quiet manner in which the people were handled. There was no unnecessary pushing, no brandishing of clubs, no breaking of heads. The police would politely tell you that you could not stand at a certain spot, and beg you to move on. They would even condescend to reason with the people. They would place themselves in such a position on the "Avenida" as to divide pedestrians and keep the people on both sides of the streets moving in opposite directions, so as to avoid collisions. They were so quiet and so cool about it all that it was truly admirable. A large proportion of the police force as well as of the army and navy, is recruited from the Indians of the northern provinces, and the Indian type is very pronounced among them.

This is surely an energetic country. There is a large and beautiful plaza before the new Congress building which is still incomplete. Only a few months ago, this square did not exist, there were buildings on the site. They vanished as if by magic, to make place for this beautiful adornment of the city. This square, the Avenida, which leads out of it to the Plaza de Mayo, and the plaza itself were a blaze of lights. The bulbs, millions of them, have been imported. There were innumerable features of the festivities, music was always in the air, the streets were filled with soldiers, and for well nigh a week, business lagged, in fact sometimes it was at a standstill. I happened to be at the cathedral when the Chilean cadets arrived. The Archbishop received them on the steps of the venerable building. Their officer read an address to which the vicar-general replied, and the Chileans, followed by the Argentine cadets, marched into the cathedral to place a wreath on the tomb of Martin, the great hero of Argentine independence, whose splendid mausoleum is in a side chapel.

The reception of the President of Chile was another splendid feature of the festivities. Unfortunately, his visit has been marred by a sad event. You have, no doubt, learned ere this of the untimely fate of his secretary who was killed in an elevator in the Hotel Majestic, and died at the age of twenty-four, with a prayer on his lips offering his soul to God.

The anniversary itself was the twenty-fifth. A solemn Te Deum was sung in the Cathedral, in presence of the President, and the representatives of foreign nations. Soon after, the military parade began on the square in front of the Government house, passing before the Arch-

bishop's Palace and the Cathedral. Our own sailors and marines led, and they were heartily cheered. It was refreshing to see the Stars and Stripes leading the navies of the world. The other nations represented were the French, Spanish, Italian, German, Portuguese, Dutch, Japanese, Chileans and Uruguayans. The Japanese were cheered most heartily.

Brazil was conspicuous by its absence. Only at the last moment was a representative appointed. The feeling was so high that the students who seem to be quite an important factor here, caused the Brazilian flag to be hauled down where it had been hoisted. There is evidently a feeling of rivalry between Argentina and Brazil, as both are racing for commercial supremacy.

In the naval review Italy was well represented. She has two men-of-war lying at the docks now. The United States has quite a force in these waters, but, unfortunately, its vessels are of such deep draught that they could not appear at Buenos Aires. They are lying far south at Batria Blanca. We have only the Chester here. It is a pity we did not make a better showing, especially as interest in our country is at present assuming greater proportions. This is true even in ecclesiastical quarters; for there is quite a proportion of the younger clergy who are great admirers, and would be followers of the methods of our Church in America.

There is a church here, Methodist, which calls itself the "American Church." This and other Protestant bodies, English and German, together with the Young Men's Christian Association, and the Salvation Army, are working hard. I am told, however, that, as far as the Latin population is concerned, they do not succeed in making converts to Protestantism, but rather tend to increase the spirit of indifferentism toward religion which is already so rife.

The women are the great promoters of religion, as well as of charitable works in this country, though one also sees a certain proportion of men at Mass on Sundays, and even on week days. Still it is said that a great lack of religious practice exists among the male population. However, downright hostility to religion is to be found more in the foreign element than among the Argentines proper. These latter, however, have complete control of the Government. The State as such is by no means hostile to the Church at present. The people are Catholic and religion is held in honor by the dominant party. The army and navy have their chaplains and public celebrations are graced by the exercise of religion.

At the procession of Corpus Christi the candles around the Blessed Sacrament were carried by the most distinguished gentlemen in the country. One of these I know personally. Not only is he a practical Catholic, but he is a member of the Confraternity of the Blessed Sacrament. He is a university professor.

Some days ago I visited Luján, a place of pilgrimage, and one of the famous shrines of the Blessed Virgin in Spanish America. Luján is for Argentina what Guadalupe is for Mexico. A magnificent Gothic Church is in course of construction which will be the second largest in the country. It is in charge of the Lazarist Fathers. The Infanta Isabel was there, having brought a banner presented by the Archbishop of Saragoza to Our Lady of Luján. After Mass, she went over to the priest's house, where she inscribed her name in the book of pilgrims, as Isabel de Bourbon, Infanta de España. Years and years ago, Luján had another distinguished visitor in the person of Count Mastai Ferretti, later Pius IX, who was then auditor of the Nuncio on his way to Chile.

The other day I happened to turn into a street where a large church attracted my attention. It was not long before I discovered that it is one of the many churches scattered over Europe and America, that belonged to the Jesuits before the suppression. It is now a parish church, but still dedicated to San Ignacio. The college with its venerable cloisters back of the church, is now the university.

The Jesuits have a flourishing college at present at San Salvador, in the halls of which the Catholic Pedagogical Congress of the Spanish races was recently opened. The well-known Father Astrain is now in America gathering material for his history. He has gone to Paraguay for the purpose. I wish I had time to follow him. They tell me that Paraguay and the northern provinces of this republic are filled with ruins of Jesuit churches.

On the Feast of Corpus Christi, I heard a sermon by Mgr. Jara, Bishop of Sareña in Chile, one of the most renowned sacred orators of this part of the world. After the procession, a large crowd gathered before the Archbishop's palace, calling loudly for Mgr. Jara. Complying with their wishes, the prelate appeared, and from the balcony of the palace delivered a fiery oration, filled with patriotism. It is indeed consoling to note that Argentina is one of the few countries of the world where Catholicity has an official standing, and where, in spite of free thought, indifferentism, and irreligion, it is publicly honored. There, as in some other Catholic countries, the Internuncio is dean of the diplomatic corps. Mgr. Locatelli, the present Internuncio, was also the special representative of the Holy See at the recent centennial celebrations.

CHARLES WARREN CURRIER.

Currency Reform in China

SHANGHAI, JUNE 21, 1910.

China's chaotic currency seems at last to be drawing near a satisfactory solution. A recent decree from the Throne has fixed the national standard and the scheme will be carried out before the close of the present year. A similar decree appeared on October 4, 1908, but no allusion is made to it. As it is not without interest for the economist, its salient points deserve to be briefly recorded here. China then refused to adopt the gold standard or even a gold reserve as suggested by Professor J. W. Jenks, of Cornell University. A silver standard was considered best in the still crude and uncivilized state of the country. The proposed unit of value was the Kuping or revenue tael equivalent to Go. 62 cents. From the issue of this decree two whole years elapsed, commissioners were sent abroad to study the currency system of foreign countries, but nothing was done to realize the scheme. There existed, it seems, considerable difference of opinion among the high officials in Peking as to whether the dollar or the tael should be taken as the unit of value. Readers of AMERICA are perhaps unaware that the tael is not a coin but merely an ounce weight of bullion varying each day as the price of bar silver rises or falls in the markets of the world. There are various kinds of taels in China, the most common being those of Canton, Shanghai, the Imperial Maritime Customs and the Chinese Government treasury. This variety constitutes a source of endless confusion, bickering, extortion, inconvenience, and besides involves a loss of valuable time, but the Chinese Government has not been moved by any of these motives. Among foreigners in the Far East, the Mexican dollar

is used for commercial purposes. It is the 72 hundredths of the tael, but though quoted so intrinsically, it varies at times as much as 6 per cent. or more. The small exchange, 50 cents, 20 cents, 10 and 5 cent pieces are all fractional to the dollar. In recent times, the Chinese Government coined the copper cent, one-hundredth of a dollar, but never treated as correlative to the dollar, hence an endless gamble in which officials, bankers and money-changers vied with each other in fleecing the people. Further down among the lower classes the old copper cash—the real currency of the people—circulated throughout the country. When the copper cent first appeared it exchanged for 10 cash (the nominal value of the piece though intrinsically it was worth only 6), but the provincial mints turning out these coins by the million, depreciation soon set in, with the result that the prices of all commodities rose while labor, agriculture and trade have been seriously injured. Through dishonest currency manipulations, the wealth in the hands of the people is now 70 per cent. less than five years ago, hence the purchasing power of the masses is much diminished. Government funds have been also adversely affected, and we find the Minister of Finance reporting to the Throne that owing to the fall in silver the foreign debt is weighing heavily on the nation; the suppression of opium entails a heavy loss; military, naval and educational reforms absorb immense sums; the revenue of the Imperial Maritime Customs is dwindling; there is a deficit in the postal service and several national railway companies; the Board owes 15 million taels to the Peking banks; in fine the limit of taxation is reached everywhere and the provinces cannot send any further contributions. He could have added that there is enormous waste and abuse in many departments and funds are not devoted to the purposes for which they are raised. The present government has not contributed to economy. It has multiplied unnecessary offices for the young brothers of the Regent, and spent large sums in sending commissions abroad from which so far no practical results have materialized. All these facts disclose serious financial trouble which embarrasses the government, and unless carefully attended to, may lead to national bankruptcy. It is under the ever increasing danger of the last evil that the government has finally moved and resolved to settle the problem of currency reform.

The Imperial Edict which has been issued on the subject is an interesting document. A report, it is said, was made last year to the Throne, and it was urged to arrive at some satisfactory arrangement. The Government has now considered all schemes proposed, and having found the following practical, promulgates it for public information.

The standard of national currency is to be the silver dollar weighing 7 mace and 2 candareens, or 0.72 of the Kuping tael. The new coin is almost the same as the present Mexican dollar already employed throughout the East. The subsidiary coinage will comprise 3 silver pieces of 50, 25 and 10 cents; a nickel coin of 5 cents and 4 copper coins of 2 cents, 1 cent, 5 cash and 1 cash respectively, or 1,000 cash to the dollar. It may thus be remarked that there is at last a fixed and practical ratio between the new dollar and the copper currency, 1 to 1,000, instead of the cumbersome one of 1,480 to the Kuping tael. The decree adds, "it shall not be permitted to raise these relative values nor to deprecate them." This advice is excellent on paper, but many admit China cannot maintain efficiently a definite value to any coin; she is not sufficiently centralized and strong, she lacks an in-

telligent and properly trained police force, and above all such a measure is too opposed to vested interests. With a fixed ratio, the official, the tax-collector, the banker, the money-changer (these abound in China) and the merchant can realize no further illegal profits or in other words are deprived of their "native squeeze." To picture China without her "squeeze" is an ideal too sublime to be hoped for!

The new coins will be minted under the supervision of the Ministry of Finance, which will see that they are uniform in weight, purity and design. All provincial governments shall henceforth cease minting, a state of things which in the past caused much of the confusion now existing, but benefited the viceroys and other high officials to no mean extent. All taxes, postal dues, telegraph charges shall be paid, and all purchases and sales shall be made in the new currency. The Government Bank will redeem the old coinage and bullion at their market value, and a date will be fixed in which they will cease to be legal tender. This scheme is preferable to that of calling in and remitting all coins at present in circulation, which would involve the Government in a loss of \$20,000,000. When a sufficient quantity of the new coins is issued, payments made in foreign currency (Mexican, Hongkong and other dollars) may be refused. Counterfeit money, it is said, violates the law and local authorities are warned to repress it, but no sanction is laid down in the decree. The document closes by exhorting the Chambers of Commerce "to instruct the people in the meaning of the new regulations, telling them the reform is for their benefit and that of the merchants, and has been undertaken for the purpose of eradicating the evil of confusion in the quality of the coins hitherto existing, and thus paving the way for the foundation of a solid financial organization."

Among the many reforms which China has recently inaugurated, none can be considered more necessary and appropriate than the one described in the present article. The choice of the dollar is a wise step and admirably suited for promoting international trade. A fixed ratio between the silver and copper currency will prove a boon to the people, hinder wastage and squandering of public funds and help to establish ere long the much promised national budget. Whether it will remedy the financial chaos now prevailing in Peking and the impending national bankruptcy, is a problem which time alone can solve adequately. In China the path of reform is all uphill. It takes immense determination and energy to overcome the inertia of centuries and weed out abuses, so that even when success is but partial, we must rejoice.

M. KENNELLY, S.J.

The Augsburg Katholikentag

The following is the text of the invitation addressed to the Catholics of Germany by the people of Augsburg, extending hearty welcome to the immense gathering expected in their city during the sessions of the Catholic Congress, August 21-25:

"Catholics of Germany: This year, for the first time in the history of German Catholic Congresses, the assembly of our brethren in the Faith will meet within the walls of Augsburg, the ancient Augusta Vindelicorum. What joy filled the hearts of the Catholics of our city, when news came to us last year from the Breslau meeting: 'The fifty-seventh General Convention of the Catholics of Germany will be held in our city! We shall prove

ourselves worthy of the honor that has come to us.' This was the answer which our people, proud of the distinction conferred upon them, made to the announcement of the designation of Augsburg as the next meeting place of the Katholikentag. And what we resolved to do in our first enthusiasm, we have loyally and conscientiously carried out. We have toiled earnestly and perseveringly to make suitable preparations for the hospitable welcome of our Catholic brethren of Germany, so that all may find themselves entirely at home with us during their visit to the meeting, and we assure all who come to us a restful and pleasurable experience during the period of their stay not given over to the serious work of the convention. A hearty welcome, then, is the burden of this greeting.

"Is there any need to remind our Catholic countrymen of the scope and purpose of the gathering to be held in our city? You are all aware of the exigencies of the day, of the needs that face us just now; you know the efforts being made by our enemies, you realize how serious is the fight that is being waged in every direction against positive Christianity. In the struggle before us there is no longer question of Christian attacking Christian; in the battle now on there is need of united action on the part of all believers against the common enemy, against the hordes of infidelity and free thought, which openly make ready for an attack upon throne and altar. Close union of all true believers in Christ, a deep and serious study of the best means to oppose the enemy and to defend our own position, a clearing away of the futile claims that the enemy urges to uphold his contention of contradiction existing between Christianity and genuine culture, a spirit of true progressiveness in every direction in the fields of art and science, a strengthening of the authority of Church and State—these and many other important questions will be discussed in our meeting, and fitting resolutions passed to be later carried out in the Catholic life of our people.

"On, then, to Augsburg—to the ancient city of St. Ulrich, which has witnessed and enjoyed the splendor and the glory of our old-time German nation, and which to-day captivates every visitor with its treasures of art that have come down to us from those earlier times! The hospitable citizens of our city stand with hearts and hands wide open to welcome you most royally."

Professor Münsterberg, the Harvard Exchange Professor for Berlin, announces that he will begin the preliminary work looking to the speedy organization of an "American Institute" in the German capital city, according to plans agreed upon last March. The purpose of the projected institute, as made known in the Chronicle of that time, is the development and perfecting of cultural relations between Germany and the United States. This purpose will be achieved through mutual helpfulness in the intellectual field, through the interchange of information regarding schools of advanced instruction, and especially through insistence upon the exchange system both as regards professors and students. The realization of this plan was a project long discussed by the recently deceased Director of the Prussian Ministry of Instruction, Frederic Althoff, who never tired proclaiming that the intimate intellectual relations growing out of such an enterprise must necessarily draw the nations together to an appreciation of common interests which would make for international peace.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

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A Good Man Gone Wrong

The old Babylonians wrote their histories on bricks. The modern Parisians insist upon statues, and they are very busy making them just now. Everybody is in danger. In the present state of the public mind, you cannot achieve any kind of greatness in France, or have it thrust upon you, without having your counterfeit presentment in bronze or marble put up in a public park at the expense of the tax-payer. The most recent victim is Waldeck-Rousseau.

Who is he and what did he do? The question would be shocking for newspaper readers a few years ago, for then Waldeck-Rousseau filled the centre of the scene; but things and men move so rapidly nowadays, that the impressions they make fail to endure.

Waldeck-Rousseau will always be remembered in history as the man who threw the monks and nuns to the wolves. "Let us confiscate all the convents, and colleges, and churches, and hospitals, and asylums of France," he said to the French Parliament, and "we shall have all the money we want for old age pensions and many other things besides." The invitation was accepted, and fifty or sixty thousand of the best people in France took the road of beggary and exile. Their houses were looted, but old age never got its pensions, for most of the money was pocketed by the administrators; Waldeck-Rousseau had achieved the distinction of his life. That is the reason of his monument.

Before the wolves were well at their work, the cancer which was devouring him—remorse also, no doubt, adding its sting—rendered further legislative labor impossible, and recommending the ineffable Combes to the public as his successor, he faded away into oblivion. Combes, it was thought, would last three months. He continued eagerly for three years at the nefarious task assigned to him by

his friend Waldeck-Rousseau whom he soon hated fiercely. Combes at last fell and Clémenceau succeeded, only to be flung off his pedestal at twenty-five minutes notice, by what they call in France a *geste*. Hatred for Combes, who had hoisted him to power, also characterized his public career. Briand is now in control, and following the amiable tradition, he and Clémenceau are enemies. But all three have been almost exclusively occupied with carrying out the plan of persecution which Waldeck-Rousseau inaugurated.

The career of this unhappy man might have been quite different. He was a distinguished lawyer with a lucrative practice, who had been induced by his friends to enter the political arena. Though cold, reticent and supercilious, he was a conservative of the conservatives, and great things were expected of him in the defense of justice and right. But the respectable obscurity of a *fauteuil* in the Senate was intolerable for the man who had been so conspicuous at the bar, and he presented himself as a candidate for the presidency of that body only to see the quondam journalist, Challemeil Lacour, given the honor. It was his first rebuff.

Then the Presidency of the Republic was vacant, but the inconspicuous Felix Faure was chosen and the haughty Rousseau set aside. Even his friends were dismayed by the irritation he took no pains to conceal even in the legislative chambers.

He withdrew to private life but soon returned, not as a conservative but a radical; and as Prime Minister he began his career of revenge. He protested that he had never intended to go as far as Combes in the work of spoliation, but on him rests the responsibility of having made the crime possible. His death came soon after his sin, and now the friends of his bad days have raised a monument to him. Fittingly, though unintentionally, the statue is cold and repellent. Its unveiling was gloomy and oppressive; the speeches were heavy and the rain heavier; the crowd was small, and some caught cold and others were caught by the police. Thus Waldeck-Rousseau passes down to posterity, furnishing a proof that the wicked do not always thrive.

Odium Theologicum

The daily newspapers of the United States are happily free from personal attacks on the life and character of the present incumbent of the Holy See. Serious objection may indeed be taken to the frequently misleading and inaccurate report of happenings in Catholic lands, the more so that no effectual means has thus far been devised or established by which the evil may be checked. But abuse of the Holy Father or assaults on his high office are altogether uncommon. Strange to say such attacks are restricted to the religious weeklies, which will often condemn on one page the "mean un-Christian act that self-interest or an unkindly spirit prompted," and on the

other incur the guilt of the very offenses which they warn their readers against.

An appropriate illustration is furnished in the current Baptist *Examiner*, which prints a sermon on the Life of Christ, and yet leads off with an editorial under the heading "At His Own Tricks," the *his* meaning the Holy Father. Sophism, mockery, calumny and abuse usurp the place of argument to plead the cause of a new policy of freedom for the handful of Protestant propagandists in Catholic Spain. It is most objectionable, and an apology is due to the reader for reproducing here the hideous picture drawn by an envenomed pen to remind all good Baptists that "this is the twentieth century, and still he (the Pope) sits in the mouth of the cave, biting his nails at the progress of events, and snarling at those who would better conditions in lands where his authority still has potency." Were this description not a mere pen picture but a portrait drawn in colors the *Examiner* would make a worthy American substitute for the Roman *L'Asino*. Yet the personage thus jeered at is one in whom a Protestant layman, writing for the secular press of his impressions of a recent audience, discerned "a loveliness of character, strength of soul, touched by a strange pathos that brought with it the conviction that the people of his beloved city of Venice, among whom Giuseppe Sarto had once dwelt, had loved him for reasons that were good." The lies and exaggerations and misrepresentations of history are so present to the Baptist editor that "mountainous error is too highly heaped for truth to o'er peer," and he conjures up a phantom after his own sinister and distorted imaginings. How different from the simple tourist who was able to lay aside his bias, went down on his knees in the presence of Pius X, not because the etiquette of the hour required it, but because he wanted to, and he went away "happy and the world seemed the sweeter and the brighter for the existence of such a man as Pius X."

If the freedom of worship which Protestants demand in Spain is to include the right to outrage the feelings of millions of devout and loyal Catholics, and to heap abuse on one whom all Catholics revere as the Vicar of Christ as well as for his own estimable qualities of mind and heart, then aside from further reasoning we question whether such freedom would not be a step backward in the march of civilization and a serious menace to the religious peace of a Christian land.

The Limitations of Romance

This is the season of romance. The ocean beach, the inland lakes, the sea voyage, the summer hotel and curious sight-seeing expeditions at home and abroad are doing their best to relax nerves strung too high by the routine of the working year. To young people spending perhaps their first vacation away from home the new scenes, the unfamiliar faces, the freedom from regular cares and the scrutiny of friends and the single duty of

resting and being amused, the world takes on a strange beauty and sings a sweet song ravishing the eye and ear and making the ordinary rules of life seem unimportant and obtrusive. Many a summer dream has had a wintry awakening. And this is never so true as in the case of marriages hastily led up to at chance meetings by lake and ocean and river in these lotos days of July and August.

During the recent spring the newspapers of a certain large city contained the last chapter of a romance that may have begun under summer skies to the music of lapping waters. A Catholic young lady had married a Protestant. She had not done so without the Church's permission. The bridegroom had signed in the presence of witnesses a written promise that he would not interfere with his wife's religious practices, and that the children of the union would be allowed by him to be brought up in the faith of their mother. Two children were born to the couple, one of whom was baptized a Catholic. As for the other, the husband calmly disregarded his pre-nuptial pledge and refused to have it baptized by the Church. The wife died, and the father took the children to live with his Protestant relations.

The father of the children's mother viewed with horror the prospect of his grandchildren growing up outside the Church and being taught to despise his Faith and that of their mother. As a last resource he appealed to the law courts to enforce the written contract signed voluntarily by the husband before his marriage. A lower and a higher court both decided against him, on the grounds that the State had no power to act in a matter involving the religious education of children. And so one romance, that began no doubt brightly enough, ends squalidly in death, repudiation of a solemn promise, loss of a precious heirloom to two souls, and an aching grief in the heart of an old man.

A Great Educator

The recent death of Monsignor Joseph Clovis Kemler Laflamme, sometime Superior of the Seminary of Quebec and Rector of Laval University, allows us to speak, as we could not during his life, of his rare combination of merits. A fervent and edifying priest, a practical trainer of youth, a university laureate, an ardent and successful toiler in the field of scientific research, he ever bore himself with the sweet simplicity of a truly unworldly soul. Born at St. Anselme, Quebec, September 19, 1849, he was educated at the Quebec Seminary and at Laval University, where he took his B. A. in 1868, became Bachelor of Theology in 1871, Licentiate of Theology "with great distinction" in 1872, Doctor of Divinity in 1873, and M. A. in 1884. Most of his life was spent in teaching geology and physics. Through real humility and strong attachment to those scientific and educational problems that fascinated him, he steadily refused all ecclesiastical preferment that would have weaned

him from his books, researches and classrooms. In 1892 he was named Bishop of Chicoutimi, but declined the appointment, accepting instead the purely honorary title of Monsignor.

It was only by dint of self-denying labor that Mgr. Laflamme was able to keep up his research work and at the same time fulfil his professorial and tutorial duties. But he did so, and achieved distinction in both spheres of action. He made a geological examination of the Saguenay regions and of other portions of his native Province for the Canadian Geological Survey and for the Quebec Government, and wrote on his personal discoveries numerous reports and papers which established his standing as a reliable authority in this science.

Among his published works are: "Éléments de Minéralogie et de Géologie" (1881); "Le Saguenay, essai de Géologie physique" (1885); "Etude sur le Docteur Thomas Sterry Hunt" (1892); and "Notions sur l'Électricité et le Magnétisme" (1893). He represented Canada at the International Geologists' Congress of 1891, and was elected President of the Royal Society of Canada the same year. In 1897 he was elected a Vice-President of the International Geographical Congress held at St. Petersburg. He was a member of the Société Géologique de France, of the American Geological Society and of the Société Française de Physique.

To all who had sat under him Mgr. Laflamme extended a hearty and courteous welcome when they returned to that old Quebec University whose development he had so greatly promoted. It was a remarkable tribute to his winsomeness and quiet strength of character that he left an indelible impression on those students who passed through his classes and through the university during his rectorship, and that everyone spoke of him in terms of the highest esteem and most affectionate regard.

Controlling the Wires

We have seen in a recent issue of AMERICA how the anti-Catholic press agencies of Spain manipulate the news in favor of their party by suppression, exaggeration, and invention. This was strikingly exhibited in the Ferrer incident. But the agencies in question do not confine their energies to such great events. Very often smaller occurrences which individually are scarcely worth investigating, but which by accumulation tend to bring about the effect intended, are cabled across the ocean to create a conviction in the public mind that the Church and its workers are narrow minded, intransigent, reactionary, and undemocratic, and that the only enlightened exponents of modern thought are the Socialist-Radical deistic, or atheistic fraternities.

We have taken the trouble to investigate one of the latest of these emanations. A long syndicated letter went the rounds of the papers, informing the American public that three Sisters in a Belgian hospital had been guilty of callousness and cruelty in surrendering their

charge without giving the physicians sufficient time to replace them.

The incident is in itself a matter of very trifling importance and yet it was sent across the wires in a message of 3,000 words. The outlay of money which this involved is not intelligible except that it would create a prejudice against that part of the Catholic sisterhoods which appeals mostly to the popular heart, and as the Belgian elections were pending it would be useful in case of a victory at the polls to speed the work of laicising the schools and hospitals.

The facts of the case are as follows: One of the Sisters had to undergo a surgical operation. She did not ask a certain physician who was a pronounced partizan of laicisation and who was then in charge of the surgical department. Whereupon he sent a protest to the Hospital Commission which, with one exception, was anti-clerical. The result was that the invalid Sister, who had been a most competent nurse, was informed that her name was struck off the roll of the hospital staff. An ex-nun was sent to take her place and although necessarily very objectionable to the others, she was put in control of the remaining Sisters. The arrangement was intolerable as it was intended to be. Notice was therefore given to the authorities that the Sisters were going to withdraw as soon as they should be replaced. Their enemies were ready, and in three days, seventeen male and female nurses arrived to fill the places of the three sisters, and five more were engaged from Holland.

We do not know the salary of the new staff but we conjecture it was not that of the expelled nuns who had received the munificent wage of *fifteen cents a day*.

Such is the story of the three cruel Sisters who left the sick in the hospital of Brussels without any assistance. It illustrates the intense activity of the enemy, but it should remind us that we are not to give implicit credit to the news we find in the papers even if it is cabled across the ocean.

The *Brooklyn Eagle* recently printed a letter from Mr. Ludon Charlton, who, replying to Canon Chase, of the Sunday Observance Society, on the subject of Sunday concerts given in Brooklyn by the Philharmonic Society, says:

"I cannot imagine how you came to jump to the conclusion that I am a Roman Catholic. Although I do not belong to that Church, I respect it deeply and admire tremendously its extraordinary organization and discipline which permits of no internal dissension and splitting up into factions over non-essentials. It never occurred to me before, but your letter brings me to a realization of the fact that Catholics are very broad in their views on the Sunday question, and seem to take literally Christ's observation of rebuke to the Pharisees in Mark iii, 27: 'And He said unto them, the Sabbath was made for man and not man for the Sabbath.'"

IN MID-OCEAN.

The smokeroom steward had declared the bar closed for the night and the company commenced to melt away as one man after another departed for his "mouthful of fresh air before turning in." Only the bridge party continued doggedly at work (mostly in silence save for a moment or two as the usual autopsy was performed after each hand)—no, this was not quite all, for as I stretched myself at full length on the cushioned seat I heard voices from behind my head.

Two men were sitting together in one of the little compartments into which the smokeroom was divided for convenience of card playing, and in silence—broken practically only by the rhythmic throb of the engines and occasional remarks from the bridge table—their tones carried distinctly and I could not help hearing what they said. Moreover, I listened. It was what one of them said that made me listen.

He said: "I'm afraid—that's what's the matter—I'm scared!" and his tones indicated that he meant it.

"What do you mean?" said the other. I had not noticed their faces when I lay down, and had not the least idea of what they looked like. But I judged from the voices and enunciation that one of them was an oldish man, while the other was not—and it was the latter whose words had waked me to attention.

"What do I mean? I don't know just what I do mean except that I'm afraid as I used to be as a child in the dark. Listen now and don't laugh at me till I'm through talking. I live in New York near Riverside Drive and Eightieth Street, and after Mass on Sunday morning in the early summer my wife and I sit under the trees on the Drive and watch the people go by on horseback, in automobiles and afoot. Sometimes it's a man in an automobile, sometimes a flashily-dressed young Jew on horseback, sometimes it's a negro elevator-boy sunning himself on the threshold of an apartment house—sometimes it's nothing at all—but my very soul suddenly shivers within me as if it felt the presence of some devouring monster lying in wait for my foot to slip."

"Nerves—working too hard maybe?" interjected the other.

"No such thing!—that is, it may be nerves but it's not from hard work. Here we've been two days at sea now and I just had another attack of 'em. It was that fat man with a bull-dog face sitting near us talking of automobiles that gave 'em to me. He's a manufacturer of something, I know, probably owns a dozen mills with hundreds of hands all day and night, and I'll bet he drives them hard and pays them as little as he can. While he was talking I felt the beast again just waiting for my foot to slip. And I'm scared for the wife and the kids asleep below."

There was a moment's silence, broken only by the beating of the engines—like the heart of the ship. Then the bridge party started to settle accounts. Once more the voice made itself heard.

"Look at that keen-faced man with the moustache and the checked cap. He gives me the same feeling too—he looks so capable and clean-cut and cold and hard; his foot won't slip and he can't understand how anybody else's foot should."

"How long ago did you first get scared like this?" said the older voice.

"I remember it well—it was nearly four years ago, one evening when I was walking in Riverside Park, near the Soldiers' Monument on Eighty-ninth Street. It gave me a bad turn. There were some changes in my business at the time and I seemed to realize for the first time in my life the—the consequences of a foot slip. I felt much as I sup-

pose Blondin might have felt if in the middle of the rope he began to think what a dive into the Niagara gorge would mean. Or as a lion-tamer might feel if he wasn't sure of his mastery over the lion. Just scared—plain scared in fact."

"I know now," said the other, "there's nothing in it. You are about five and forty years old, and your family is about growing up—the eldest of them I mean. No! I haven't seen them and don't know them from Adam, but it must be so on your own statement. How old are you, how many in family and how old the eldest?"

"Forty-three, two girls and a boy eighteen."

A dry laugh from the older voice. "Did you ever run a two-mile race? Or row in a four-mile race at college?"

"I used to run a little at one time, but only as a plain duffer; I never made the track team."

"Don't matter. You know what getting 'second-wind' means. That's what's happening to you now. It happens to every man about forty years of age who has imagination and a family. It's not pleasant I admit, but it's not dangerous and you'll soon be over it."

Again a silence. The bridge party went out on deck and we were the sole occupants of the smoke-room. I lay with closed eyes, prepared to simulate a deep sleep if discovered. But neither stirred. The older voice began again:

"At forty a man learns to know himself. He gets his perspective finally fixed, establishes his horizon, gets his latitude and longitude more or less right, if he's honest with himself, and learns to travel thereafter on the basis. To most of us that means that we jettison many ambitions and hopes, restow our cargo, overhaul our ropes, spars, hull and engines and start our course on the final great circle which we travel to the finish. We stop trying to get twenty knots from engines built for sixteen, we find out the economical coal consumption and stick to that, we know the weak spots in the hull and humor them as much as possible—and so on. You can work the metaphor out for yourself."

"Did you have it then?" said the younger. "Were you scared that way too? What's good for it?"

"Lots of things. First of all Thomas a Kempis, *semel in die* without fail, one chapter to the dose. Then work—more work—plenty of work—join your Conference of St. Vincent de Paul, and never miss a meeting, and when the fit comes on next time and you feel the beast is there waiting—stand up—lash him with the whip—LASH HIM!—till he comes to heel and grovels. But Thomas a Kempis regularly without fail—and the Conference, too, if you can manage it. And the rest, I think, you can leave. Beside you ought to be over it soon, anyhow, if you're forty-three years old now."

The words "lash him!" were ripped out in a sudden excess of passion that caused me to start, so unexpected was it—like the flash from a gun's mouth—but the voice dropped quickly again to the even monotone in which it had started. And once more there was silence for a little.

"Then it's not mere cowardice—nor broken nerves," said the younger voice.

"No—it's the ship finding itself, that's all! You'll have some more of it when you get to London and begin to look a little under the skin there. It always affects me a bit like that even now, and I'm twenty-years older than you. But there's nothing to it. Keep the whip handy, that's all—and don't forget the other things. Shall we take a turn before going below?"

They went out. I did not look at them and have not as yet identified them, nor do I want to. And I am not quite clear what the younger man's trouble was. I suppose some day I'll find out.

ANDREW PROUT.

LITERATURE

The History of the American College, Rome. By RT. REV. HENRY A. BRANN, D.D., LL.D., 62. New York: Benziger Brothers.

The story of the great institution which in fifty years has given some six hundred priests to the United States and thus drawn all our people closer in spirit and tradition to the centre of Catholicity, should prove of interest not merely to the Alumni of the Pontifical College of North America, but to all who are concerned with the progress and development of the Catholic Church in our country. Its Alumni have ruled twenty-four dioceses at home and in our distant possessions beyond the sea; they are numerous among the directors and educators of our Seminaries and educational institutions, and all "like well disciplined soldiers have gone wherever their generals ordered them, many to distant outposts of civilization, fighting as brave men fight to keep, and to become pathfinders for, the Faith."

The work was entrusted by the late Archbishop Corrigan to Mgr. Brann, who as President of the Alumni Association and a writer of exceptional skill and experience, was eminently qualified for the task. He has turned out a handsome book, which eschews the usual methods of Jubilee memorials and is all the more interesting because it is unconventional. He takes the reader at times away from the College precincts into unexpected but welcome by-ways, and leads him back pleasantly, often with the assistance of another Alumnus, who has a pertinent story to tell of his Alma Mater. The introductory chapter on Nationalism, in connection with the institution of national colleges, is worthy of study. "Nationalism when it means patriotism is a noble sentiment, but becomes odious and detestable when it is the result of ambitious greed and pride and attempts to put the flag above the Crucifix. . . . The Holy See represents the World Religion in face of national jealousy and sectarianism. The sects are local, national; the Church is cosmopolitan, Catholic, as Jesus Christ made it; hence the Roman Pontiffs have used both spiritual and temporal means to create a centripetal force in every nation to counteract the centrifugal force of so-called patriotism, and hence the origin of national colleges in Rome."

The founding and progress of the College, its early struggles, the threatened confiscation of its property, its dealings with the civil power both of the United States and Italy, its present flourishing condition and the great Jubilee celebration in which the highest dignitaries of the Church and the Holy Father himself bore generous testimony to its high character and great achievements, are the principal features of this varied history. Archbishop Corrigan's notes are of special value; his exquisite account of Our Lady of Guadalupe is introduced because her image is venerated in the American College, and because Archbishop Corrigan wrote it, an Alumnus "who was a saint as well as a scholar, equally remarkable for elegance of style, depth of knowledge and correctness of taste." The illustrations and letter press are in Benziger's best style.

M. K.

Der Einheimische Klerus in den Heidenlaendern. Von ANTON HUONDER, S.J. St. Louis: B. Herder. Net \$1.45.

It was no easy task which Father Huonder mapped out for himself in preparing this second volume of the Mission Library, now being issued from the Jesuit house of writers in Luxemburg. The importance of training a native clergy to extend the work begun by Catholic missionaries in foreign lands has been felt and urged at all times by popes,

synods and missionaries. That the methods pursued by those in charge of mission work in un-Christian lands have not been such as to merit wide success, is an old charge recently renewed and insisted upon by Canon Leon Joly, of Paris. In two volumes ("Le christianisme et l'extreme Orient," 1907; "Le Problème des missions, Tribulations d'un vieux chanoine," 1908) lately published by him, there is found a series of accusations touching Catholic missionary effort which would be startling were they not recognized to be old-time tales republished and retold by the writer. The burden of the fault found, is that Catholic foreign missions, despite centuries of effort, are still limited in extension, and that they make but slow and uncertain progress. Canon Joly advances a twofold explanation of this alleged lack of success: The European missionaries have been neglectful in the all-important work of training native clergy; they have too, discouraged those who sought to promote the work; and, secondly, through motives of corporate jealousy they have sought to keep in the background natives raised to the priesthood.

Joly's ill-advised accusations, clearly based upon unfavorable judgment conceived regarding the members of religious orders in whose care foreign mission work largely rests, drew a prompt reply from many quarters, and the human nature that is in us all did not permit the controversy to rage without considerable bitterness on either side. To set aside this bitterness by a temperate and objective study of the question was Father Huonder's purpose in writing the present historical survey of the point at issue, to put an end to injurious faultfinding and to explain away mutual misunderstanding in such manner as to enable the reader to form his own judgment concerning the question in dispute after a critical investigation of the historical sources placed before him. And that he has well achieved his purpose the favorable comment almost universally passed upon his efforts will make clear to the reader.

Father Huonder devotes 260 pages to telling how much has been done, both in the older and newer period, in order to secure the aid of a native clergy in the development of the foreign mission field. His survey takes in the various missionary districts on the three continents of Asia, Africa and America, as well as in Oceanica. Calmly and temperately the author describes in the concrete what has been actually attempted and done, and his well-told story at least proves conclusively that there has been no lack of appreciation of the importance of building up a native clergy in these fields and that any charge of neglect in this all-important feature of missionary zeal is far from being sustained. Rather is there, throughout the sketch, multiplied assurance of the patience and courage with which the European missionaries, in spite of repeated disappointments, have persevered in their purpose to secure this needed help in evangelizing pagan lands. Frequent persecutions, want of revenues, the difficulty of adapting methods suitable in Europe to young people nurtured in such different moral and mental atmospheres, made the task overwhelming.

That a rift has appeared in the storm-clouds is Father Huonder's contention. The spread of European ideas is beginning to elevate the standards of native aspirations, and seminaries for the training of native priests have been set on solid foundations in many districts of the foreign mission field. To quote the author's tables, statistics for 1907 show 30 seminaries with 970 students for India and Ceylon, 21 with 1,807 students for the Malay peninsula, 64 with 1,640 students for China, with more than 20 seminaries with over 800 students in other parts of the world. This, as he well notes, without any reference to institutions in Rome and Paris to which native candidates for the priesthood of higher promise are sent for more thorough training.

* * *

LITERARY NOTES

The testimony of the leading London publishers before a conference on public morals to the effect, that women are responsible for the authorship of most of the books that are morally objectionable, merely confirms a long-standing suspicion. Their further united testimony, that impure books "depend mainly for their success on the number of women who buy them," is startling. And yet on reflection there is little reason to be startled. Women after all constitute the great bulk of the English-reading public. Reading sometimes constitutes the single available distraction for a woman. Where a man takes himself off to a ball-game, or to his club, or to an evening gathering of his associates, a woman takes unto herself a book. And because her purpose is mainly to pass the time away, and her feeling of romance or her sense of style is apt to be better developed than her brother's, the book is generally of the lighter kind. The element of interest or esthetic charm is her chief concern. The appeal of the book must generally be of the vivid and feverishly intense color which the best sellers affect. And some of her clever sisters who need money and are starving for fame or notoriety—it doesn't matter which—understand her cravings, the dangerous cravings of restless idleness, and forthwith undertake to satisfy them in unscrupulous fashion. On the principle, we suppose, that "the corruption of the best is the worst," a woman who ignores decency in her writings or in her conduct, will travel lengths of shameless daring, where few men will dream of following.

* * *

Another auxiliary fact must be considered in explaining the grave charge of the publishers. The teaching of our public high-schools and non-sectarian colleges in their literary departments is carried on, we have reason to believe, on the supposition that young men and women are neutral beings, or else are gifted creatures confirmed by a benign Providence in virtue to a degree which makes them superior to all the primitive instincts of the tiger and ape. As every sensible man is aware there are passages even in classic authors which must be hurried over even in private, if for no other reason than to preserve one's self-respect. Yet these passages, which would shock the ordinary father, are read out loud by a bland professor before a class of young girls; or a young girl has to read them out loud before other young girls at the instance of the professor; and then must study them and write essays about them and talk over them. Young

people are made to pick up their French from Balzac, Jean Jacques Rousseau, and Molière, their English literature from the un-Bowdlerized pages of Chaucer and the Elizabethans, their German from Goethe or the prurient crew of contemporary naturalists. There were coarse men in the early days of our literature, and there have been immoral men engaged conspicuously in the building up of the German and French literatures; but we have our serious doubts whether the coarsest and most immoral writer of them all had the temerity to imagine that his brutal lines would ever fall from the fresh lips of young girls in the presence and at the instigation of her teachers and natural protectors. It is hard to keep from indignation in beholding a crime like this. If there should ever be "a conference on public morals and the means of bettering them" in this country, it might prove useful not only to question our leading publishers, but also to consult the catalogues of our public high-schools and many of our colleges with a view to finding out the amount of attention paid to natural modesty in the teaching of literature and modern languages.

* * *

Perhaps, however, the most important statement elicited by the English conference from the publishers was that of the famous publisher, John Murray. Mr. Murray is undoubtedly the weightiest representative of his class in any country. His is a great publishing house and he is master of a long and varied experience in the world of books. He said that "books expressing false and perverted views on religion, social questions and politics do more harm than immoral books as such, because people can be seen reading them without being put to shame and because readers of them can talk about them openly. The books by Henry George, Karl Marx, and Nietzsche, and the doctrines they express are doing immense harm in the British Empire."

* * *

And also in the American Republic. Mr. Murray only partially explains the psychological reason for the greater danger of "books expressing false and perverted views on religion, social questions and politics." A normal man or woman cannot read impure books without an accompanying feeling of guilt. Most persons know when a brutal and evil passion is evoked and that the evocation, when deliberate, is a debasing thing. But the sin that works its way through the intellect is a subtle demon who comes as an angel of light. Study in itself is a chastening operation. It presupposes as well as produces habits of self-discipline. It gives even a trained scholar a pretty high esteem of himself. But when a half-educated man

gives himself up to study, without any personal direction of a prudent adviser, the results in self-conceit are positively monumental. The ordinary ill-educated man cannot read through half a dozen serious books on the subject of religion, or sociology, or politics without falling a victim to the hallucination that he has discovered truths which the world has been groping after vainly for thousands of years. Straightway he rushes into print, or upon the platform, or he becomes an ardent member of some strange society, and one more voice is added to make the prevailing confusion of ideas on vital subjects more confounded. This privilege of the ignorant and half-educated to form their own opinion upon anything under the sun, and to urge that opinion upon others, is known as liberty, intellectual emancipation, the progressive modern spirit, the heirloom of the ages, etc., etc.

A friend has sent to us the following bit of curious lore, which he found printed in Birch's "The Court and Times of Charles the First."

It will be noticed that the courtier's doggerel explains why no comet appeared when James I died. It would not be an unfit punishment, from a poet's standpoint, if Sir Isaac were called back to these sublunary scenes and obliged to write an explanation of why a comet appeared when Edward VI passed away. We fancy his task would not be easy, that is, if he wished to flatter the memory of the late King.

"John Chamberlain, Esq., to Sir Dudley Carleton.

"LONDON. MAY 14, 1625.

"P. S. Among many epitaphs and funeral elegies set out by Cambridge and Oxford, and other choice wits upon the late King's [James I's] death, I send you this short one, which I take to be Sir Isaac Wake's, for it came thence in his hand.

Question.

"Can a king die, and we no comet see?

Tell me, astrologers, how this can be.

Answer.

"Heaven's beacons burn not but to give alarm

Unto a state of some ensuing harm.

The angels carrying up our blessed king
Did with still music sweet requiem sing.
No innovation being to be heard,

Why should Heaven summon men unto
his guard?

His spirit was redoubled on his son;
And that was seen on his assumption."

(Birch. "The Court and Times of Charles the First," vol. I, p. 23).

SOCIOLOGY

Special efforts are being made by both the New York and the Brooklyn Councils of the St. Vincent de Paul Society to provide fresh air outings for as many as possible of the poor children of the city that come under their care. The New York Superior Council has a very comfortable and attractive summer farm at Spring Valley, where 325 children can be accommodated at once. The Sisters of Mercy have charge, and each child is kept two weeks. About 3,000 children are thus cared for during the hot season at a cost of something like \$15,000. During the winter, convalescent mothers and children are also sent to this farm. The office of the Society is at 375 Lafayette Street, Manhattan.

The Brooklyn Society three years ago purchased a former seashore hotel at Freeport, Long Island, and have the summer home there under the direction of the religious community known as the Daughters of Wisdom. In this house 190 children can be kept for the usual two weeks. So far the funds at the disposal of the Brooklyn Vincentians allow them to keep the Freeport house open for only two summer months, but they hope soon to do much better, for the officials of the Brooklyn Council are both progressive and practical. A year ago they began the collection and disposal of household waste for the benefit of the charities. This move has resulted most satisfactorily. Not only have the proceeds of the collected waste paid for the necessary details of quite a respectable collecting plant of wagons, horses, etc., which has put the enterprise on a substantial and income producing basis, but its managers have already been able to contribute \$500 to this season's fresh-air fund. This Brooklyn waste experiment is being anxiously watched by Vincentians elsewhere, and the Brooklynites now feel convinced that they have made it a practical success worthy of being imitated in all the large centres where the disposition of household waste can be turned into a source of revenue for charitable endeavor.

Another commendable effort to provide some comfort for poor city children, during the hot months, is the summer home for boys at Monroe, N. Y., about fifty miles from the city, maintained by the Jesuit Mission of Our Lady of Loretto, 303 Elizabeth Street, of which the Rev. W. H. Walsh, S.J., is the director. Here boys are taken in relays of fifty and kept two weeks in pure mountain air and given plenty of nourishing food. The cost is five dollars a week for each boy. Solid moral benefit as well as physical improvement is secured by their stay in the country. Catholics who are blessed with the means to spend the

summer in cool and comfortable resorts ought not to forget their many poorer brethren, especially the little children, who have to swelter in the crowded districts of the city. Certainly the generosity of non-Catholics in this direction should be a potent motive to provide the managers of such worthy charities as are cited above with ample means to continue and further extend a work so productive of the most excellent results.

Drought and a scourge of grasshoppers have impelled sheep owners of Montana to make a telegraphic appeal to the Forest Service that the Beartooth and Absaroka National Forests Reserves be thrown open to the flocks. The District Forester of Missoula, Mont., has been instructed to offer all the relief possible without injury to the forests.

Figures submitted to the British Royal Commission on Divorce, put the United States second on the list. The number of divorces per 100,000 of the population are for Japan 215, United States 73, Switzerland 32, France 23, Germany 15, England and Wales 2. Mr. Newton Crane, member of the United States Federal Bar and of the English Bar, informed the Commission that one marriage in every fifteen or possibly sixteen would at the present rate be dissolved by divorce. He attributes the increase of divorce to the levity with which people regard marriage, and the legal laxity which made divorce cheap and otherwise easily secured.

There is in Italy an independent State still smaller than the republic of San Marino. It is the Republic of Tavorara, a small island on the northeast coast of Sardinia. This island, which contains 175 inhabitants, was declared independent in 1836, by Charles Albert, King of Sardinia. Paul I ascended the throne of Tavorara and held it till his death in 1882. The islanders then proclaimed themselves a republic with woman suffrage. The President is elected for six years. By an act dated 1887 the Italian Government recognized once more the independence of Tavorara.

The recent school census shows that the population of Chicago has passed the 2,000,000 mark. The total minor population of the city is 814,115, an increase of 66,768 over the census of 1908. Based on the minor count, the total population is 2,100,000. Children of German parentage take the first rank, followed by Poles, Russians and Irish. The total population, according to the school census of 1908, was 1,922,336. In 1904 the population was 1,714,144.

PULPIT, PRESS AND PLATFORM

Dr. Charles F. McKenna, who has been so long and prominently identified with Catholic Charitable organizations in New York, sends the following letter to the Baltimore, Md., *Manufacturer's Record*, of July 14:

"I write to voice my dissent from the views you express in your editorial of this week regarding the placing of foundlings from New York in homes in Texas and Louisiana. Particularly do I feel that you will be misled if you place reliance upon the words of the insane-asylum superintendent whom you quote. I defy that gentleman to make good his statements about 'planting of seed of greater degeneration,' etc.

"I have been secretary for eleven years of the Catholic Home Bureau of this city, engaged in placing dependent children in family homes. In that time we placed something like 2,500 children, none south of Mason and Dixon's line, and a large number of them foundlings. I can truthfully assert that no observer, a physician or insane-asylum superintendent or anybody else can distinguish between foundlings and those who were not foundlings, or can find any special taint in the foundlings to any greater degree than in the others.

"I only wish that those who write caustically upon this subject could know what we know of the way in which children thus transplanted assume normal conditions of life and become, in fact, very valuable assets of the community. Our records are open to you in particular, and it would give me pleasure to have our annual reports forwarded to you if you will express the wish to receive them.

"I have resigned lately from the secretaryship I speak of by reason of the press of my private business and the growth of the charity, of which I am very proud as a private citizen and child lover. But I appeal to you to correct the public impression regarding the fate of foundlings. It is a gross misapprehension, and if kept up will only cause the unwisdom of the past in every respect to be continued, leading to the destruction of very lovable souls and useful citizens.

"The above is not written necessarily for publication, but only that I might interest you in my point of view, for I want to correct the evil done by the insane-asylum superintendent and to uphold the thesis that foundlings placed with good citizens make good citizens."

To this the editor of the *Manufacturer's Record* added this comment:—

"In the editorial to which Dr. McKenna refers we did not undertake to enter into a discussion of foundlings gen-

erally, their causes and their prevention. Nor did we expect individuals or organizations in New York city interested in placing New York foundlings in other States to agree with our opposition to such a practice. The protest we made was against the ever-increasing tendency of divers 'philanthropies' of New York city to use the South in the solution of their local problems, whether congestion of founding asylums or congestion of undesirable aliens on the East Side. We contended that it is the duty of each State to solve its own social problems in its own way, and that it had no right to seek relief from its own burdens at the expense of other States. We insist that there are too many bureaus, committees and other agencies in New York looking to the South as a relief from their burdens or for other purposes, and, as they emerge, we shall continue to advise the South against giving any of them countenance of any sort."

The Chicago *Tribune* pays the following graceful tribute to His Eminence, Cardinal Gibbons, on the occasion of his seventy-sixth birthday, July 23:

"Venerable and venerated by Americans of all creeds, James (Cardinal) Gibbons to-day rounds out his seventy-sixth year. For nearly a quarter of a century one of the princes of the Roman Catholic Church, the years of his honorable citizenship in the American republic began with majority. Cardinal Gibbons was born in Baltimore and the soundness and elevation of his patriotism, his distinguished and never failing service in the interest of good government and social progress, his enlightenment and eloquent power as a leader of thought and action, have raised him high among America's sons. Sectarianism and differences of religious faith have not threatened the respect and confidence in which his fellow countrymen have held him, and to-day every good American joins in paying homage to a character of exalted worth, full of honorable years and happy in the fruition of a long life spent nobly in the service of God and humanity."

Mention was made in AMERICA recently, in the articles on the wartime chaplains, of the Rev. John Bannon, S.J., formerly of St. Louis, Mo., and now of Dublin, Ireland. The Rev. Dr. Phelan, editor of the St. Louis *Western Watchman*, who, now abroad, is sending to his paper a diary of his trip. Writing from Dublin, on July 26, he says: "I visited the Jesuit Church on Gardner street and saw Father Bannon, who built St. John's Church in St. Louis, and who has been at the head of the Jesuits almost since he left Price's rebel army away back in 1865. He said I did not look like the pictures he had of me, and he told

me where we last saw each other on Fourth and Chestnut nearly fifty years ago. He is 82, and is very heavy; but the same cheerful and happy-minded man he always was. We had a long talk about the St. Louis of ante-bellum times."

ECCLESIASTICAL ITEMS

Archbishop Farley presided at the military field Mass, celebrated at Grant City, Staten Island, on last Sunday by Bishop Rhode, of Chicago, in presence of 40,000 Catholic Poles, to commemorate the five hundredth anniversary of the battle of Gruenwald. Mgr. Lavelle, V. G., and many of the local Polish priests assisted at the Mass, after which sermons were preached to the multitude from five pulpits, erected in different parts of the field. Patriotic exercises then took up the rest of the day. Archbishop Farley, Bishop Rhode, Mgr. Lavelle, the priests, and a number of distinguished civilians were entertained at luncheon after the ceremonies. At Baltimore, on July 17, Bishop Corrigan, auxiliary to Cardinal Gibbons, was the celebrant at a similar celebration, and in Philadelphia, on July 18, Mgr. Turner, Archbishop Ryan's vicar-general, was the celebrant. In St. Louis, Milwaukee, Boston, Providence, Buffalo and other centres where Polish Catholics are numerous, the anniversary was also observed by a combination of religious and patriotic ceremonies—military Mass in the open air or solemn Masses in the leading church, followed by parades and jubilation. All were attended by many thousand participants.

It is announced from Rome that during his visit to the Montreal Eucharistic Congress, Cardinal Vannutelli will be accompanied by Mgr. Ferdinand De Croij, Protonotary Apostolic and Dean of Mons, Belgium; Mgr. Sante Tampieri, Minutante of the Secretariate of State, and by Mr. Thomas H. Kelly, Private Chamberlain of Sword and Cape. Mr. Kelly is a son of the late Eugene Kelly, the banker of New York.

A new church was recently opened at Loughduff, County Cavan, Ireland, mainly through the generosity of the Rev. Thos. S. O'Reilly, pastor of the Church of the Holy Name, Brooklyn, N. Y. Father O'Reilly gave £1,500 towards the building, and promised a further sum of money for a second church in the district. The only condition he laid down was that the new church should not be built on the site of the old church.

The month of June was celebrated by the Catholic Journalists of Paris who, to the number of forty, spent a night at the

Basilica of Montmartre in adoration and reparation. Representatives of *La Croix*, *L'Univers*, *le Peuple francais* and of other journals were present. The nocturnal adoration was opened by an address by Abbé Crépin and closed with general communion.

Freemasons could count 171 of their fraternity in the French Chamber elected in 1906. There have been 131 Freemasons returned by the electors of 1910. There are ten million electors in France, and only 30,000 Freemasons, yet they claim they can influence 290 deputies.

The Executive Committee of the Archdiocesan Union of the Holy Name Society of New York are making arrangements for sending a delegation to the Eucharistic Congress. Representatives of the numerous branches of the Society in New York and New Jersey will be present at the Pontifical Mass on September 10, and take part in the procession of the Blessed Sacrament through the streets of Montreal, which will be the principal event of the Congress. The Catholic Club will also send a numerous representation to the Congress.

The annual retreat at the Vatican took place this year in the first week of July. His Holiness Pius X, dispensing with all ceremony, followed the spiritual exercises like the humblest of the exercitants. Cardinal Merry del Val, Secretary of State, and all the other officials of the ecclesiastical court were present, some forty in all, including the Master of the Sacred Palace, Father Albert Lepidi, O.P., and members of Religious Orders. The exercises were given by Father Octavius Turchi, S.J., and at the end of the retreat the blessing was given by His Holiness.

PERSONAL

His Eminence Cardinal Gibbons celebrated his seventy-sixth birthday on July 23. He passed the day at the country home of a friend near Westminster, Md. The Cardinal received many letters and telegrams of congratulation from all parts of the country.

The will of the late E. Francis Riggs, of Washington, D. C., was filed for probate on July 18. It provides for the following charitable bequests: St. Vincent's Orphan Asylum, \$5,000; St. Joseph's Orphan Asylum, \$5,000; St. Ann's Orphan Asylum, \$5,000; Washington Home for Incurables, \$5,000; Little Sisters of the Poor, \$10,000; Georgetown College, \$10,000; the pastor of St. Matthew's Church, \$10,000.

ECONOMICS

According to the *Dublin Leader* the taxation of whiskey in the Lloyd George Budget is over 700 per cent. on the value of the article, and the ultimate consumer taxes himself 1,300 per cent. in addition. The distiller delivers a gallon of high-grade or "pot still" whiskey at 48 cents, on which there is a duty of \$3.52, bringing the cost to \$4. As this is over-proof about three-fifths water is added, and selling at ten cents a glass, it costs the consumer \$8.65 per gallon, or 2,000 per cent. on the distiller's price. The *Leader* advocates holding the tax as it has lessened both consumption of liquor and the Irish revenue, and its financial disadvantages will be amply compensated for on other and more creditable lines.

New capital issues for the last six months in the United States exceed \$1,000,000,000. New charters to the extent of \$1,120,000,000 have been taken out by companies capitalized at \$1,000,000 and upwards during the five months ending July 1, more than doubling the amount for the same period last year. Immigration, railroad traffic, building and the demand for industrial fabrics, especially of fabricated and structural steel are all on the increase, and our exports are again in excess of our imports.

Reports to the *Manufacturer's Record* show that contracts have been let for the drainage and reclamation of some 500,000 acres in Mississippi and Louisiana and Texas, and also for the reclamation of the Florida Everglades. Many industrial enterprises, involving large capital and including cotton and oil mills, factories for the making of tools, machinery, textiles, agricultural implements and electrical plants for the utilization of water power, are starting up all over the South, indicating a large sweep of industrial development. The capital, as well as the promoters, are to a large extent from the North, but the South is doing much on its own account.

During the first quarter of the current fiscal year, as shown by the trade return published by the Canadian Government on July 20, Canada's imports amounted to \$109,384,187, an increase of \$27,281,997 over the corresponding three months of 1909. Exports totalled \$57,648,937, an increase of \$8,321,933. For the month of June alone imports show an increase of seven million and exports an increase of three million dollars.

Financial reports are equally encouraging. The June 30 statement of the chartered banks of Canada shows deposits on demand as \$263,417,539, an increase of \$6,765,904

over deposits on May 31. Savings deposits have increased \$9,751,075. Call and short loans have increased \$3,439,908, namely, from \$58,159,050 to \$61,598,958. Current loans in Canada are \$349,145,920, an increase of \$5,899,402. Call and short loans made by Canadian banks abroad increased by \$4,692,636. In all, Canadian banks have on loan outside of the Dominion \$168,345,345. The bank note circulation increased during the month of June by \$2,587,287.

The State Commissioner of Labor for New York issues a bulletin relating to idleness and employment in the trades that have been unionized. The percentage of wage-earners out of employment on April 1 was only 16.1. The percentage of the idle during the year 1908 was 35.7; in 1909 it was 21.1, and the average for the fourteen years, 1897-1910, was 19.9. Nearly all the thirteen classified groups of labor show a decrease in the percentage of idleness during the year and the wages were more than 2 per cent. higher.

Charles M. Schwab, president of the Bethlehem Steel Corporation, says, in reference to the outlook in the steel trade:

"I am not a rampant optimist, neither am I a pessimist. I am taking a conservative view of the situation. While there has been a falling off in orders over the last several months in steel as well as other branches of business, I look for a spirited revival in steel in the fall. It will follow assurances of substantial crops. The country is on a solid foundation, and business will become stronger with the gradual restoration of confidence, the basis for which will be good crops. Orders already booked assure fair operations for the steel mills through the summer months."

SCIENCE

The Paris Academy of Science announces that Drs. Berthelot and Gaudecon have succeeded, with the aid of the ultra-violet rays, generated by the mercury-vapor lamp, in artificially reproducing the synthetic process performed by chlorophyll. The process consists of the assimilation of carbon into higher combinations. With carbonic acid and steam they obtained a ternary combination ending in starch and sugar. Then followed a quaternary combination ending possibly in artificial albumen, a product of tremendous complexity, consisting of from 100 to 130 components, according to Professor Fisher, of the University of Berlin.

The original proposal of Prof. L. A. Grosclaude for the universal introduction of his so-called "invariable calendar," was made some ten years ago at the meeting

of the Section d'horlogerie of the Société des Arts of Geneva. At a recent meeting of the International Chambers of Commerce in London, his proposal was presented for commendation, and, according to report, favorably reported. Grosclaude claims that his system will eliminate all anomalies of the Gregorian Calendar, will effect an equalization of the days of the month, establish a coincidence between the date and the day of the week, and bring about a reform of the most troublesome inconsistency, the variable date of Easter.

The American Consul reports an important invention in Germany for non-dirigible balloons, a gas far more buoyant than any hitherto known. This gas is produced by forcing ordinary illuminating gas through long tubes heated to very high temperatures. The effect of this heat is to consume all the carbon particles and to deliver a purer product. By this process the gas is robbed of its characteristic odor and is rendered free from benzine, a troublesome solvent agent on the material used to render balloons air-tight and gas-proof. The specific quantity of the gas is 0.22, less than one-fourth the weight of air, and its capacity of supporting weight when compared with ordinary illuminating gas is as ten to seven.

Glass mirrors, backed with films of gold leaf by the new Cowper-Cowles process, when used as reflectors, besides eliminating the annoying whitish glare of reflectors fitted with silver and mercury mirrors, are possessed of a greater penetrating power in fogs. Their adoption in the search-light construction of the future seems assured.

From an analysis, by a process peculiarly his own of the gases emitted by several Vesuvian minerals, Professor A. Piutti finds that helium is present in perceptible quantities in these gases. He was also able to detect the presence of this rare metal in so small a quantity of the air, gathered about Naples, as three and one-half cubic centimeters. Helium is sometimes known as "sun metal," thus called because it was found by the aid of a spectroscope in the sun before it was known to exist on our globe.

In 1906 E. Guyon was able to determine time by means of telephonic coincidence between Paris and Riest with an accuracy of 0.003 seconds under favorable conditions. Recently Claude, Ferrie and Driencourt, with a new type of apparatus operating between Paris and Montsouri, have instituted a comparison between telephonic and radio-telegraphic transmission with the result that the probable errors show a mean error of comparison to be about 0.0006

seconds. A set of pendulums with special silver contacts were employed to work the sparking apparatus for the wireless signals.

F. TONDORF, S.J.

Maguire and Gatchell, of Dublin, advertise The "Erin" Automatic Gas Apparatus, invented by Rev. Wm. O'Leary, S.J., Professor of Science at Mungret College, Limerick, as "the simplest and most efficient apparatus for the production of petrol gas yet devised." The supply of water pressure and of petrol and the feeding arrangements are all automatically controlled. The lighting of a single burner is sufficient to start the plant and make the gas immediately available, without further adjustment. It supplies gas at half the usual cost, and is especially suitable for colleges and schools.

OBITUARY

Rev. Henry Geron, S.J., died at Holy Trinity rectory in Boston, on July 15, aged 73. He entered the Society of Jesus in October, 1859. On the fiftieth anniversary of this event he was tendered a public testimonial of affection and esteem by the parishioners of the Holy Trinity Church, and the German Catholics of Boston.

Shortly after his ordination he was sent as a missionary to India, where he labored for sixteen years. Recalled he spent ten years in England, after which he came to this country. For the last five years he has been assistant pastor of the Holy Trinity parish.

* * *

Rev. Joseph Desaulniers, until recently pastor of St. Anthony's Church, Bridgeport, Conn., died of cancer, on July 20, at Nicolet, Canada. He was a native of Canada and ordained priest June 1, 1887. Later, becoming affiliated with the diocese of Hartford, he was during his ministry there most influential among the French Canadians, for whose spiritual and temporal welfare he spent his energies without stint.

* * *

Rev. John K. Larkin, died on July 13, in the National Soldiers' Home, Johnson City, Tenn, of which institution he was chaplain. He was born 60 years ago at Newcastle West, County Limerick, Ireland, and ordained priest at Maynooth, in 1878. For several years he taught at Mt. St. Mary's, Emmitsburg, Md.; then at St. Patrick's College, Columbus, Ohio. Parish work afterwards occupied his time in various parts of Ohio and Tennessee. In Memphis, he was for thirteen years, rector of St. Bridget's Church, and three years ago he was made chaplain of the Soldiers' Home.

LETTERS TO THE EDITOR

THE MOST MODERN OF WEEK ENDS.

To the Editor of AMERICA:

A few men who believe in God, one Jesuit priest, the simplest accommodations for a Week End, and a chapel for Mass, are all that is needed for this new and thrilling experience. Perhaps the official name is a drawback, as a "Retreat" has a ghostly suggestion for an active Catholic engaged in business in New York; but, like other bogies, this vanishes with contact. There were thirty men at Fordham University last week, and they had an experience within sight of the New York Central tracks and the Third Avenue L, that one of them who left on Sunday night to return to Bridgeport for Monday's work, characterized as beating "the Third Degree of any old organization to nothing." Eighteen of the men had been through the Exercises before, a year ago, and were back for their annual pleasure. The rest were almost all brought in by the enthusiasts of the previous year. Next year at about the same season, there will be thirty of the "Old Guard," whether the Retreat is held at Fordham or elsewhere.

"Who hath a book hath but to read,

And he may be a king indeed."

Much more so, if the book of Self, the diary of life, be edited by the Master Author of Life, brought down to date and expurgated by the pausing spirit of the man who writes it, and the heart of the writer be made wise for future chapters. The Week End Retreat is for such purpose, and for many more that make for rest and strong peace in the soul. Before Mass, a meditation made for a half hour in the garden upon prepared matters of real interest begins the Saturday. Some of the points considered are—"Why was Man made?"—"Is Sin the only real evil?"—"Why God became Man?" There was no trouble thinking on such things under the trees. After Mass, at which many went to Communion, breakfast was served. During the morning the exercitants heard two conferences in the chapel, and had a little time to turn them over, which some do alone, and others with a friend or even over a cigar. The Retreat library was useful when, perhaps, a science teacher from a State institution was bending his week end thoughts towards the attitude of the Catholic Church regarding evolution; or if any point of history or doctrine occurred during the day's conversation or considerations. Silence sounds tiresome, if obligatory, but many a chat took place over old mental puzzles that pleasant Saturday and Sunday. The Rosary was recited in public about five o'clock; one conference took place in the afternoon; prayers for the

night came early. Altogether, Saturday was delightfully novel and exhilarating in results obtained from within, opposed, of course, to the usual routine of a holiday as a business.

Sunday was spent in much the same way as Saturday, but it went with more verve and ease all round. The calm of Sunday evening was unaccountably deep, like a sunset of one's past life, and it rested upon men who had all been to the sacraments of Confession and Communion, and had personally and quietly reestablished themselves in Christian principles for the year to come, and absolutely (this it was that mattered so enormously to every man there and to those with whom he had social and business relations) squared themselves, mind, heart, and soul, according to the teachings of the New Testament.

The idea of these Week Ends came from Europe, but fits in unexpectedly well with our conditions, as a part of the purpose of the present Pope of restoring all things in Christ. If a large number of Catholics made the retreat annually, the general tone of the laity would rise to better practice, and influence those outside the Church. It seems paradoxical, but the movement is meant for *employers of labor and their employees*, and for these primarily, even before professional men. The reason is that our national troubles are largely social, and the Catholic Church can offer but one solution. It is, "Do you, each employer and each employee, try personally to be a Christ-man; a Catholic, indeed, if that is your faith, but a Christian, at any rate. After that, solve the problem. Then, your answer will be right."

CHRISTOPHER ROBERT STAPLETON.

Yonkers, N. Y.

CLERICAL VISITORS IN ARGENTINA.

To the Editor of AMERICA:

We have recently had among us a distinguished priest from the United States in the person of the Rev. Dr. Charles Warren Currier. Priests from North America are not often seen in Buenos Aires, though we are always glad to welcome them to our young and great city. This "young giant," as the United States Minister called Argentina, in his speech at the opening of the International Congress of Americanists, always extends the arms of hospitality to its guests. The visit of Rev. Dr. Currier was especially pleasing to us Catholics, as he came to represent the United States at a scientific congress. Surprise was expressed on all sides that a Catholic Priest should have been appointed to such a mission, for the impression has prevailed here that the United States is a country thoroughly and essentially Protestant, as though it had a national

Church. Such an impression is naturally strengthened by the fact that a certain Protestant denomination here calls itself the "American Church." It is safe to say that Dr. Currier's visit has made an excellent impression, and, if anything, served to increase sympathy for the United States,—as sympathy which the poular minister of the United States, Mr. Sherrill, has done so much to strengthen. There is a growing admiration in our younger clergy for the American spirit and for the activity of the Catholic Church in North America; and occasional visits like that of Dr. Currier will serve to bring the Church of Latin America closer to those of the North.

By a Providential coincidence, the Rev. Father MacDonald, chaplain of the United States ship North Carolina, arrived in Buenos Aires a few days after Dr. Currier. Both were guests of the Passionist Fathers. Our Archbishop showed his appreciation by inviting them to a breakfast, at which were present Mgr. Romero, the Auxiliary Bishop of the Diocese; Mgr. Jara, Bishop of Serena, Chile—a distinguished orator, and Mgr. Costamagna, of the Salesian Congregation and Vicar Apostolic of Southern Argentina.

It thus happened that the uniform of the American navy was seen at the table of a South American Archbishop, together with several chaplains of the Spanish navy and of the Alfonso Doce, the ship placed at the service of the Infanta Isabel, who is now at Buenos Aires.

Rev. Dr. Currier spoke on Sunday at San Migüel church, one of the most important in Buenos Aires. The lecture, arranged by the Passionist Fathers, was delivered in English before a large and representative congregation. There are thousands of British and America subjects in Buenos Aires, and a lecture like that given by Rev. Dr. Currier is always appreciated. He spoke on the present honorable position of Catholics in certain so-called Protestant countries, and his report especially of the numerical strength and prosperity of the Church in the United States was a pleasant surprise to many down here, who were quite unaware of the triumphs achieved by Catholicity up in the North. Rev. Dr. Currier left on Tuesday, the 7th inst., for the Pacific Coast.

DOMINIC.

Buenos Aires, June 10.

The Independence ON DANTE AND PIUS X.

To the Editor of AMERICA:

In an article on "Dante and Pius X," *The Independent* of July 14th priir's many things that are not in accordance with the facts. The writer charges Pius X with seeking "to impede the country's

[Spain's] progress by retaining control of the schools." The inference from the charge is that a country controlled by religious schools cannot make progress; but Spain herself is a proof of the contrary. She was the greatest power in Europe when she was dominated by Catholic schools, and has been losing power in proportion to her progress in infidelity. If atheism and infidelity promote progress, as *The Independent* would have us infer, what accounts for the present condition of Spain, Portugal, France and Italy, honeycombed by atheists and anarchists? How does the attempt to keep religion in the schools impede progress? Has *The Independent* become the advocate of Ferrer's anarchistic schools? How would it do to import them into New York?

The Independent tries to sustain its contention against Pius X and the Catholic Church, of which he is the infallible, visible Head, by quoting Dante. But the writer of the article shows that he has only a passing acquaintance with the great Italian poet. Some things written by *The Independent* editor will amuse your readers. I have room only for a few of them: "Between Rome and the Alps," he says, "there is scarcely a man, woman, or child on whom an appeal in the music of Dante's verse would be lost." What a wonderfully enlightened people they must be over there! Certainly far ahead of us New Yorkers; for thousands of us do not know the name of our own great poet, Shakespeare, and countless are the good citizens who have never read one of his verses. If the writer of that article went into a Neapolitan or a Roman barber-shop and inquired about Dante, he would be very likely be referred to the neighboring dentist who takes care of the "Denti." Such things have happened. But *The Independent* writer wanted to make a phrase.

Again says *The Independent*, "notwithstanding some quaint ideas, his treatise *De Monarchia* is strangely modern." Very strangely modern. Apart from the fact that it is written in Latin and in the Scholastic fashion, neither of which is modern, it pleads for a universal monarchy—and not a republic, and one that should be ruled by both Pope and King. Are these ideas modern? "Cæsar," says Dante, "should show to Peter the same reverence that the first-born son owes to his father, so that illumined by a ray of paternal grace he may shed more perfect light over the terrestrial globe." Is that modern? Canalejas and Briand and the politicians of Rome would do well to study Dante.

Nor was "Dante a Protestant before the Reformation, or a Roman Catholic Protestant"—a Spanish bull by the way. Dante, it must be remembered, was an intense hater.

He put all heretics in hell, and with them a few of the popes who did not accept his Ghibelline theories on civil government, which would have made of Italy a German province. But Dante was a sincere Catholic, a student of St. Thomas Aquinas, and he usually follows the Angelic Doctor's teaching, both in theology and in philosophy. He always recognized the sublime office of the Sovereign Pontiffs, and one of the most terrible denunciations of crime ever written are the words of the twentieth Canto of the "Purgatorio," condemning the outrage perpetrated by the French under Nogaret upon the person of Boniface VIII, at Anagni. Let us quote to show how "modern" Dante was:

"To hide with dire guilt

Past ill and future Lo! the flower de luce
Enters Alanga; in His Vicar Christ
Himself a captive, and His mockery
acted again.

Lo! to His holy lip the vinegar and gall
once more applied;

And He 'twixt living robbers doomed to
bleed.

Lo! the new Pilate, of whose cruelty
Such violence cannot fill the measure up,
With no decree of sanction, pushes on
Into the temple of his yet eager sails.

O Sovran Master! when shall I rejoice
To see the vengeance which Thy wrath
well pleased

In secret silence broods."

(*Purgatorio*, Canto XXV, v. 87.)

He calls the Pope "the prefect of the divine forum;" "the instrument of the Holy Ghost;" "the true interpreter of holy Scripture;" "the true guide of the Faith." All of which go to show that Dante was by no means a "Modernist." A score of kindred passages might be quoted from Dante's works in proof of his loyalty to the Holy See and to all the doctrines of the Catholic Church, and yet *The Independent* calls Dante "a Roman Protestant." Continuing the screed, the writer says, "one is not surprised that the Order of Jesuits, with few exceptions, has hated Dante cordially for 300 years," which explains, no doubt, how they made their most distinguished scholar, Leo XIII, such an enthusiastic lover of Dante.

Some fine day when the Ferrers of Spain, and the Nathans of Rome, and all of that ilk who are promoting "progress" in France and Italy, will have abundantly scattered their seed in this country where the soil is being prepared for it by educators without religion, certain shallow writers may reconsider their calumnies against Dante, and the Pope,

"Who to great Peter's sacred Chair
succeeds."

(*Inferno*, Canto II, v. 24.)

H. A. B.

New York, July 20.

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CHRONICLE

Death of Hon. John G. Carlisle.—John Griffin Carlisle, former Speaker of the House of Representatives and Secretary of the Treasury in President Cleveland's second administration, died in this city on July 31. He was born in Campbell, now Kenton County, Ky., September 5, 1835, the oldest of eleven children. After receiving a common school education he taught school for a year at Covington, meanwhile studying law. He was admitted to the bar of his native State in 1858. Entering politics in 1859, he was elected to the Kentucky House of Representatives and in 1866 became a member of the Kentucky Senate. He was re-elected for a second term but resigned in 1871 to accept the office of Lieutenant-Governor. Five years later he became a member of the Forty-fifth Congress and served seven terms, remaining in the House until his election in May, 1890, to the United States Senate to fill the vacancy made by the death of Senator Beck. It was while serving in this capacity that he was appointed Secretary of the Treasury by President Cleveland at the beginning of his second administration in 1893. Mr. Carlisle's fame began with his election to the Speakership of the House in 1883. When the House seemed inextricably involved his clear judicial terms straightened things out and drew order out of the apparent chaos. His impromptu exposition of the abstruse principles of parliamentary and constitutional law, delivered in the Speaker's chair, read like studied treatises. In the great tariff debates Mr. Carlisle won his highest standing. He not only led the debate against

the protectionists but he led his party; nor did he relinquish the commanding position he took until he retired from public life. He was the soul of honor, fair and even in his rulings and liked by both Republicans and Democrats.

Decrease in Immigration.—Rev. J. E. Devos, president of the Catholic International Immigration Society, organized some time ago by the Belgian and Dutch priests of the United States, has decided on Lake Village, Helena, Prescott and Eldorado, Arkansas, as sites for proposed Catholic colonies of about one hundred families each. Belgians, Hollanders and Italians will be included. According to the official figures for the last fiscal year, there was a decrease of 289,784 in the immigration into the United States, as compared with the figures of the previous year. The total was 1,041,570.

Italians and Poles furnished the highest number of arrivals, the totals being 223,456 and 128,348, respectively. Among those debarred were 118 polygamists, 2 anarchists, 156 idiots, imbeciles and feeble-minded, 160 insane, 9 professional beggars, 11 paupers, 2,471 with loathsome diseases, 12,632 persons likely to become public charges, and 1,365 contract laborers.

Bryan Loses State Leadership.—Mr. William Jennings Bryan met defeat at the hands of his own party in his own State. Against the judgment of a great majority of the Democrats of Nebraska, he insisted that in the form of local option the liquor question should be made an issue in this year's campaign. With the defeat

of his present policies, Mr. Bryan loses the leadership of the Nebraska Democracy which he has dominated for twenty years. In an impassioned appeal Mr. Bryan declared that the liquor interests of Nebraska were in an organized attempt to secure political control of the State.

Mine Rescue Stations.—The first three rescue stations to be established in the coal fields of the country for the relief of imperiled or imprisoned miners will be set up at Birmingham, Ala., Huntington, W. Va., and Wilkes-Barre, Pa. This announcement was made by George Otis Smith, acting director of the new Bureau of Mines. By order of Secretary of the Interior Ballinger, nine rescue stations are to be established. The Alabama station will be accessible to the coal fields of Alabama, Southeast Tennessee and Northwest Georgia. The Huntington Station will cover the coal fields of Southern Ohio, Western West Virginia and Northeastern Kentucky. The Wilkes-Barre station will bring help to the entire anthracite field. Other stations will be built throughout the country as soon as the plans are prepared and the best sites chosen. At a mine disaster the foreman of the station, a man with practical mining experience, will have charge of the rescue work. The miners who work in the nearby mines will form a volunteer rescue corps ready to respond at once to any emergency call within the district.

New National Forest.—A new national forest has been made in California and named El Dorado. The proclamation was signed by the President upon his return from his vacation cruise along the Maine coast. The new reserve contains more than 800,000 acres. The headquarters of El Dorado will be at Placerville, Cal. This makes the number of national forests 151.

Canadian News.—Although the text of General Sir John French's official report on the Canadian militia has not yet been made public, there is much discussion among military critics in Canada on an alleged résumé of Sir John's criticisms given by a *Times* special correspondent. Meanwhile the trend of General French's report is known only to Sir Frederick Borden, Minister of Militia, and to a limited number of his headquarters staff. Sir Frederick Borden having said that General French was favorably impressed with the physique, intelligence, spirit and general efficiency of the Canadian volunteer forces, the London *Times* replied that Sir Frederick is wholly misleading and grossly inaccurate.—Sir Wilfrid Laurier in the course of his tour of the western provinces arrived at Regina, the capital of Saskatchewan, last Saturday night and was warmly welcomed as he drove to Government House, where he remained three days as a guest of Lieutenant-Governor Forget. Discontent over the tariff being general in Saskatchewan, Sir Wilfrid has, in all his speeches in this province, extended a cordial welcome to American settlers and affirmed the pur-

pose of his government to respond to the overtures of the United States for reciprocity, a sentiment that never fails to evoke applause.—On July 27, Earl Grey, Governor-General of Canada, began a round-trip of five thousand miles through the Canadian territory of Keewatin and Hudson Bay and thence round by the Labrador coast and Newfoundland back to Montreal.

Great Britain.—The King's accession declaration bill, in an amended form, passed its second reading in the House of Commons on July 28, by a vote of 410 to 84, and its third reading the following day by a vote of 245 to 52. The bill, as it now stands, provides that the pronouncement against Catholics shall be eliminated, and that the clause "and declare that I am a faithful Protestant" be substituted. The Nonconformists showed strong opposition to the original substituting clause which read, "and declare that I am a faithful member of the Protestant Church as by law established in England," and the Premier finally accepted their amendment. It is believed that the bill will be accepted by the House of Lords without further trouble. The amendment to the declaration aroused considerable feeling in England among the opponents of Catholicism, and upon the second reading there were some demonstrations outside the Houses of Parliament.

The Oath.—It is worth recalling that the men who are prominent in the Government which has thus far passed the bill modifying the royal oath do not belong to the Church of England. Asquith is a Congregationalist, Birrell a Baptist, Runciman a Methodist, and Samuels, the President of the Local Government Board, a Jew.

King George's Popularity.—The party leaders are said to have been warned not to permit any show of disloyalty in their followers. It would mean ruin in a general election. The King is in great favor with the people. On July 30, he and the Queen drove to the London Hospital, and went through the wards. It was an assurance that such hospitals for which King Edward had raised millions would not be neglected by his successor. In going to the hospital the royal pair drove through Whitechapel and thousands of the poorest and lowliest people gathered to see the sovereign pass, and were most orderly and respectful. No troops lined the way, and the escort of the carriage was inconsiderable.

Ireland.—Several significant announcements during the week confirm the indications recorded in last week's Chronicle that both parties to the Veto Conference are seriously considering the settlement of the Irish question on a federal basis. Mr. Birrell, a member of the Conference, informed the Eighty Club that they were nearer than they imagined to a Home Rule settlement by which each of the three kingdoms will have charge of their own affairs. Mr. Asquith stated to the House that

the twelve meetings of the Conference have been profitable and implied that there is good hope of agreement. The *Daily Express* of London, a Unionist organ and hitherto virulently anti-Irish, has come out strongly in favor of Home Rule on the ground that this policy alone will make amicable relations between Great Britain and the United States possible and advantageous. It is believed that the sudden change of the *Express* was due to important information or direction communicated by high Unionist sources, and that the Unionist leaders are acting in this matter on the advice of the King.—The Registrar-General for Ireland reports a decrease of 890 in the population for 1909. The excess of births over deaths was 27,786, which was offset by an emigration of 28,676. The birth-rate was 0.3 per 1,000 above the average and the death-rate 0.4 below that of 1908. There was a decrease of 699 in deaths from tuberculosis as compared with 1908, and the marriages registered were slightly above the average for the previous decade. Of the births registered 97.3 per cent. were legitimate, the remaining 2.7 per cent. being largely contributed from Ulster. Except in regard to emigration, the figures compare favorably with the vital statistics of other countries.

France.—A cablegram of July 31 announced that, in the second ballot on that date for General Councillors, the three Socialist groups—Radical Socialists, Independent Socialists and Unified Socialists—gained twelve seats, while the Conservatives lost two, the Nationalists one, the Progressives three and the Republicans of the Left six. In all, ninety-two Socialists or Socialist-Radicals were elected.—Henri Rochette, arrested on March 23, 1908, and accused of having embezzled more than twelve million francs by means of different companies he promoted, was declared guilty on July 27, 1910, and condemned to two years in prison and a fine of three thousand francs.—The damage inflicted on the harvest by the recent rainy and cold weather in France is estimated at two thousand million francs. The wheat crop this year is estimated at 312,400,000 bushels, as against 369,200,000 in 1909.

Paris Divorce Mad.—There has been a great increase of applications for divorce by the working classes. They are increasing at a startling rate. In Paris alone there has been an advance of 9,000 pauper divorces in a year. The courts are clogged with cases. Fortunately 50 per cent. of the applications are refused. But unfortunately although divorces are given for most absurd reasons, Parliament is nevertheless being asked to afford further facilities for divorce, one, for instance, being separation by mutual consent.

The Paris Bourse.—The good reports from New York have given a steady tone to the American securities but the fear of a Carlist insurrection has made Spanish funds weaken. The outlook for the French harvest is

dismal. The wheat crop will be less than 100,000,000 hectolitres, as against 124,000,000 last year, which was also a poor crop. The price of flour has risen 63 francs a sack of 157 kilos. That is an increase of \$2.00 since January 1. It is estimated that France will be obliged to purchase 20,000,000 hectolitres of wheat for home consumption. The wet weather has brought mildew on the vines of Champagne and Burgundy. They are in a worse condition than at any time in the last fifteen years.

French Charities.—Last year private individuals gave 101,000,000 francs for charitable works; 12,500,000 of this total went to the State, Departments and Communes; 35,000,000 to mutual aid associations; 51,500,000 to public institutions, and 1,500,000 to what are called confessional establishments. There was one gift to a religious order of men, but it amounted only to 544 francs, and consisted merely of old silver to be made into chalices for missionaries in foreign parts. Most of these benefactions, a few years ago, would have been devoted to religious purposes.

Peasants' Savings.—Government investigation of the Rochette scandal has been postponed until October 6. The man higher up who stood behind the swindler is yet unknown. What adds to the public wrath is that those who have suffered to the extent of \$25,000,000 are mostly poor country people. Because of the character of the investors the parliamentary commission urges that measures should be taken to have the peasantry invest their savings in home enterprises, and the Minister of Finance has been called upon to prevent their speculation on foreign stock-markets.

Vigorous Policy Promised.—The changes recently announced in the German Cabinet are being made effective. On July 29 Freiherr von Schoen turned over the portfolio of Secretary of State for foreign affairs to his successor, Herr von Kiderlen-Wächter and is preparing to assume his designated post as Ambassador in Paris. The new Secretary had but just returned to Berlin from Marienbad where he had been in conference for some days with Graf von Aehrenthal, Foreign Secretary of Austria-Hungary. The Vienna *Neue Freie Presse* publishes an interesting interview secured from Herr von Kiderlen-Wächter during this conference. Germany's new Minister declared that no "negotiations" so called were considered in their parley, since political conditions were such as not to give rise to need of such deliberations. Relations between the two powers were in excellent shape. Consequently he had merely had an interchange of opinion with Graf von Aehrenthal, which, he smilingly added, is always useful in diplomatic dealings. No sign of war is any where to be noted, continued von Kiderlen-Wächter, perhaps largely because a declaration of war to-day would mean an enormous additional outlay in a country's expenditure. With England Germany's re-

lations are good, he added, although he showed no inclination to discuss further his country's disposition towards Great Britain. He said: "The less one has to say in that matter the better." An official note published in Vienna adds to the *Neue Freie Presse* communication the assurance that Austria-Hungary and Germany are united to conserve a peace policy, not denying, however, that this policy so far from showing any weakness will rather be a vigorous and energetic policy in accord with the agreements existing between the two empires.

Vice-President of Reichstag Resigns.—Much ado is made about the resignation of Prince Hohenlohe-Langenburg from the position of second Vice-President of the Reichstag. In a long communication to the president he gives what he calls the motives for this step. By far the greatest part of the letter deals with his disappointment in regard to the development of party affiliations which he had expected when accepting the office. "But all this would not have been enough, had not the Borromeo Encyclical appeared, the contents and effects of which make it impossible for me to remain in the presidency with my present associates," i.e., the president and first vice-president. Now, the president is a Conservative, Count von Schwerin; the Prince could not possibly refuse to serve with him, as the Conservative party protested against the Encyclical. The first vice-President, however, is Peter Spahn, a prominent Centrist. So he must be Prince Hohenlohe-Langenburg's bugbear. The funny side of it is that at the same time there is a similar party development in the presidency of the Prussian parliament; the president is a Conservative, von Kröcher, the first vice-president a Centrist, Dr. Porsch, and the second vice-president a National-Liberal, Mr. Krause. Neither von Kröcher nor Mr. Krause finds the slightest difficulty in sharing the honor of their office with a Centrist, though the famous interpellation about the encyclical was made not in the Reichstag but the Prussian Landtag. Only young Prince Hohenlohe was able to draw such wonderful conclusions. Perhaps, says *Germania*, he considers himself a great statesman. But the incident is discussed through the whole length and breadth of the country, and by many papers the Prince is lauded for his "manful action." Some consider it as an attempt to secure for himself the votes of the Liberals in his district, as it is not probable that he will be re-elected.

The German Emperor Misrepresented.—When Señor Madriz had been elected President of Nicaragua, the German emperor answered the official notification of this fact with a letter of congratulation. British papers at once proceeded to tell their readers that the emperor had hinted at and obtained the promise of some Nicaraguan island for a German coaling station, and that he had dispatched the letter before the United States acknowledged Señor Madriz' presidency, in order to stir

up trouble for America. Unfortunately neither the message of Madriz to the emperor nor the latter's answer contains anything except the stereotyped international formulas which are almost obligatory in diplomatic intercourse. This is especially true of the address, "Great and good friend," which was so much insisted upon as an indication of sinister tendencies. It is sanctioned by long usage for such occasions. Finally the United States Department of State declared it considered the whole correspondence from the beginning merely as a matter of courtesy between Madriz and the emperor.

New Oppression of the Prussian Poles.—Prussia has not yet succeeded in Germanizing her Polish subjects. On the contrary her drastic methods have only roused national feeling and enthusiasm. Despite this, Prussia has not learned her lesson. Unhappily it becomes clearer every day that her final intention is not to Germanize but Protestantize. As is well known all the elementary schools of Polish Prussia are under the control of the State, though the Church has commonly at least so much influence that the ecclesiastical authorities have thus far been content with the situation. Of late, new regulations have been issued for the membership in school committees in the Polish province of Posen. The Protestant ministers will be ex-officio members; Catholic priests will not be permitted to have any influence in school matters. This regulation seems aimed at them not because they are Poles, but because they are priests; priests of German birth, at least, would be allowed to serve. Moreover, among the ex-officio members of the country places are the noblemen on whose estates villages are situated, and no distinction between Poles and Germans is made in their case. Does the Government think it can strike a more fatal blow at the Poles by depriving them slowly of their religion? This is the only satisfactory explanation of such arbitrary measures, unless we must presume that the *Kulturkampf* idea is beginning to absorb the Germanizing tendencies.

New Industrial Policy.—The Austrian Government announces that hereafter there will be added to the personnel of the empire's embassies in Berlin, Rome, and Constantinople an attaché to be known as Director of Commerce. The policy is adopted because the plan of naming representatives specially to look after industrial relations with foreign nations has been signally successful in other lands. Austria-Hungary promises itself similar beneficial results in its manufacturing and industrial interests from the plan now adopted.

International Sodality Congress.—July 18-21, there was held in Salzburg, Austria, an international congress of Sodalities of the Blessed Virgin. Each day the attendance was excellent, delegates being present from the German Empire, Italy, France, Spain, Belgium, Holland and Russia.

QUESTIONS OF THE DAY

Herbert, Cardinal Vaughan*

In his "Life of Cardinal Vaughan," Mr. Snead-Cox has given us a portrait. He shows us the man as he was. He does not conceal or extenuate the faults of the distinguished churchman, but tells us very bluntly, in his Preface, that the general impression was that he was "hard and unsympathetic; an estimable but rather narrow-minded prelate whose career had been redeemed from mediocrity chiefly by the unusual energy which directed it;" and that "even some of his own clergy shared these views."

These be hard words, but even if they were altogether true—and after reading the "Life" we are persuaded they are not—we would not cease to love and admire the great man. No doubt, in the various contests in which he was engaged he may have borne hard on his opponents, but he did not hate them. He may have been at times harsh and relentless and wrong-headed, but he was never mean, or small, or narrow; there was no bitterness or rancor in his soul. Once the fight was over he forgot the past, and perhaps the average man would rather have him with all his faults redeemed as they were by splendid qualities, than if he were a paragon of every virtue and so far removed from ordinary human feelings as to make him seem like the inhabitant of another sphere. Indeed it is comforting to know that a man with very uncomfortable defects can do great things, and not be dismayed or dejected by his own failures.

His biographer almost takes an advantage of the reader by putting on the frontispiece the portrait of the future Cardinal when he was a child of eight. Almost irresistibly you want to know how that handsome, manly child got on in after life, and your curiosity increases when you turn the pages, and are confronted with the portraits of his father and mother; an ideal couple; he, almost Byronic in his general appearance, but without the poet's worldly hardness; she, like a belle of the period, but gentle, sweet, and saintly, a woman who became the mother of thirteen children, and who used to spend an hour every day before the Blessed Sacrament praying that all her family might consecrate themselves to God. Her petitions availed, and her five daughters became nuns and six of her sons priests. Of the latter, one became Cardinal and Archbishop of Westminster, another Archbishop of Sydney, a third Bishop of Sebastopolis.

There were besides Bernard, the distinguished Jesuit preacher; Jerome, a Benedictine, the founder of Fort Augustus; and Kenelm, who was so well known in America for his work in promoting the study of Holy Scriptures. The two remaining sons also entered the seminary, but

found it was not their place, and subsequently joined the army; one of them marrying an American lady of St. Louis. Like his father and grandfather before him, Herbert was sent to the Jesuit College of Stonyhurst, and from there to Brugelette in Belgium, and Vaugirard in Paris. He was known in those two latter places as "Milord Rosbif." The discipline was unlike what he had been accustomed to in England, but he has left on record that there was no such thing as the *espionage* which is supposed to be a characteristic of continental colleges. Prefects were everywhere indeed, but there were no plain-clothes men among them. They were only a traffic squad keeping the great throng in motion.

He was a priest before he was twenty-three. At Rome he met Manning, whom he used to call "the old parson," but the "old parson" became his spiritual counsellor, and made him the first member of the Congregation of Oblates of St. Charles and simultaneously Vice-President of St. Edmund's College—the latter appointment being a move in the struggle between the hereditary Catholics of England and the converts headed by Manning.

The ethical character of this appointment, as well as the acceptance of it, will be beyond most men. Manning was aiming at the better training of the clergy of England; and to effect that result, his first act was to place a raw youth of twenty-three as nominally the vice-president of a college with orders to work out a new system independently of the wishes of his superior. Of course, it ended in disaster, and after countless bickerings, and quarrels, and appeals to Rome, the incident came to a close by the removal of the Oblates from St. Edmund's.

At this time Vaughan's early aspirations for a missionary life began to revive. Of course, for a man of his feeble health, personal acquaintance with the hardships of such a career was out of the question; hence his establishment of the Mill Hill Congregation, which was preluded by Vaughan's phenomenal journey through North and South America, and his equally phenomenal success in gathering funds for the enterprise. It might be well to note that the biographer does not chronicle the fact that the church in which he began his work among the colored people of the United States was given to him by the Jesuit Fathers.

Here a most extraordinary trait in Vaughan's kaleidoscopic character reveals itself. He had plenty of money but his first disciples at Mill Hill were treated with, what would seem to some people most excruciating parsimony. He refused to hire a cook, and fed the poor fellows with "tinned" meats. Not only that, but the fancy struck him that the gold fish in a near-by pond might be sold at an advantage and so he had his young men stand in the water, up to their waists, striving to catch the elusive fish in buckets. "It was to harden them for their future career," he said. "They would have to cross rivers in India and Africa, you know." "Most likely," suggested a friend, "they will first reach the River Styx." It was not parsimony, but a mistaken enthusiasm.

* The Life of Cardinal Vaughan. By J. G. Snead-Cox. Two Volumes. St. Louis: B. Herder.

He made amends for his wrong methods by changing them completely and Mill Hill entered upon its work.

Meantime the *Tablet* had passed into his hands. It was the time of the Vatican Council and in all the countries of Europe the newspaper fight was fast and furious. In the heat of the battle the amenities were often neglected, and, like others, Vaughan was a sinner, in that respect, but he was the first to eulogize the fiercest of his antagonists after the battle was over.

In July, 1872, Bishop Turner of Salford died, and, at the suggestion of Manning, Vaughan was named for the vacant see. His biographer tells us that when the Brief arrived "he *characteristically* took it and laid it first on the altar of the Blessed Sacrament, then in the hands of the statue of the Immaculate Virgin, and finally at the feet of the statue of St. Joseph, in each case taking it back from them;" a proceeding which to us foreigners seems *characteristically* Italian rather than English. His embracing a negro tramp whom he met in the street is another instance of un-English exuberance. As Bishop of Salford, he came into collision with his old friends and teachers, the Jesuits, but it was not through any personal dislike on his part. On the contrary; Snead-Cox informs us that whereas "Manning had fairly or unfairly persuaded himself that the influence of the Jesuits made for evil rather than good, Herbert Vaughan had the highest opinion of them, and set great store on their cooperation. Indeed his first act on returning to England, after the fight was over, was to go into retreat at Stonyhurst, and to ask the Jesuit Fathers to conduct the annual retreat for the clergy of Salford." Only a great man would have done that.

About the merits of this controversy, which began at Salford and led up to the "Romanos Pontifices," we must put ourselves at the side of the *Month*, which says "It might be expected that the *Month* would wish to have its say on the mode in which those questions are presented in the pages before us. That, however, is the very last thing we should wish to do. Possibly the effect of a narrative which is based on the accounts of one side only, may be to convey an impression that the case for the other side was so grossly unreasonable as to be unintelligible. But it would serve no good purpose to oppose another view of the case, now that the question has been satisfactorily settled, and all those years have passed." Such also must be our attitude in the matter.

On January 14, 1892, Manning died, and Vaughan, who was then 65 years of age, was promoted to the place; not, however, before he had written to the Holy Father that the honor was too great for one who had neither wit, nor words, nor worth, nor power of speech. "I do not excel as a preacher, an author, a theologian, a philosopher, or even as a classical scholar. Whatever I may be in those matters, in none am I above a poor mediocrity; nor will anyone be so blind as to have said that I possess a degree of holiness which will compensate for these defects."

He was named to the post, nevertheless. What he did as Archbishop and Cardinal is still fresh in men's minds, and it is unnecessary to recall it here. His biographer has told the story and told it well. It is a faithful history, showing us the man who, with all his defects of character, which, after all, did not amount to much in the aggregate, was a humble, pious, prayerful, devoted priest, bishop and Cardinal; one whose life from beginning to end was absolutely blameless, who had only one thought in his heart, viz., the glory of God. He was a great churchman who will always be considered as a splendid figure in the restored hierarchy of England.

T. J. CAMPBELL, S.J.

The Poles in the United States

II

It would be but natural that the Poles would bind themselves in strong organizations to protect and promote their racial and religious interests. The first organization formed was Zjednoczenie Polskie, Rzymsko-Katolickie (Polish Roman Catholic Union), which was founded towards the end of the seventies and which has grown with succeeding years. It now has 277 separate bodies or councils with about 53,870 members. It was felt, however, that this was exclusively a Catholic organization, although it promoted Polish national feeling and patriotic and historic aspirations. But there were many Poles who were Protestant or indifferentists, but yet strong in racial and national feeling, who were excluded from it. Accordingly, in the middle of the eighties, the "Zwiazek Narodowy Polski" (Polish National Alliance) was formed.

It made no religious distinction and welcomed all Poles to its ranks, laying all its accent upon the Polish race, language and ideals. It too has grown, and to-day has 265 councils or lodges with 42,780 members. Then followed a swing of the pendulum in the other direction. A Polish society for religious purposes and aspirations was formed, the "Unia Polaska Rzymsko-Katolicka" (Polish Roman Catholic Union). This, however, by placing the accent more on religious matters than on patriotic and national ones has not grown so fast. It has over 8,500 members. There are many other minor societies like the "Zwiazek Sokolow," "Zwiazek Spiewakow," "Zwiezek Mlodziezy" and "Zwiezek Polek," (Gymnast Union Alliance, Singers' Alliance, Young People's Alliance, Alliance of Poles), organized for special purposes along with the general ones of race and religion. These societies combined have over a million dollars in money and property. Within the past few years a movement has been successful to unite in one general body, all these organizations or that portion of their membership which was Catholic. This is the "Federacja Polakow Rzymsko-Katolikow w Stanach Zjednoczonych" (Federation of Polish Roman Catholics in the United States), and is somewhat similar in its workings to the American Fed-

eration of Catholic Societies. These societies maintain reading rooms, libraries, art collections and historical records, as well as promote their general purposes.

One can better understand how strong the Poles are in America, irrespective of their mere numbers, when the fact is grasped that they publish 129 papers in the Polish language, including all kinds. Probably the strongest one is *Zgoda* (*Concord*), of which Thomas Siemiradzki is the editor, published in Chicago, and which is the organ of the Polish National Alliance. The *Zjednoczenie* has its organ, the *Narod Polski* (*Polish People*), the *Unia* its paper *Unia Polska*, and the Polish Alliance its organ, *Dziennik Narodowy*. There are also the distinctively Catholic papers, *Gazeta Katolicka*, *Dziennik Chicagowski* (*Chicago Journal*), and *Nowiny Polskie* (*Polish News*). Polish papers are published in every large city of the United States; and there are among them five daily papers and thirty-one weeklies; the rest being monthly and semi-monthly. Many of them are given to literature and the latest developments of science and art, and keep fully abreast of the times. In the dailies and weeklies the reports of Congress, Governmental action and foreign news are given as well as they are in many American papers in the English language. Polish literature, novels, verse, historical and descriptive writing flourish on American soil. Even serious works like "The Constitution and Political Institutions of the United States of America," by Stanislaus Osada, "Schools and Education," by Charles Wachtel, and the "History of the Poles in America," by Father Kruszka, are successful. The Poles here have by no means neglected their intellectual side in their necessary struggle for material things.

Nor has their struggle for material things been without results. The Poles throughout the United States, as a race, are prosperous; indeed, some of them may be said to be wealthy. They have held their own as well as any nationality in the United States; and indeed when we view the lateness of their coming here in large numbers, with the difficult handicap of race and language, they have done better than many. There have been Polish members of Congress; in Chicago, Milwaukee, Detroit and Cleveland they have filled many important places in their respective city governments; in various State legislatures and State officials there have been Polish representatives. They, like the Irish, with keen recollections of the severity and harshness of monarchical rule, have drifted to the Democratic party; but the Republican party has large numbers of them in its ranks, particularly during the presidencies of McKinley and Roosevelt. They are active, and the second and third generations of Poles may produce talented political leaders.

The freedom and material and intellectual room found in the United States give full opportunity for the Poles to develop their best and highest characteristics, and most of them have had advantage therefrom. There is a small minority who hark back to the old country, old times and old feuds, and who would make in a measure

a small Poland here, nursing the dreams and the grievances of those of Russia, Germany and Austria. They look at times gone by, instead of a brilliant present and a glorious future as part and parcel of this land. They are in the minority, and our Polish fellow citizens, whether naturalized or native born, will as a whole make a magnificent part of our mingled warp and woof of national greatness in this beloved country of ours.

ANDREW J. SHIPMAN.

The Vatican Archives

Every morning about half-past eight, except Thursdays, Sundays and holydays, from the beginning of October to the end of June, the Swiss Guard, in their uniforms of red, yellow and black, stand before the bronze doors of the Vatican, and see filing before them a long line of serious personages, monsignori, priests, monks in all kind of garb, and laymen also. The most distinguished are saluted as they pass. They all carry portfolios, and are wending their way through the silent courtyards to the Vatican Archives.

The suite of rooms chosen for these archives is on the ground floor of the Library building, and is a little beyond the entrance of the new Pinacotheca which was fitted up last year by Pius X, in front of the portico built in the garden by Gregory XVI. Around the door, while waiting for the hour of its opening, representatives of all the nations of the globe engage in fraternal chat. French, Italian and occasionally German are used as a common language for these students who, in spite of race rivalries and differences of religion, are united by the same passion for historical research.

Often I have stood there between a young American Protestant of the Mackenzie foundation and a Lutheran of the Prussian Institute. I have found myself next to an Orthodox Russian, not far from a Polish priest, alongside of a Finn who is writing on the history of Sweden, or in front of a Japanese who had come to consult the pieces of silk on which the brushes of the daimios had painted their messages to Gregory XIII. On that threshold introductions take place in which names famous throughout the scientific world are often pronounced. But the clock strikes and we all enter, each one hastening to the registers reserved for him or to the counter where fresh requests are made.

Very plain are the workrooms of the Archives. The first is a hall about sixty-five feet long and from sixteen to twenty feet wide, with large Romanesque bay windows which are provided with brown holland curtains. The walls are merely whitewashed, with no other ornament than a bust of Leo XIII, the generous Pope who flung open the treasures hitherto jealously concealed from the curiosity of the profane. There are small tables of coarse wood, having three tiers; there are also desks and rustic chairs. Near the entrance are two cloak-rooms and four latticed book cases; that is all. On one side is a hall

which is not well lighted, around which are book shelves laden with volumes of the Avvisi collection, the Borghese Archives, etc. You find only three long and wide tables. Mgr. Wenzel, the lamented Deputy-Archivist of the Holy See, whom the Vatican students were grieved to lose prematurely last May, allowed us to settle there in order to consult at our leisure the unbound documents in the boxes or the files. In each hall are one or two *scrittori* (writers) of the Archives. They are Papal functionaries, whose duty is to keep an eye on all that goes on and more especially to put their knowledge at the service of the students. There is also a staff of young men in blue uniform with red edging, who are tireless in their kindness and who do their work with a swiftness rare in archival collections. You have only to ask, and you hardly have to wait more than five minutes. But what are you going to ask for? How are you going to conduct your researches in a heap of documents which relate to all the countries of the world and which have accumulated there during many centuries?

Opening on the second hall of the Archives is the office of the Deputy-Archivist of the Holy Roman Church—the Archivist himself is a Cardinal whom one never sees. Anyone may enter this office. Its walls are lined with bulky volumes of Inventories, arranged formerly for the private use of the Curia at a time when the Archives were inaccessible to the public. All you have to do is to search there. Unfortunately it contains a world of things: 681 volumes of Indexes to consult, and up to these last few months there was no guide through this labyrinth except an “*Indice degli Indici*” (an Index of the Indexes) compiled in 1901! Happily the kindness and competence of Mgr. Wenzel and his nephew, M. Emilio Ranuzzi lightened the task; as soon as you make known the object of your researches, they point out what Index you should consult first. Moreover, at the beginning of the list of extracts from the Archives already published by learned Germans, Americans, Frenchmen, Belgians, Spaniards and Italians, are to be found hints, incomplete no doubt, but very precious on many treasures of this immense collection. After some weeks’ experience you can make out in some sort of a way.

Henceforth the first researches will be greatly facilitated; the pioneer days are past. The Director of the Netherlands Institute, a Catholic priest, Dr. Gisbert Brom, has just published in French a “*Guide aux Archives Vaticanes*,” which will be of signal service. A sketch of his work will interest the readers of AMERICA.

The Vatican Archives were not established till the beginning of the seventeenth century, in 1611, by Pope Paul V. He collected into a central storehouse the historical documents hitherto scattered among the papers preserved in the Vatican Library, the Archives of the Apostolic Chamber and the several secretaries’ offices in the Castle of Sant’ Angelo. About 1660 the Archives of the Secretariate of State were added. Those of Avignon were transferred to the Vatican Archives in

1783, and the remainder of the documents of the Castle of Sant’ Angelo in 1798, when the French invaded Rome. Such was the condition of the Vatican Archives when Napoleon had them all transported to Paris, whence, as is well known, they were brought back in 1814. Since that date Leo XIII added, in 1892, all the documents of the Dataria, and acquired the Borghese Archive in 1893. Pius X in 1905 added the Archives of the Memoriali, those of the Uditore del Santissimo in 1906, the consistorial Archives in 1907, and what remained of the Secretariate of Briefs in 1909. The latest additions are not as yet all in such order as to be utilized by workers, and are being classified. Meanwhile there has been received into the Archives several private collections, the Pio, Carpegna, Bolognetti, Ranconi, Clement XI, Garampi, etc., etc. Almost each year brings new acquisitions.

It is this treasure-house of historical documents that Leo XIII, by an act of January, 1881, placed at the disposal of all learned men for documents prior to 1815. To gain admittance all that is needed is a request to the Cardinal Archivist of Holy Church, who never refuses. What is the number of volumes thus handed over for historical research? Nobody knows. Moderate estimates set it down as forty thousand.

Among the 681 volumes of inventories that help one to thread his way through this mass of documents two series deserve special mention: the inventories drawn up under Benedict XIII, in the middle of the eighteenth century, by Pietro Donnino de Pretis, which help one to explore the seventy-five cupboards that contain the ancient Archivio Segreto; and the 124 folio volumes in which Mgr. Wenzel has pasted the six hundred thousand slips of Joseph Garampi. Between 1749 and 1772 the future Cardinal Garampi, pen in hand, went patiently through the Vatican Archives, noting on slips of paper what might be useful for an “*Orbis Christianus*,” a history of all the churches of the world and of their titularies. Although his labor could not be brought to the issue he intended, yet his slips are now directing the researches of a multitude of scholars.

One word now about a part of the Vatican Archives. The ancient Archivio Segreto contains, first of all, the Registers of the Vatican, 2048 parchment volumes in which are preserved copies of documents received or sent out by the Pontifical Chancery: letters, bulls, petitions, from the pontificate of John VIII (872-882), but with considerable gaps, to the time of Innocent III (1198-1216), whence the series is continuous until St. Pius V (1566-1572).

Sixtus V, the great reorganizer of the Curia, so deeply modified the workings of the Chancery, by the creation of special congregations, each charged with different kinds of business, that, since his reign, the acts, which up to that time had been put together, have been dispersed throughout the particular archives of the various administrations.

Of these registers the erudite German, Pertz, wrote

as early as 1823: "They afford a complete summary of that interior government of the Church, ever calm and tranquil in the midst of the most terrible hurricanes, a government which, at the very moment when it seems on the brink of shipwreck, does not forget even the few Christians wandering among the heathen of Morocco or in the Tatar hordes, and which toils for the eternal salvation of unbelievers with the same devotion with which it strives to wrest its own Church from danger."

Since the already remote period, 1635, when François Bosquet, Bishop of Lodève, drew therefrom the letters of Innocent III, these registers have furnished matter for numerous publications. Pressuti printed the register of Honorius III, the Ecole Française of Rome those of the Popes of the thirteenth century from Gregory IX (1217-1241) to Benedict XI (1303-1304), the Benedictines with Dom Tosti that of Clement V (1305-1314), the Ecole Française again and the chaplains of Saint-Louis-des-Français the letters of the Avignon Popes; but, as the French scholars are chiefly concerned with the documents that interest their country, the scientific missions of other nations are now taking the work up anew and completing it by the documents relating to their respective countries.

The archives of the Secretariate of Briefs contained, until recently, only 627 volumes—minutes and copies extending from 1417 to 1823. The Pope added in 1908 seven thousand volumes, the contents of which cover the period between 1572 to 1846.

In the Archivio Segreto are also preserved the Acts of the great reforming Council of Trent in 154 volumes. The Görres Gesellschaft, the German Catholic Society that has done so much for historical study, has undertaken this monumental publication.

Finally, the collection entitled *Instrumenta Miscellanea* is composed of three thousand original documents enclosed in sixty caskets. The most ancient go back to the early Middle Ages, the most recent belong to the first half of the sixteenth century. The detailed inventory now being drawn up mentions documents from 819 to 1328.

A small bell rings in the hall of the Archives. The cannon of the Castle of Sant' Angelo will presently announce the hour of noon. The only and too short working time of the day is about to end. We hastily gather up our papers and, while many of the "studiosi" depart by the roadway now filled with carriages and visitors to the Pinacotheca and the museums, others, desirous of gaining one more hour of work, pass into the interior of the palace, through the halls lined with Cardinal Angelo Mai's books, and the long and splendid gallery with its ceiling adorned by graceful and cool Roman frescoes and its dark woodwork relieved by fillets of gold, a veritable sanctuary where the most conspicuous object is the statue of St. Thomas Aquinas, represented in a sitting posture. These students are going to the Leonine Library, which does not close till one o'clock. It is also called the Consulting Library, a name derived from the use

made of it. It is due to the far-sighted initiative of the great Pontiff, and has been organized by the learned Father Ehrle, who places at the disposal of the searchers the richest collection one could wish for of reference books for all countries; library catalogues, published documents, monographs, dictionaries, periodicals in every tongue. Here the explorers of the manuscripts in the Archives or the Vatican Library—for the Leonine is common to both institutions—can make sure, so far as it is possible, that what they think they have discovered has not already been printed, and can collate the recently unearthed texts with the old editions, or ascertain the career of the personages in whom they are interested.

Beyond the Leonine is the Barberini Library, another acquisition of the great Pope. Thence a marble staircase leads up to the Vatican Library. But this is still another world, too vast to be explored on this occasion. I merely mention that the kindness of Mgr. Wenzel contrived for the studiosi, who regret to have to leave the Archives too soon, the means to continue their work for one more hour in the Library, whither he had the registers carried. I think his worthy successor, Mgr. Ugolini, must have kept up this tradition.

Vatican Archives, Libraries of the Vatican and the Propaganda, and in the city the Casanatense, Angelica and Vallicellana libraries, convent libraries annexed to the Victor Emmanuel Library in the old Roman College or saved from secularization, the Chigi and Corsini collections, the State Archives, the private collections of princely families to which access is easy enough, all this makes Rome the paradise of men devoted to historical research, a paradise lost with regret when one has dwelt therein and dreamed about it before he had as yet tasted of its delights. That is why almost all nations have sent to Rome scientific missions or created Institutes in which scholars, young and old, take advantage of its incomparable lore. The fact is that any historical work about Europe since the end of the Middle Ages, the basis of which has not been verified in the Vatican documents, is subject to revision. On the other hand, Rome is so truly the place wherein all the events of European life are so focussed that it is scarcely possible to find elsewhere those central viewpoints in whose light everything is coordinated. Hence it is that each year witnesses the foundation of new societies of research. As yet the Holy See has established, near the Archives, only one course of paleography which, however, is taught with distinction by Mgr. Melampo.

How often, returning after the morning's work, accompanied by one of those who are most familiar with the Vatican Archives touching on the modern period, the Abbé Richard, long chaplain and archivist of Saint-Louis-des-Français, we gave utterance to our day dreams, bootless, alas! for lack of funds. They were about the creation of a great Institute of Historical Studies, similar to the Biblical Institute, wherein, close to this marvelous treasure, learned Catholics would train in right methods

students gathered from all quarters of the globe, and, grouping them in a phalanx of serious workers, would prepare them to write the finest imaginable defense of Catholicism, its history!

MARC DUBRUEL, S.J.

The Religious Crisis in France

WHY THE CATHOLICS ALWAYS LOSE.

As I have already said, the continued success of the freethinkers is due to their careful preparation and their skilful maneuvers during the past thirty years. From the outset they had a complete plan, part of which was always concealed. They carried it out sometimes with treachery, sometimes with violence, and often with both at once. This is a very real explanation of the defeats suffered by the Catholics. But we must likewise examine the situation in which they were at the beginning of the conflict and in which they are still floundering. This is an important factor in the problem.

This situation has its source in the Concordat signed by Pope Pius VII and Napoleon I, then First Consul. Was this treaty, then, an offensive weapon against the Church? No. Napoleon sincerely wished for religious peace. After the terrible struggle that had turned France topsy-turvy and destroyed public worship, there was doubtless nothing better to do than to sign the Concordat. Although it was hardly liberal, it gave to religion positive guarantees. Thanks to the Concordat Catholics were enabled to forge ahead for seventy years. The proof that this famous treaty was useful to religion is that the fanatical freethinkers spared no pains to bring about its abrogation.

Nevertheless, from the religious point of view, the Concordat had also its drawbacks. While protecting, it held the Church in bondage. The bishops, in order to exercise their authority, had to be accepted by the Government. Moreover, the Government claimed the right of *naming* them; the very word "to name" figured in the fourth and fifth articles of the Concordat. To be sure, the same articles recognized that the Holy See alone had the right to confer canonical institution; but the bishops must first be named by the Government. They, in their turn, named the parish priests, but only such as the civil authority had already accepted. Thus the bishops and priests were treated as officials depending on the Ministers of the State.

This pretension of the State was so well established in manners, ideas and laws that it manifested itself resolutely even when, as occurred after 1880, there appeared a succession of Ministers like Jules Ferry and Paul Bert, who were ardent, anti-religious freethinkers. These men who, even in their official discourses, flaunted their contempt for religion, happened to be hierarchically the superiors of the bishops, to whom they addressed circulars anent the administration of religious interests!

These foes of worship wielded positive power over worship! Nor was this unbelievable situation a transient one: it lasted more than twenty years, that is to say, until the brutal rupture of the Concordat.

The Catholics of France are reproached with not having resisted the measures that have since been multiplied against them. But we must take largely into account the condition of dependence in which they lived formerly and the very critical situation in which they were placed afterwards. First of all, protected—and let us not forget it—held in bondage by the Government they did not feel the need and they scarcely had the means of organizing associations that would have enabled them later on to defend themselves. During more than fifty years the Catholics relied on the Government for protection, and they were indeed protected. This is precisely the reason why they found themselves unprepared when the Government, instead of continuing to support them, turned against them.

Another point that calls for special consideration is this: the official break with Catholics by the abolition of the Concordat was consummated swiftly, in a few months, but the Government had long been working in every possible way to undermine the situation and prestige of Catholics, while taking pains to affirm that it meant them no harm. It left them the seminaries, churches and private schools, but at the same time it used the public money to foster all undertakings, especially the lay schools, that tended to spread broadcast throughout the nation hatred of religion, or at least indifferentism. Consequently, when the Catholics were treated openly as enemies the Government was only throwing off the mask behind which it had carried on an underhand fight for many years past.

Quite extraordinary is the struggle going on in France: a complete system of anti-religious propaganda now conducted openly by the Government wielding all its administrative, financial and economic weapons. The impulse is given by the Masonic lodges. Freemasonry, thirty years ago, got some of its members into the Government, which, however, it did not yet *rule*. Gradually it secured the whip-hand and transformed the Government into an instrument of conquest for the purposes of the sect.

This is the unadulterated truth. Catholics have been and are still accused of combating the republican régime. This accusation has never been anything but a pretext. The Royalists or the Bonapartists have constituted only small parties that were in no sense formidable. Catholics have been systematically denounced as enemies of the republic; but each time they have declared themselves partisans of the Republic they have been denounced still more virulently. In 1883, as previously in 1879, Paul Bert, one of the leaders of the freethinking world, said: "The danger is that the Jesuits may become Republicans." It was his habit to give the name of "Jesuits" to all convinced and zealous Catholics. Sometimes he spoke out quite clearly. For instance, in a great speech

he made at Lyons, May 29, 1883, Paul Bert, pointing out the foe he fought, exclaimed: "This enemy is the Catholic Church, the clerical party." And twenty-three years later, November 8, 1906, a young Socialist Minister, M. Viviani, had the hardihood to say in the chamber: "All of us together, through our fathers, through our seniors, through ourselves, we have bound ourselves in the past to an enterprise of anti-clericalism, to an enterprise of *irreligion*. We have torn away human consciences from faith." Laicization had borne its fruit, and henceforth atheists were to form the habit of speaking plainly.

I could very easily fill an entire issue of this review by merely quoting words and deeds that prove the long dissimulation with which the chiefs of the anti-religious party pursued their enterprise. One example will suffice. I take it from M. Ferdinand Buisson, a deputy of some ten years' standing. Before his entrance into parliament he had directed the army of teachers employed in official primary education. During the first period of the struggle M. Buisson was Jules Ferry's right-hand man. Then, and for long afterwards, he used to declare that the famous "school neutrality" was in no way a menace to religion. In 1900, when the freethinking propaganda had made enormous strides, M. Buisson plumed himself on having prepared a new religion equipped with dogma and worship, using all known truths and all the resources of art to "lift up the soul to God" ("La Religion Morale et la Science," p. 137). Of course, M. Buisson meant merely a God who was one and the same thing as human nature. But soon this phantom God, being found to smack too much of religious beliefs, was forsaken, nay, turned out. On the precise date of August 10, 1904, this same M. Buisson deemed that the time had come for him to say: "The godless State, the godless school, the godless mayor's office (*mairie*), the godless court-house, all this is merely the conception of a human society that wants to base itself exclusively on human nature, on its phenomena and its laws . . . to wean from the Church the nation, the family, the individual. . . . Democracy, urged on by a marvelous instinct of its needs and its forthcoming duties, is preparing for this." During twenty years M. Buisson had said the contrary. The same method had been adopted by a multitude of school teachers and politicians.

Thus it was that the nation was deceived. A vast number of Catholic-minded people, who had no taste for religious discussions and no time to enter upon them, became victims of this long-drawn fraud. They could not believe that the reformers, who were continually prating about liberty, were aiming especially at combating dogmas and perverting souls. When the danger became evident the harm was already done. An entirely new spirit had been created in all ranks of society by means of bad laws and detestable teaching, scattered everywhere by so-called higher philosophy as well as by vulgar pedagogy and politics.

Many Catholics were, if not thoroughly duped, at least

surprised and bewildered. Many of them could not be persuaded that there was really so odious and so well organized a conspiracy. Many also were convinced that it would never succeed. Meanwhile, however, the bishops and the priests always pointed out the growing danger; but this very danger was so formidable as to appear greatly exaggerated and therefore improbable.

Good people held it as a conviction that an atheistic nation was an impossible phenomenon. Not enough was done to prepare minds for the defence of religious truth and first principles. The enemies of religion, on the other hand, had a plentiful supply of arguments, sophisms and calumnies, which, sedulously and continuously propagated, had succeeded in creating a general opinion, an apparently quite natural and spontaneous mode of thought. Against this insidious and gigantic fable the Catholics ought long since to have organized a vast system of popular instruction in the doctrines of the catechism and in fundamental principles of right thinking, a clear and popular yet comprehensive exposition of Catholic teaching and rational philosophy that would put the simplest and most uneducated Catholic in a position to defend his faith, as he defends his commercial interests, his fortune, his home, his family.

Perhaps I have succeeded in making my readers understand why this defensive measure has not been sufficiently applied. But I hasten to say that the terrible lesson taught by recent events will not be lost upon us. On all sides now in France Catholics are beginning to realize that they must not be content with going to Mass, but that they must also be able to explain why they go and what they do there.

It is easy to blame them for their defeat. But the extraordinary importance of the struggle must be taken into account. This struggle is only one of the phases of the great historical and universal conflict. Other nations will have to bear the onslaught of that impious fury which just now has its storm-centre in France. What is taking place in our country is a warning to the whole world. There are reasons based on faith, and other reasons based on history, allowing us to foresee that France, first among the nations to be stricken, will also be the first to recover.

EUGÈNE TAVERNIER,

Associate editor of the *Univers*.

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The Senate of the Irish National University, meeting in Dublin on June 23, Archbishop Walsh presiding, received a deputation from the General Council of the Irish County Councils which petitioned in favor of making Gaelic an essential subject in the university course and guaranteed that when such action was taken the county councils would strike a rate in favor of the university. The Senate then took up the motion of Dr. Hyde which had passed the Board of Studies by 18 to 6, that Gaelic be made compulsory for matriculation on and after 1913 for Irish-born students. After much discussion the motion was carried by 21 votes to 12. Thus a disturbing

question which has hampered the initial efforts of the University is permanently settled. At present Gaelic is taught in 3,000 of the 8,000 national schools and in 120 bi-lingual institutions. The Senate's action, it is claimed, will have the effect of extending the teaching of Gaelic to nearly all the primary and secondary schools, as these are anxious to win the free scholarships offered by the university. It is gratifying to learn that the County Councils are everywhere striking rates to increase the number of such scholarships and supplement the too meagre finances of the institution.

IN MISSION FIELDS

TIERRA DEL FUEGO.

When Fernando Magellan in 1520 threaded his way through the strait that bears his name, he called the collection of islands south of the mainland of South America the "Land of Fire" (Tierra del Fuego in Spanish), on account of the fires lighted by the Indians, which he may have mistaken for volcanoes in active eruption.

Little was known of the archipelago until three centuries later when an English exploring expedition surveyed the principal islands and channels and gave the world definite information of the twenty-seven thousand square miles of territory which look so insignificant on the map.

The explorers had little to do with the natives except by way of bartering worthless gimcracks for skins of the seal and the sea-otter, but they saw enough to warrant them in drawing a very dark picture of the Fuegians, whom they set down as ill-formed, stolid, degraded cannibals.

To these wretched beings whose morals and manners had not been improved by the occasional visits of whalers and similar craft to their rock-bound islands, the Salesian missionaries determined to carry the knowledge of the Faith. November 21, 1886, was the date of their disembarking in their new and unpromising field of labor. Bishop Joseph Fagnano was at the head of the undertaking. Besides the archipelago and the southern portion of the mainland, the Falkland Islands were placed under his jurisdiction. Within two years he had made a careful examination of the whole district, had seen the possibilities of the land, the sites for prospective missions and the nature of the natives whom he had come to evangelize. These he found to be of three distinct tribes. The Tehuelches inhabited the mainland, had horses and lived by hunting. They were large, well-formed men and had obtained some notions of civilization from contact with the whites. The Alacalufes hovered around the strait. They were a wretched lot, undersized, sickly and poverty stricken, with all the outward signs of their speedy disappearance as a tribe from the face of the earth. Hidden in the unexplored fastnesses of the principal island of the archipelago, the Bishop found the rem-

nants of the Onas, a tribe of evil reputation which seemed to be due rather to the excesses of certain explorers and goldseekers than to any traits of the natives. The island, which is about half as large as the State of New York, affords abundant pasturage for cattle and can produce fine crops of oats and barley. The missionaries, therefore, gathered the Indians into reductions and began to develop the agricultural and grazing possibilities of the districts in which they had established themselves. Better knowledge of the archipelago proved that the rigors of its climate had been greatly exaggerated, and this knowledge brought farmers and graziers who superseded the prospectors for precious metals. The missionaries did not lose sight of the spiritual interests of these newcomers and their children. The city of Punta Arenas was selected as the most promising site, and there the Salesians erected a parish church, the first brick building to be built in the town. A day school, a boarding school, a class of music, both vocal and instrumental, an observatory and a museum soon followed, nor must mention be omitted of the "festive oratory," that feature inseparable from Don Bosco's work.

Even among the natives instrumental music was taught with such success that there was formed a band of some thirty instruments which was brought from the mission to Punta Arenas by order of the governor to take part in the public celebration of national holidays.

At the time when Bishop Fagnano was placed over the mission, the best available data place the inhabitants at 1,500 Catholics, 1,700 Protestants, and 6,000 pagan Indians. Twenty years later the Catholics numbered 29,000, the Protestants, 3,700, and there remained only 500 Indians to be civilized and christianized. Fourteen churches and chapels and as many schools had been built in what had been almost a desert spiritually and intellectually, and the capabilities of the land in producing food for man and beast had been demonstrated by the tests and labors of the missionaries. Thus have body and soul, mind and heart, profited by the Salesians' missionary zeal in the "Land of Fire."

The eightieth birthday of the venerable Emperor Francis Joseph of Austria will be celebrated on August 18. Sixty-two of his eighty years have been spent in the service of his people as Emperor and King. There will be no special festivities marking the day, which the venerable monarch means to spend quietly among those of his own family circle in his summer home at Ischl in the Tyrol. This arrangement follows the express wish of the Emperor, who is averse to have another public demonstration follow thus close upon the splendid national celebration of the sixtieth anniversary of his accession to the imperial throne held two years ago. He has consented that the occasion be signalized by the inception of certain charitable and benevolent movements in Vienna and elsewhere.

CORRESPONDENCE

Lima, the Rome of South America

OFF THE COAST OF ECUADOR, JULY 8, 1910.

To the Editor of AMERICA:—

I left Buenos Aires a month ago by the Pacific Railway. A day and a night were spent crossing the illimitable pampas of the Argentine Republic. The lands through which we passed are mostly pasture lands, belonging to the immense estates, measured not by acres but by square miles. There were cattle everywhere, in great herds, while a few carcasses lay scattered about. Contagious diseases make great inroads among the cattle, and sweep them away. The country is, also, overrun by rabbits which amount to a plague. As you travel westward, you also meet with large flocks of ostriches. As your readers are aware, the American ostrich is inferior to the African bird in size, as well as in plumage. I shall never forget the cold I suffered crossing the pampas, as the train was not heated. The winter in Argentina and Chile is very trying to a foreigner, as, generally, the houses are not heated. You are obliged to wear your overcoat indoors and out-of-doors, and ladies wear their furs in the parlor.

We arrived very early in the morning at Mendoza, an old town at the foot of the Andes, founded by Garcia Unstado de Mendoza, viceroy of Peru. There we took the narrow gauge road to cross the Andes which were now in sight, with their snow-covered peaks. The ascent begins here, and it takes a whole day to cross the Cordillera. Higher and higher you rise, with the rocky chain, dry, arid, cold and barren around, above and below you, while the old Inca road is seen winding its way through the mountains. Out in the distance, you observe the hoary head of Aconcagua, 24,000 feet high, and, as the day declines and the shadows lengthen, you reach Las Cuevas, where you change for the Chilean Trans-Andean Railway. You are now in the depth of winter. Ice is on the ground and snow upon the mountains. Formerly, you were obliged to cross the Cumbre, or highest pass, by means of carriages and mules. Nearby is the gigantic statue of Christ, standing on the frontier as the memorial of the peace-pact between Argentina and Chile.

At present, you cross through the tunnel which was opened a few months ago, at an altitude of nearly 12,000 feet. After leaving the tunnel the descent begins, and the mountain scenery becomes weird, mighty, gigantic, overpowering. I am now writing on the calm waters of the Pacific, within sight of the Ecuadorian coast far away to starboard, while the ship quivers with the force of the mighty engines driving her.

The great chain of the Cordilleras, that backbone of the American continent, is lost to view; but, as I close my eyes, I still see the unparalleled scenery of that wonderful mountain descent, those towering peaks, those gigantic rocks, those tremendous precipices. I contemplate in imagination those dreary solitudes, that icy wilderness, where no sound breaks the silence, whence life itself appears to have completely vanished, where only the condor feels at home. But the vision passed, and darkness fell upon mountain and valley. A brief sojourn at the town of Los Andes, and another change is made to the Chilean broad gauge railroad which takes us into Santiago.

Santiago de Chile is the largest and most prosperous city on the west coast of South America. Imagine a vast plain, surrounded by mountains, with a hill in the centre, and you have an idea of the topography of Santiago. The central hill is Santa Lucia, from the summit of which a magnificent bird's-eye view of the city can be obtained. It was here that Valdura built his fortress to defend his little colony against the terrible Araucanians. The fortress has gone, and Santa Lucia is now the pleasure ground of Santiago. Should your first walk in Chile's capital be in the morning, you will be struck by the costumes of the women. Nearly all wear black, and all, rich and poor, are decked with the *manto* that the women of Chile know how to wear so gracefully. No hats may be worn by ladies in church, and when they kneel in prayer they look like so many nuns.

The clergy of Chile are a distinguished body of men, intellectually and morally, and the fact that there are two strong political parties, one favoring and the other opposing religion, calls into play the activity of the Catholic laity who are, perhaps, more active here than in any other South American country. It remains, however, true that in South America the bone and sinew, the heart and soul of religion is woman. She is, as a rule, intensely religious. Her influence is strongly felt. She has, thus far, successfully opposed the introduction of divorce; she upholds, to some extent, the observance of Sunday, and her hand is in every charitable work. The works of charity of Spanish America might furnish material for a good-sized volume. The woman of South America exercises no direct control of the government, but she does not hesitate to make her will known to the governing powers.

Although everywhere certain influences inimical to religion are at work, yet in a number of Spanish American countries, like Argentina, Chile and Peru, Church and State are still united, and if one judges by what one sees on the surface, it would seem that religion is in a flourishing condition; but, alas! there is much to be desired, and much to be accomplished.

The Jesuit Fathers are active in Brazil, Argentina and Chile, while in Peru they are tolerated. The old Jesuit church and college of Santiago no longer exist. The site of the college is occupied by the beautiful building of the congress, and on that of the church stands a statue of the Immaculate Conception. The Jesuit archives are now in the Biblioteca Nacional.

I have met many reminiscences of the old pre-suppression Jesuits in Europe and America, but I am aware of only a few churches that were theirs before the Suppression which are still served by them. They still exercise religious functions in the old churches in Rome, and in the Gesù Nuovo of Naples, while in America they have churches in Lima and in Quito, which belonged to them before the Suppression. In Lima, the present university of St. Mark was once the Jesuit novitiate. The large college to which that of the *Principe* was attached covers a whole square. It is now partly a normal school, in care of the Religious of the Sacred Heart, while the other portions form the Convent of the Good Shepherd, and the National Library. This library was formed by General San Martin, in the first days of Independence, from the old Jesuit library. The college of the *Principe* owed its existence to the Prince of Esquilache, the Poet-Viceroy of Peru, who was a descendant of St. Francis Borgia.

Lima is in many respects the most interesting city of the New World. It has given to the Church three canon-

ized saints who were contemporaries, the Archbishop, St. Toribio, St. Francis Solano, and St. Rose.

The Church of Santo Domingo is filled with the memories of the Virgin-Saint of Lima. The parish records of the San Sebastian contain the old baptismal register in which her baptism and that of Blessed Martin de Porras are recorded. I had the pleasure of taking a copy of both.

For sacred memories, Lima may be called the Rome of the New World. Every step one takes is upon sacred and historic ground. Even to-day there are churches and chapels innumerable within the city. Yet Lima is far from being a "Holy City." However, no city may cast stones at Lima. If there is infidelity and if there is immorality in Lima, there are also much goodness, much faith and much piety. As to its vice, it does not manifest itself with the shamelessness of some of the large cities of Europe, and, on the surface, one sees little to disedify.

At present, the old religious orders are in a very good condition spiritually, as far as one can see. I received nothing but the kindest attention in the monasteries I had the pleasure of visiting. The secular clergy, too, were very considerate and polite, and I heard nothing but what was good of the parish priests of Lima.

The Peruvians are a very amiable people, and very kind. A large proportion of the population is of Indian descent, and one meets the mild and inoffensive descendants of the Incas, or of the inferior races at every step. Shortly before leaving Lima, I made a short excursion to Caxamarquilla, the dead city. Though only about thirty miles from Lima, it is hardly known to the people of the city. It is very much like Pompeii, without its marbles and decorations. The houses are all built of adobe, without windows, and with only a doorway. The city of Caxamarquilla was, probably, a ruin before Pizarro landed in America, and its history will, probably, never be known. Dr. Uhle, director of the National Museum of Mexico, is doing great work in delving into the archaeology of this interesting country. Peru affords a great field for the archaeologist, as regards the civilization of the Incas, as well as that mysterious population which preceded them.

I left Peru more than a week ago, and I am still at sea. A voyage that should have lasted only five days, has been protracted over twice that length of time. Shortly after leaving Callao the machinery broke down, and we have been laboring hard ever since, coming frequently to a full stop hundreds of miles from land. The dynamo is out of order, and we have nothing but oil lamps and candles to rely upon at night; the pumps do not work and we can get no fresh water, except to drink. When a few days from Callao, discontent broke out in the engine-room, as we put into the port of Piata. The Peruvian man-of-war, Grau, was lying there, and we had to send for the Admiral to settle the difficulty. The task of the engineers and workmen down below has been superhuman. They tell me that the temperature there runs up to 140. The men have had all they could do, in spite of the fact that we have borrowed three engineers from the Peruvian navy. As I write these lines we are moving painfully ahead; but we are moving. I began this letter on July 8; it is now the 11th. I have, therefore, written it in instalments. We expect to reach Panama the day after to-morrow, and the receipt of this letter will be the announcement of our safe arrival.

I feel that I should rectify a statement I made in a previous letter regarding American dentists. I have since learned that there is a field for them in South America.

However, they are required to pass an examination in this part of the world. Dentists ask great prices in South America. For instance, for a piece of work that would have cost me about \$10 in the States, nearly \$50 was demanded in Buenos Aires.

CHARLES WARREN CURRIER.

The Late Duc d'Alençon

PARIS, JULY 5, 1910.

On the morning of June 29th there died at his home, at Wimbledon, in England, a French prince, of whom it might be said, as of his great countryman Bayard, that he was a knight "without fear and without reproach."

Ferdinand Philippe Marie de Bourbon-Orléans, duc d'Alençon, was born at Neuilly, close to Paris, on the 12th of July, 1844. His father, the duc de Nemours, was the second son of the reigning King, Louis Philippe, and his mother, Victoria of Saxe-Cobourg, the cousin, friend and namesake of the Queen of Great Britain.

The duc d'Alençon was four years old, when the Revolution of 1848 overthrew his grandfather's throne and drove his parents to take refuge in England. To all Louis Philippe's family Queen Victoria extended a cordial welcome, but the Duchess of Nemours was received by her like a sister and in a well-known picture Winterhalter has represented the two Victorias seated side by side. This faithful affection is touchingly expressed in the Queen's letters. She writes in April, 1848, after a first interview with the fugitives: "My beloved Vic., with her lovely face, is perfection and so cheerful," and again, some weeks later: "we are just like sisters . . . she is a dear, noble and still beautiful child."

The Duke and Duchess de Nemours were an ideally happy couple, and their peaceful and united home life made the weariness and anxieties of exile bearable, but on the 10th of November, 1857, the duchess, who had lately given birth to her youngest child, Princess Blanche, died suddenly at Claremont. "No words can describe the scene of woe," writes Queen Victoria to Lord Clarendon. "There was the venerable queen, with the motherless children, admirable in her deep grief, and her pious resignation to the will of God! Yet, even now the support, the comfort of all, thinking but of others and ready to devote her declining years to her children and grandchildren. There was the broken-hearted widower. . . . and lastly, there was in one room the lifeless, but oh! most beautiful form of his young, lovely and angelic wife, lying on her bed with her splendid hair covering her shoulders and a heavenly expression of peace."

The duc d'Alençon was nine years old when the tragedy of his mother's sudden death overshadowed his home life; like his elder brother, the Comte d'Eu, and his two sisters, Princess Marguerite, who eventually married Prince Czartoricki and the Princess Blanche, he was brought up wisely and tenderly by his grandmother, Marie Amélie, the "venerable queen," to whom Queen Victoria alludes in her touching letter, and by his father, the duc de Nemours, who, if not the most brilliant of Louis Philippe's sons, was one whose absolute devotion to duty and deep religious feeling commanded the respect even of his political foes.

The princes of the house of Orleans were forbidden to return to France under the second Empire and, in consequence, had to seek employment abroad. The duc d'Alençon was sent to the Artillery School at Segovia in Spain, where he proved an apt pupil; he af-

terwards served in the Spanish army in the Philippines; it may be remembered that his cousins, the Comte de Paris and the duc de Chartres, took part in the American Civil War.

When the Franco-German war broke out in 1870 the princes made vain efforts to be allowed to fight under the French flag as private soldiers, but only the duc de Chartres succeeded in outwitting the republican government; he took part in the war under the assumed name of "Robert le Fort." When peace was signed, a more liberal ministry repealed the laws against the Orléans princes; the duc d'Alençon was appointed Captain in an artillery regiment and quartered first at Vincennes, then at Tarbes, but again the extreme party came to the front and, in 1886, the princes, who had rendered distinguished service in the army, were obliged to retire into private life. The duc d'Alençon's love of his profession, his exact and able performance of his military duties, his high moral character, are still remembered by his former comrades.

From that time for some years the duc lived chiefly in Paris; he had married in 1868 a princess of the house of Bavaria, Sophie Charlotte, one of a lovely band of sisters, among whom were the Empress of Austria and the Queen of Naples. The duchesse d'Alençon, tall, slight, preeminently distinguished looking, with a wealth of beautiful hair, was, during many years, a well-known figure at the Church of the Dominicans in Paris. Till the death of the duke's father, the duc de Nemours, the duke and duchess, whose fortune was a moderate one, lived first at a hotel, then in an apartment not far from the church, where the duchess might be seen every morning at an early hour.

Her tragic death is well known; on May 4, 1897, she had promised to sell in the interests of the Dominican novitiates, at the "Bazar de la Charité," a charity sale that took place in a wooden building constructed for the purpose, in the rue Jean Goujon, not far from the Seine.

The sale opened at 2 o'clock under brilliant auspices, the duchess was at her post, surrounded by a certain number of ladies, many of whom were, like herself, tertiaries of the Order. At half-past four a cry of fire arose and in an incredibly short space of time the flimsily built edifice, its draperies and ornaments and, worse still, the delicate laces and airy tissues of the women's dresses burnt like tinder.

There were, at that moment, about four or five hundred persons in the Bazar, chiefly women and children. Their first impulse was to make for the chief entrance, but in their panic many stumbled and fell and, in a few moments, a heap of burning human bodies blocked up the doorway. The duchesse d'Alençon was not among them; a lady, who was standing near her when the fire broke out and who eventually escaped, reported that the duchesse's first words were: "Be calm, let us avoid a panic," her next: "let us pray;" and that then she sweetly and generously stood aside, that others might pass before her. So rapid was the catastrophe, that less than half an hour later, nothing was left of the Bazar but a heap of ruins, from which came a sickening smell of burning flesh!

Among the first to come upon the scene was the duc d'Alençon, who rushed into the burning building to seek his wife; he was burnt in the attempt and found no trace of the duchesse. Only forty-eight hours afterwards her disfigured remains were identified and her coffin was carried to the crypt of the Dominican church, where on the morning of the 4th of May she had received Holy Communion for the last time. It remained there for a whole

week, from the 6th to the 14th of May, when it was taken to Dreux, where the princes of the House of Orléans are interred.

After the death of his wife the duc d'Alençon, who, in 1896 had come into a large fortune under the will of his father, the duc de Nemours, bought a house in Paris, opposite the Chapel of the English Passionists, where every morning he might be seen at seven o'clock Mass. He cared little, however, for Paris, where the discomforts and difficulties of his position as a born prince in a republican country were more keenly felt, and resided chiefly at Cannes, at Meutelberg, above Innsbruck, or at Belmont, where he died. It was in this latter house that he placed his fine collection of family portraits, many of which were bequeathed to him by his father and the others painted by his orders from the historical portraits at Versailles.

Although he lived in dignified, somewhat melancholy retirement, the duc d'Alençon was highly cultivated and keenly interested in all the questions of the day, upon which he held very distinct views. Thus, like his father, the duc de Nemours, he always advocated the fusion that eventually took place between the elder and younger branches of the House of Bourbon, and he accompanied his cousin, the Comte de Paris, when the latter visited the Comte de Chambord on his death-bed.

His two children were happily married; his daughter, Princess Louise, to the Prince Alphonso of Bavaria and his son, the duc de Vendôme, to Princess Henriette of Belgium, sister of the present King Albert, by whom he has four children, one of whom, the little duc de Nemours, was his grandfather's darling.

Only last year, at the beatification of Jeanne d'Arc, the duc d'Alençon was deputed by the duc d'Orléans to represent his family in Rome. It seemed singularly appropriate that, among the descendants of St. Louis, this blameless prince should be the one selected to honor the national heroine in the name of all.

Among less tragic circumstances, there might be applied to the duc d'Alençon the words uttered, more than a hundred years ago by the priest who was present at the execution of Louis XVI: "Son of St. Louis, ascend to heaven."

The duc was a Franciscan tertiary and he was laid in his coffin wearing the brown habit of the Order. The wishes that he expressed with regard to his funeral are in keeping with his devotion to the *Poverello* of Assisi; he desired to be buried as simply as possible, begged that neither crowns nor flowers should be laid on his coffin; that only his children, grandchildren, personal friends and servants should be present. Even now, on July 4th, his coffin is on its way to Dreux, where the charred remains of the duchesse were laid after her tragic end. A paper, expressing her last wishes, written seven months before her death, contained these words: "I desire to be buried close to my husband, the duc d'Alençon, the guardian angel of my life." In the crypt of Dreux, close to a monument raised to "Sophie Charlotte, duchesse d'Alençon, Sister Mary Magdalen of the Third Order of Penance of St. Dominic," is the tomb that for the last thirteen years has been waiting for her husband. In other times, the dead prince might have rendered valuable service to his country; debarred by adverse circumstances from devoting his energies to its welfare, he at any rate bequeathed to France the example of a life that was inspired by the noblest aims and imbued in its every act with a truly Christian spirit.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 6, 1910

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Alfonso's Cousin Jaime

King Alfonso's head lies uneasy, although it has never felt the material weight of the Spanish crown; he has looked at the gaudy bauble, he may have "hefted" it, but it has not been ceremoniously placed upon his brow. Nowadays, Spanish monarchs are not crowned. And yet, all his uneasiness does not spring from fear of the plots of wild-eyed assassins and bomb-throwers. There is his cousin Jaime.

King Ferdinand VII reigned uninterruptedly over Spain from 1814 to 1833. He had fallen upon evil days, for he had been Napoleon's prisoner, and he had seen foreign flags leading armed men hither and thither through his country. Another grief was added as the years passed by. He seemed doomed to die childless, thus leaving the throne to his brother, Don Carlos.

On March 29, 1830, King Ferdinand, by an exercise of the royal prerogative, did away with the old Salic Law which excluded females from the throne. On October 10 of the same year, his fourth wife, Doña Maria Cristina of Naples, gave birth to a daughter, who received the name of Elizabeth, Isabel in Spanish, and the title of Princess of the Asturias. The little heiress was in her second year when the old king became dangerously ill. Fearing, possibly, the disorder that might attend a long regency, Ferdinand, still on his sick bed, revoked and annulled all that he had done against the Salic Law. And his brother Don Carlos rejoiced. Just here comes the most important part of the story, for he partially recovered from his illness, and in that state of mind and body, the Salic Law was again struck from the laws of Spain. His brother Don Carlos said that the act was that of Ferdinand's ministers, not that of the King, who died some months later. Did the King know what he was doing? His ministers averred that he did; Don Carlos and his

partisans stoutly maintained that the feeble monarch was grossly imposed upon by men who hoped to profit by the regency that must follow Ferdinand's death. Then was born the Carlist party which still exists in Spain.

Don Carlos in dying bequeathed his claim to his son, a second Don Carlos; he dying without issue, passed on his claim to his nephew Don Carlos, who in turn left his only son Don Jaime heir to the title. Recourse has been repeatedly had to arms, to solve the difficulty which cannot be reached by acceptable documentary evidence; but though the Carlists have suffered reverses, they have never doubted the justness of their pretensions. It has been asserted that if the father of Don Jaime had led a more irreproachable life, he could have held the Spanish sceptre. His motto was, *Dios, Patria, Religión*, which his life changed into *Vino, Pollos y Jamón*. By giving himself up to a life of pleasure he lost the allegiance of the Aragonese and Catalonians and above all of the Basques, those sturdy Catholics of old Turanian stock, whose name stands second to none for all that is of fair repute.

Never well affected toward the reigning house, it could cause no surprise if in the present openly hostile attitude of the ministry toward the Church, the Carlists and their well-wishers should cast wistful looks towards Alfonso's cousin Jaime.

The Next Victim

Alexander the Great is said to have wept when he had no more worlds to conquer. This romantic distress is not discernible in the latest action of the French Republic. Her sword is still unsheathed. Having subjugated the Church, she now proposes to enthrall the laity; religious, unreligious and irreligious. The *Economiste français* gives us an example of her methods.

That journal transports us to a little town in Normandy with the odd name of Wigneihies attached to it. From that out-of-the-way place some one had gone to a happier land than France and left a few old ramshackle buildings in his will to be divided up among his heirs. They were not worth much; one piece being valued at 1,050 francs; the second at 3,600, and the third at 2,500, making a total of 7,150 francs.

These holdings had to be put up at auction. The amount involved was small, but not too small for the Government. Seven per cent. of the proceeds of the sale had to go into the Government's exchequer. After that came the inheritance tax; and in this particular instance it was decided that the tax should amount to 7,920 francs; that is to say, 850 francs more than the whole thing was worth.

At first sight this seems like an amusing newspaper story, or at best a blunder in figures. It is quite the reverse, and the mayor of the town vouches for its truth. It is not only a fact, he says, but it is the law—a law passed as late as April 8, 1910.

How is it possible, one asks in amazement, that such an excessive tax could be imposed? By the obvious method of giving a fictitious value to the property.

The official appraisers arrive at the spot, and inquire about the rent of the houses. No one knows exactly, for in cabins of that sort leases are always verbal and there were no formal documents to be had. Moreover the times had been hard; the tenants were out of work, and there were big gaps in the monthly collections. There was the Government's opportunity. In accordance with previously arranged schedules the houses were rated as yielding a rental of 1,200, 3,600, and 3,120 francs, respectively; that is to say, in one case the alleged rent equalled, and, in the two others, it exceeded the entire value of the house. "Now," argued the assessors, "the rent is usually 5 per cent. of the capital invested;" hence the first old shed was put down as worth 6,000 francs, the second 18,000, and the third 15,000 francs.

What was the purpose of this exaggeration of values? The purpose is plain: money for the Government. According to the law of April 8, 1910, no heir can come into possession of property devised to him, unless he pays into the public treasury, an inheritance tax of 18 per cent. for the first 2,000 francs; 19 per cent. for the next 8,000, and so on, by successive and progressive stages, as high as 30 per cent. Hence it was decided that this dilapidated old Wignehies property could not pass to the heir or heirs except on the payment of the legal tax on such transfers of 7,920 francs, although, as we have seen, the whole miserable pile was worth only 7,150.

If this law of April, 1910, is applicable to the whole of France, as it apparently is, the toleration of it is so incomprehensible that one hesitates to accept without reserve this first story of its operation, even if it is told by the financial journal, *L'Economiste français* and is quoted by *La Croix*. For, with such an instrument of spoliation available, the Government will soon have its hand on every piece of real estate in the country and the Socialist dream of Collectivism will be realized. The confiscation will not be as violent and as blatant as that of the churches and asylums, but it will be every bit as brutal and effective. That there is something to be apprehended may be conceded, for even people with short memories will recall that this confiscation was announced officially two or three years ago in the Assembly. "We have settled with the Church," shouted a Deputy from the tribune; then turning to a certain group of well-to-do representatives, he added, "Messieurs les bourgeois, it is your turn next." So that it is more than likely that the scoffers who looked on in silence when the spoliation of the Church was being perpetrated, will soon see themselves throttled by the same enemy; and there will be no one to pity them.

When the religious orders were driven out of France, a deputy, who wore a soutane, exclaimed: "It's only an affair of a few monks." By this time he recognizes that he was short-sighted.

Protestantism in Japan

The tendency which prompted the early disciples of Wesley to break away from the Church of England and set up an independent religious organization of their own has manifested itself and produced its natural effects in our country often enough to have lost all appearance of novelty or innovation. Varieties and sub-varieties of the great Protestant bodies almost defy classification, for their arbitrary assumption of titles seems to set at naught the old axiom: "Changing the order of the factors does not change the value of the product."

Nobody questions the superiority of our race; no American doubts the superiority of our nation, or our national excellence in civics, ethics and commercial cleverness or enterprise. And certes, our Protestant friends, who have lavished a veritable mint of money upon their sociological and educational work in Japan, must have been satisfied that they were putting to good use the nickels, dimes, and dollars so generously and enthusiastically contributed for the regeneration of the Japanese people. The activity of the emissaries of western spirituality has been displayed chiefly in the large centres of population in the southern part of the island empire. It is, therefore, proper to say that their religious opinions have been fairly presented to only a small fraction of the subjects of the Kôte, and of this small fraction only an insignificant minority has been moved to embrace them. Yet, the original leaven of division has already made itself felt. The persuasion that Japan has learned the lesson and is now fully qualified to have, hold, and possess an independent national religious institution has been clearly set forth in the Protestant theological magazine, *Rikeugo Zasshi*, by one of the native ministers, who thinks that foreign religious teachers are no longer needed. He would develop a distinctly Japanese type of Christianity, under the exclusive control of his countrymen.

Another publication, *Shin Bukkyo*, contains an article from the pen of the Rev. T. Hiroi, who handles with almost brutal frankness the same delicate subject, for he pushes his conclusions whither the principle of free private interpretation necessarily points the way. They have the Bible and can read it. Is a large staff of foreign religious teachers to be maintained for the sake of doing what the native can do as well or better? While admitting Japan's indebtedness to missionaries in matters of education, charity and social betterment, he asks the pertinent question: Are missionaries any longer needed in Japan? He has conversed with them, "sat under" them, eaten bread with them, and has accepted some of their doctrines. He speaks, therefore, as one familiar with the question. Our Protestant friends must find his answer disconcerting and disquieting in the extreme, for he plainly tells them that they might better go home and stay there. Most of them, he says, are not qualified to take the lead in Japanese spiritual life. They are kindhearted and mean well,

but they are not useful to Japan in 1910. "Such churches and associations as have been formed in Japan had best be left to work out their destiny in their own way."

How sharper than the serpent's tooth must be this conclusion of the Rev. T. Hirio to those good people who have with unstinted openhandedness poured out the contributions of their American friends upon the parched mental and moral soil of the land of the chrysanthemum! He points to the gang-plank of the outgoing steamer and bids his missionary friends "step lively," as if they were of common clay. Yet they ought to dry their tears, for he is simply putting into practice the very principle by which they vainly try to justify their own independent existence. Where each man or woman may play the part of a supreme court in matters religious and moral, the only wonder is that the heterodox bodies hold together as well as they do by a sort of exterior unity. Interior unity they have not nor can they have. If a question arises it is answered (if answered at all) and settled by a split along a line of cleavage which was present but unnoticed until the discussion of the question revealed the inherent weakness of the whole organization.

Friar Lands in the Philippines

The Attorney General of the United States has addressed a communication to the *Churchman* on the subject of the Friar lands in the Philippines and the attack on the Administration based on the alleged disposal of certain of these lands to the Sugar Trust or its representatives. In its previous issue the *Churchman* had published an editorial under the caption "The Friars' Land and the Sugar Trust," with statements and comments drawn largely, if not solely, from a view of the case presented by Congressman Martin of Colorado, reported in the *New York World*. Mr. Wickersham is aggrieved that these statements should be taken without investigation and his conduct and motives called in question by a religious paper when there was an abundance of material in the *Congressional Record* and in official documents of the House of Representatives which would easily dispose of the charges tending to show impropriety in the action of any of the Federal authorities. The new *York Tribune* gives a summary of the Attorney General's reply which it strengthens with editorial comment of its own. The whole matter, it says, is one of the construction of a law and may be summed up in a single question: Did the Friar lands, when purchased by the Philippine Commission, become a part of the public domain of the islands and subject to the same limitations with regard to their disposal, or did they not? The Philippine Commission, when it included in its membership such men as William H. Taft, Luke E. Wright, Henry C. Ide, and James L. Smith, had adopted a statute declaring that the limitation imposed by Congress on the disposal of the public domain of the islands did not apply to the Friar

lands, which had been purchased by special act and to pay for which a specific bond issue had been authorized. The validity of the statute had been affirmed by the law officers of the Philippine Government, and when Mr. Wickersham, as Attorney General, was asked for an opinion, he likewise affirmed it.

The House of Representatives has instructed its Committee on Insular Affairs to investigate the matter, but the *Tribune* believes there is no reason to expect that anything approaching a scandal will develop. "There is a respectable body of legal opinion in opposition to the decision of the Attorney General, but, as he points out, there is also a respectable body of legal opinion committed to his view." Mr. Wickersham adds that a more careful reconsideration of the question has satisfied him that no other statutory construction than that which he gave is possible. He deprecates the *Churchman's* insinuation that that construction was the result of some improper influence, submitting that this "is the sort of criticism which is, unhappily, too common in the secular press, but which one does not expect to find in a newspaper whose motto is 'The Faith Once Delivered to the Saints.'" "With the policy of the War Department, respecting the disposition of these lands," he concludes, "I have no concern. On the question of law involved I have expressed my opinion which I believe to be sound. That a religious paper shall make, upon such a foundation as I have above pointed out, the insinuations contained in your article is, to say the least, disheartening." Mr. Martin, replying to the statements of the Attorney General, maintains that the Philippine Commission never at any time held or indicated that limitations upon the disposition of public lands did not apply to Friar estates, and he challenges the production of proof to the contrary.

The Monroe Doctrine at Buenos Aires

The proposal of the Chilean and Brazilian delegates to the Pan-American Congress, now in session in Buenos Aires, to adopt the Monroe Doctrine as a principle of international law has not met with prompt, general and enthusiastic acceptance. As first formulated by John Quincy Adams, Monroe's Secretary of State, it was directed against the further colonization of America by European powers. In these days, its object would be to prevent the sacrifice of territory to European claimants and to establish a loose Confederacy in which the United States should have the providential mission of protecting, and possibly disciplining some of the other parties to the agreement. On the face of it, such an understanding would be offensive to national pride and freedom of action.

Commercial and industrial expansion is a form of imperialism which may be not one whit more odious than that which is effected by armed force; for great privileges and valuable concessions, even affecting domestic

tranquillity and the administration of justice, are too often the excessive price that must be paid for the inauguration of an industry that is to develop a country's latent resources. Even should the Monroe Doctrine be ratified and accepted, the great European countries whose sons have settled by the hundred thousand in Latin America, would not thereby forfeit or waive their right to intervene in favor of their subjects.

All Cubans are not satisfied to have their treaty-making prerogative subject to inspection and approbation by the United States. That to which they submitted in time of need will hardly be accepted in times of peace by all South America.

The New Accession Oath

The religious question is to the forefront in two European countries, one overwhelmingly Catholic, the other overwhelmingly Protestant. But whereas in Catholic Spain the struggle is for an enlargement of privileges affecting external freedom of worship for Protestants, in Protestant England the struggle is not for an extension of liberty for Catholics, but for the removal of a restriction on the liberty of the Protestant sovereign. The accession oath, inasmuch as it compelled the reigning sovereign to brand his Catholic subjects as well as the majority of Christians as idolaters was an unwarranted infringement on his religious liberty, besides humiliating him to the extent of solemnly affirming what he knew to be false. Virtually the oath was an insult to Catholics, and on this ground they have been fighting for years to have it amended. In reality they might have insisted that they were contending for religious liberty not for themselves but against Protestants in a Protestant State and in favor of a Protestant ruler. Curiously enough all the opposition came from Protestants.

The Catholics who favored the revision or the excision of the oath would have had little chance of success, had there not been dissension among their opponents. The King will now swear that he is a faithful Protestant. What a generous concession to the progress of the age! A concession, too, wrung from liberty-loving Englishmen in behalf of their beloved sovereign. His majesty, George V, still remaining head of the church "as by law established in England," is now privileged to become a dissenter and without changing his belief or doing violence to his conscience may, when he crosses the Tweed, accept in all honesty the declaration that he is the head of the Kirk in Bonnie Scotland. It is not clear that he may not if he wishes become a Unitarian or a Quaker. The former oath meant at least what it said, as the present formula may mean anything the comprehensive term of Protestant implies. Yet with "a faithful Protestant" for the head of their church, Anglicans and Episcopalians generally will still serenely claim that they are Catholics!

LITERATURE

A Bit of Old Ivory and Other Stories. New York: Benziger Bros.

A set of excellent short stories by a number of Catholic writers, most of whom are well known to the reading public. While all are good, while all are touched with Catholicity, there are at least five or six which have a peculiar charm. If the present writer were asked to pick out the one story of the set which, in the reading, held him tensest—"gripped him," as the saying is—he would name without hesitation "Bruin and Her Baby," by Miss Jerome Harte, a new writer. In this little tale heart-interest and the spirit of Catholicity are wondrously interwoven.

Claire Loraine. By "LEE." New York: Benziger Bros.

God bless the man who first invented children—in fiction. If Dickens be not the inventor he ought to get the credit anyhow. Hundreds of later writers owe much of their charm to their portraits of children, and their children, to a large extent, to Charles Dickens. It seems to me that no writers have gained quite as much from him as those of the Catholic Faith. The joy, the pathos, the fun, the frolic of "Boz" are wonderfully reproduced in the stories of our own authors. Clare Loraine is a case in point. Four little girls with their "silvery laughter, and tumbles, and childish escapes" absorb the reader's attention. Any girl from eleven to fourteen years of age who will not be delighted with this book should be shut out from all books and all libraries for ever and a day. Clare Loraine makes piety winning, and ranges wit and humor and their followers mirth and laughter where they belong—on the side of goodness. The story, like many recent issues of the firm of Benziger Bros., shows how far Catholic fiction of to-day has risen above the goody-goody stuff of the first three-quarters of the nineteenth century.

FRANCIS J. FINN, S.J.

Theology of the Sacraments. A Study in Positive Theology. By the Very Rev. P. POURRAT, V. G., Rector of the Theological Seminary of Lyons. (From the third French Edition). St. Louis: B. Herder, \$1.50.

An old missionary of our acquaintance, a genial lover of paradoxes, used to remark that the most one can say for a sermon that conveys no instruction, is that it is very probably harmless! Like most paradoxes, this is far too strong, but it has a ray of truth. A thorough knowledge of the fundamental dogmas of our Holy Faith is certainly one of the crying needs of our loose-thinking and superficial time. It is of good omen then, that theological treatises in the vernacular, such as this on the Sacraments, are coming from the press in growing numbers, giving opportunity even to those to whom Latin is a closed door, to gain some scientific knowledge of theology.

The present book deals with that branch of its subject known as "The Sacraments in General" and follows in the main the time-honored division of that treatise. The definition of a Sacrament, its composition, its efficacy, the Sacramental Character, the number of the Sacraments, their divine institution, and the intention required in minister and recipient, form the headings of the chapters.

The historical side of the questions, a side which has come to be of such prime importance in present-day theology, and in Sacramental theology in particular, is in the main, well and quite fully treated. Many citations from the Fathers add interest to the work, and the translation seems sufficiently accurate.

One must find fault, however, with the treatment of the question whether Christ instituted all the Sacraments by explicitly defining all the essentials of matter and form; or whether, in the case of all but Baptism and the Eucharist, He merely "laid down their essential principles, leaving to development to show the Apostles and the Church what 'He' wished to accomplish" (p. 301). The author holds (we think against the weightier part of present-day theologians), to the latter theory, a doctrine which, as Father Pesch has remarked in the last edition of his work "*De Sacramentis*" (page 95), bears an uncomfortable resemblance to the 40th of the propositions condemned in the decree "*Lamentabili*."

It is too bad, besides, to father on Cardinal Newman's theory of Development a corollary which was doubtless very far from that great author's thoughts. For, as Father Pesch further remarks, Newman does not inquire what Christ instituted mediately, what immediately, but shows that Catholic doctrine and discipline form such a harmonious whole, that one article necessarily flows from another, and one of them cannot logically be granted or denied, without granting or denying all the rest. These statements will serve as proper matter for revision in subsequent editions.

There was a happy day, before the great apostacy, when a tincture at least of scientific theology was thought the proper finish to a gentleman's education. As books like the present multiply, we may hope for the growth of another such tradition among the Catholic laymen of our time.

EDWARD F. GARESCHE, S.J.

The Rise of South Africa. A History of the Origin of South African Colonization and of its Developments towards the East, from the Earliest Times to 1857. Vol. I. By G. E. CORY, M.A., King's College, Cambridge; Professor in Rhodes University College, Grahamstown, South Africa. London and New York: Longmans, Green & Co.

This volume, the first of four, gives, in more than four hundred pages, a detailed history of the Eastern Province of Cape Colony down to the year 1820. The author has worked hard among original documents, so that he has much to say that is not to be found in the monumental work of Dr. Theal, the late Colonial Historiographer. The misrule of the Dutch East India Company, the seven years of the first British occupation, the enlightened government of General Janssens (1803-6) in the name of the Batavian Republic, and the first fourteen years of permanent British rule form the subject matter of the volume. The most instructive pages are those which deal with Kaffir raids, Kaffir wars, the influence of the missionaries, and the manœuvres whereby the adherents of Exeter Hall or other kindred spirits succeeded, by degrees, in destroying the original friendship which existed between Boer and Britain.

The book is well written; at times somewhat chatty in style, and is a mine of instruction for all those who live near the localities described or who, for other reasons, wish for detailed information.

J. J. K.

A Village of Vagabonds. By F. BERKELEY SMITH. New York: Doubleday, Page and Company. Color Illustrations by F. Hopkinson Smith. Pen Drawings by Author. Price, \$1.50.

The writer rented an abandoned chateau in an out-of-the-way little French hamlet by the sea and spent his time in hunting, sketching, and gathering material for the present volume of descriptive tales. The "*Village of Vagabonds*" is called "*Pont du Sable*." It seems the population of the hamlet was thriftless enough to justify the title adopted by the author for his book. At least, he says it was; but very

few of the sketches, as the reader might be led to expect from the title, are taken up with the simple villagers. The author found them too tiresome, it would seem, and devotes most of his book to Monsieur le Curé, the "exquisite Madame de Breville," and other persons, who, either by their position in society or by melodramatic notoriety, possessed obvious characteristics as subjects for the sketcher.

The book is an attempt at that fragile species of half-humorous, half-serious study of the Latin race in the unspoiled provinces, in which Henry Harland and sometimes the author's father, F. Hopkinson Smith, were so successful. It is a very difficult kind of literature. It calls for the finest persiflage, the most subtle observation and a large supply of kindly sympathy. Even Harland sometimes missed it. If the author allows himself to relax for a page the whole structure tumbles; we see his big hands manipulating the wires; the illusion is gone. We think this has been the case very noticeably with Mr. Smith in his latest volume. He did not choose his puppets well and in managing those which he selected he shows a straining of his power and certain little awkwardnesses which spoil conviction. Catholics will laugh at some of the things in "*A Village of Vagabonds*." For instance, the author describes the front of a priest's cassock while the latter is saying Mass. He notices that three buttons are missing from it. Which makes us doubt seriously whether Mr. F. Berkeley Smith, with all his assumed familiarity with a French curé, ever saw a priest saying Mass. The author hints by mysterious references to Rome that his friend, the curé, is violating grave canons of his Church by shooting ducks from a blind. And there are other little missteps which show how hard it is for an American "Presbyterian," as the author describes himself, to create a proper atmosphere of verisimilitude for a study of the Latin peoples.

What Pictures to See in Europe in One Summer. By LORINDA MUNSON BRYANT. New York: John Lane Company. Price, \$1.50.

To anyone contemplating a sight-seeing trip to Europe we heartily recommend Mrs. Bryant's latest book. On the principle that a familiarity with a few great pictures is better than a vague and kaleidoscopic impression, running together without outline or distinctness, of a large number, the author has selected some seven score pictures in the most prominent galleries of Europe for special notice. She very justly observes that most American tourists have two grave faults, viz., "covering too much ground in too short a space of time and insufficient preparation intellectually for the trip." This double defect she undertakes to overcome as regards the masterpieces of painting on exhibition in England and the Continent. There are, we need not say, omissions in her list; but it is also true that the reader who confines himself to her selection and studies them under her guidance will return home with distinct additions to his knowledge of art. One hundred and thirty-nine of the world's greatest paintings are reproduced in clear half-tones with interesting comment. One cannot help remarking in turning over these pages how much of the world's greatest art is Catholic in inspiration and treatment.

BOOKS RECEIVED

Donal Kenny. By Rev. Joseph Guinan. London: K. & T. Washbourne, Ltd. Net 3s. 6d.

The Boys' Cuchulain. Heroic Legends of Ireland. By Eleanor Hull. New York: Thomas Y. Crowell & Co. Net \$1.50.

The Life of Cardinal Vaughan. By J. Snead-Cox, 2 vols. St. Louis: B. Herder. Net \$7.00.

EDUCATION

A year ago comment was made in this column on the efforts of those in charge of Catholic schools in various dioceses to second efficaciously the good work accomplished in the annual gathering of the National Catholic Education Association. The uniformity of teaching methods and the organized action to promote and maintain a high standard in our schools inculcated by the national body will be without practical avail unless its suggestions be systematically urged by diocesan and local authorities. Reports coming to us regarding the vacation work in state and diocesan centres in this direction offer matter of sincere congratulation, testifying as they do to the growing determination of Catholic teachers to free themselves from the defect of random effort and cross purpose work, and to combine to secure greater efficiency and united action for higher standards in the grades. The movement, one is glad to note, is widespread, such distant sections as Montana and Oregon reporting enthusiastic state meetings, and Los Angeles sending a splendid summary of the program of the convention of Catholic teachers in that city.

* * *

A practical help to this same end, which is more generally appreciated in the eastern sections of the country, is found in the designation of a diocesan inspector and superintendent of schools. It were desirable that this charge be made a feature in Church organization in every diocese of the land. Excellent evidence of the good results that may be achieved through the energy and devotedness of such a diocesan official may be seen in the splendid condition of the parochial school system in New York and Philadelphia, where this duty has been entrusted to capable men for years back. To be effective the office must, of course, be recognized as no mere sinecure. The arrangement imports the assignment of an active priest, a specialist in educational work, to the duty of overseeing the parochial schools of the diocese. Thus there is constituted a responsible head to execute the uniform system agreed upon by the Church authorities regarding text books, teaching methods, class periods and similar details of school work required to maintain the grade standard established for our schools. A certain discrimination is to be sure imperative in legislation affecting school work, a certain flexibility is implied where the personal equation enters so markedly as it does in the efficiency of a teacher, but an uncontrolled independence of manner and method will never make for effective uniformity in the work. The success attending the efforts of Catholic school-teachers

in those places where the principle is recognized ought to be motive strong enough to impel Church authorities to the creation of a similar charge in every diocese of the country.

* * *

Religious exercises, consisting of the reading of the Bible, singing and prayer, cannot be held in the schools of Illinois during the time pupils are required to be in attendance, according to a decision handed down by the Supreme Court at Springfield in that state some weeks ago. The decision was the conclusion of the case of the Catholic residents of Winchester, Scott County, who protested against religious exercises in the schools of that county in which their children were compelled to join. They applied for a writ of mandamus requiring the board of education to discontinue the religious services.

The lower court denied the petition, but the Supreme Court upholds the position of the protesters, and directs that the writ issue. The gist of the opinion written by Justice Dunn, is contained in the following paragraph: "The exercises mentioned in the petition constitute worship. They are the ordinary forms practised by Protestant Christian denominations. Their compulsory performance would be a violation of the constitutional guaranty of the free exercise and enjoyment of religious profession and worship. One does not enjoy the free exercise of religious worship who is compelled to join in any set form of religious worship. Were these exercises of reading the Bible, joining in prayer and the singing of hymns performed in a church there would be no doubt of their religious character, and that character is not changed by the place of their performance. . . . The wrong arises not out of the particular version of the Bible or form of prayer used whether that found in the Douay or King James version, or the particular songs sung, but out of the compulsion to join in this form of worship. The free enjoyment of religious worship includes freedom not to worship."

The round of commencements chronicled at the close of June called attention once again to a very undesirable religious influence introduced into such exercises by public school authorities. Quite as commonly as heretofore in small towns throughout the country, so the reports of these school exercises told us, the program was opened with prayer, and in many places Protestant churches were the gathering places of those who went to encourage the young people in their commencement showing. Repeatedly it was noted that a minister of religion had been called upon to address the students of the schools, and naturally the remarks of the gentlemen invited could not have been of a religiously

colorless character on such occasions. All this, one may submit, is distinctly not in accord with the pretensions of a school system supposed to be entirely free from religious influences. Unquestionably it subjects the schools to sectarian influences, of which numbers of the parents and pupils cannot in conscience approve. One would believe that the zealous defenders of "unsectarianism" among us ought not to need be told of the inconsistency of such program details. Surely there is no reason why Catholic parents and children should be either precluded from attending the commencement and other public exercises of the grade schools in their neighborhood, or seriously embarrassed by being constrained to be present at sectarian religious exercises. Or do the good people who admit these inconsistencies fancy that unsectarianism is sufficiently secured by excluding everything savoring of Catholic practice in the school programs and exercises?

It may be well for those interested to make record of the sentiments expressed by speakers assigned to address the various sectional meetings of the great National Educational Association in Boston a couple of weeks ago. The patronizing way in which advocates of our public school educational methods assure Catholics that the system is as near perfection as any earthly system may hope to be, and the polite contempt with which they sweep away any suggestion that our parochial schools are quite as efficient as the state grade schools, do not seem to find reason in the criticisms launched by some of these speakers. A certain James M. Greenwood, of Kansas City, declared, for example "that our present (public school) system of teaching has produced a luxuriant crop of spineless and animated nobodies."

The plan long in mind among anti-Catholic agitators in Italy to bring about legislation that will place that country on a like footing with France in school regulation is coming to a head. The bill eliminating religious instruction from the school programs for primary schools in state control has been formally placed before Parliament. As already indicated in AMERICA, the strength of those favoring the project appears to make almost hopeless any attempt to defeat the measure, but Catholic educators are opposing its passage with an energy that may effect some good results. Ex-Premier Giolitti, now a private Deputy but still wielding a very considerable power in the assembly, will, it is reported, have a deciding influence in the settlement of the question. If he can be prevailed upon to accept the Catholic attitude the efforts of the agitators now endeavoring to de-Christianize the schools of Italy will meet with an effective setback.

PULPIT, PRESS AND PLATFORM

W. T. Stead contributes to the *Review of Reviews* an article on "The Personal Character of the New King." Dealing first with the already discredited rumor that King George V "is a person of intemperate habits," Mr. Stead says:

"Nor has there ever been, so far as I can ascertain after a rigorous examination of the stories current, even the shadow of a foundation for the cruel calumny of which he has been the subject. I will go further and say that, so far as can be ascertained, so far from being given to intemperance, George V is probably the most abstemious King who has ever ascended the English throne. I do not say that he is a Good Templar or a Rechabite, or a pledged teetotaler. But I do say with confidence, on the authority of men who know him intimately, who have lived with him, dined with him, supped with him, that, although he sometimes takes a glass of wine, his usual beverages are distilled or mineral water, and milk. Some have gone so far as to assure me that he has not allowed a drop of alcohol to cross his lips for two years. That is an exaggeration. Others profess to have seen him take a night-cap of whiskey and soda. But the evidence of those who know him best is that there is not a man more abstemious in the use of intoxicants among all the millions who own his sway.

"How the legend can have arisen I cannot say. For the usual suggestion that he may have sworn off lately is put out of court by the positive assurances which I have received from those who have known him from his youth up. He has never been given to excess of any kind. He was not given to excess either as a youth when at sea or as a man. When he entered upon his public duties he was not even under temptation to drink. He did not like it, and it did not like him. A little light wine at lunch or dinner, and sometimes a thimbleful of whiskey with soda-water or milk afterwards, constitute the maximum of his potations. And as he is now, so he has been all his life—sober, temperate, abstemious."

Mr. Stead deals at greater length with the story that King George contracted at Malta a marriage with a daughter or niece of some admiral. He tells how seventeen years ago he examined the grounds for this legend, going so far as to approach King Edward, then Prince of Wales:

"I submitted to a mutual friend a series of questions to the late King, who was then Prince of Wales. They were very precise, categorical, and covered the whole ground from A to Z. The King, then, as always, was very courteous, and expressed his utmost readiness to go into the whole matter.

In reply I received a most categorical, definite, emphatic repudiation of the whole story. He denied absolutely the story of the alleged marriage, morganatic or otherwise. He asked, not unnaturally, if the Prince were married, as was alleged, where was the marriage register, and who was the clergyman that performed the illegal ceremony? If the lady in question was an admiral's daughter, could it be believed that her father tolerated a clandestine marriage conducted in defiance of the law without the knowledge of the Prince's parents? He also pointed out the various other inherent improbabilities of the story, and finally gave me his most positive assurance that the story was a lie from beginning to end, and what is more, a lie so ridiculous that it could not impose upon anyone with the slightest knowledge of the Royal Family, or of the Navy, or of the Church.

"Since then I have made further inquiries and have been satisfied in my own mind that there is not and has never been any foundation for the story. When the marriage with Princess May was announced, the Archbishop of Canterbury was snowed under with letters of protest from all parts of the world where the legend of the Malta marriage had penetrated. How could he, how dared he, make himself a party to such a crime in the eyes of God and of man? Such was the question asked in ever-increasing crescendo of virtuous indignation. The answer is obvious. The Archbishop and the other clergy who were to take part in the ceremony could not, and dare not, officiate in celebrating what would have been a bigamous union. They made the most minute investigations into the whole story. They pursued every clue that was offered them. They asked everyone who professed to believe the story to state the grounds of their belief, and then they carefully pursued the trail of testimony till they ran the legend to earth. I am assured by one who himself took part in the investigation that although they investigated patiently every scrap of evidence, they never could get nearer to first-hand evidence than that somebody's cousin had been there and had seen the ceremony performed. But despite all their searchings, they never could come upon that cousin himself. Somebody's cousin, who was everybody's cousin, never could be located. He remained to the end, as he remains to-day, impersonal, impalpable, the mysterious unknown, who is responsible for the paternity of the most amazing falsehood of modern times.

"The Primate did not perform the ceremony without having taken every conceivable pains to ascertain the facts from the King himself. The late King and Queen Victoria were absolutely certain there was no truth in the tale, and the King always ridiculed the story as one of

the most absurd of all fables. In the course of these archiepiscopal and episcopal and clerical investigations, the investigators were satisfied from the unanimous testimony of the naval officers who served with the King in the Mediterranean at the time when the alleged marriage took place, not merely that there never had been a marriage, but that there never had been a liaison of any kind with Miss S—, or anyone else, and that therefore there could not have been any of the alleged children. The net result of the inquiry was to satisfy the Primate and the other distinguished clerics who had to perform the official and public marriage, that the young man had never been married before, that he had lived an exemplary life, and that the whole story about the existence of any children resulting from his alleged relation with Miss S— was absolutely without foundation. There were no such relations, morganatic, illegitimate, or otherwise, and there were no children."

"The whole of the fairy story," comments Mr. Stead, "falls to the ground. The matter was brought," he says, "to the attention of the present King, who treated it, as all the rest of the family treated it, as one of those absurd fictions apparently invented for the purpose of testing the gullibility of the public." "I have taken some pains," adds the writer, "to nail this lie to the counter, and I hope that after the publication of this article we shall hear no more, either about the intemperance of the King or about his bigamy."

ECCLESIASTICAL ITEMS

Catholic Philadelphia is rejoicing over new honors bestowed by the Holy Father on three of her worthy sons. The Rev. Philip R. McDevitt, diocesan Superintendent of Parish Schools, has been raised to the dignity of a Domestic Prelate; Mr. Walter George Smith has been made a Knight Commander of the Order of St. Gregory, and Mr. Samuel Castner, Jr. a Chamberlain of the Cape and Sword.

Very Rev. Joseph Chartrand, Vicar General of the Diocese of Indianapolis, has been appointed coadjutor, with the right of succession, to Bishop Chatard of that diocese. The new prelate comes of an old French family and was born May 11, 1870, in St. Louis, Mo. He made his early studies at St. Louis University, and his theological course at Innsbruck and at St. Meinrad's Seminary. He was ordained priest Sept. 24, 1892, and was appointed Bishop Chatard's secretary and later rector of the Cathedral.

Under the auspices of the Alumni Sodality a pilgrimage to the shrine at Auriesville, N. Y., will leave Boston on

Sunday evening, August 14, and participate in the ceremonies of the following day. Bishop Anderson hopes to be able to head the pilgrimage, which will number about five hundred members.

SCIENCE

The reception, contrary to expectations, of radio-telegraphic signals is not enhanced when the transmission is affected with a spark gap in compressed air. While the dielectric strength of the air is enormously increased, so also is the resistance to the oscillatory spark, both appearing to increase in about the same ratio.

* * *

The Navy Department is about to substitute a new compass for the type which has been in service during the past 100 years. Tests are being made by the Bureau of Navigation of the department, one of the instruments having been established on the cruiser Birmingham. The new compass is combined with a rapidly revolving gyroscope which eliminates all variation and deviation of the needle of the machine.

Prof. Johann Galle, the noted German astronomer, is dead at the advanced age of eighty-eight. It was he who on Sept. 23, 1846, after having received from Leverrier the following communication, "Direct your telescope to a point on the ecliptic in the constellation of Aquarius, in longitude 326 deg., and you will find within a degree of that place a new planet, looking like a star of the ninth magnitude, and having a perceptible disc," sighted for the first time, at the observatory of Berlin, within 52 minutes of the precise place predicted, the planet Neptune, thus marking a new era in the history of Astronomy. Galle also discovered three comets, for which he was awarded the Lalande prize. At the time of his death Galle was director of the Observatory of Breslau.

Professor Zwaardemaker has just communicated to the Amsterdam Royal Academy of Science a description of his perfectly noiseless room, a room which allows no sound to penetrate from without, resists sound propagation, reflection and refraction within. The walls consist of six layers, alternately of wood, cork and sand. Between these layers there are gaps from which the air has been exhausted, one between the second and third, and one between the fourth and fifth. The inner walls are constructed of a porous stone lined with a kind of horsehair cloth, a Belgian invention, called trichopiese. The walls are pierced by leaden rods, acoustically insulated. Layers of wood, lead, asphalt, seagrass, and cork enter into the construction of the roof. The floor is of marble overlaid with a closely-woven Smyrna carpet.

Arrangements have been completed by the German Admiralty Board by which the vessels to take part in the grand maneuvers this year will be kept in constant touch with the land. This will be effected by a dirigible fitted with wireless telegraphy. The new Gross airship, the largest craft of the semi-rigid type, will be ushered into service. This airship measures 302 feet in length, and has a diameter of 42 feet. The driving mechanism consists of two motors which develops 400 horse power operating four propellers.

An English genius has derived a simple yet efficient method for preserving flour. The flour is pressed, by means of hydraulic pressure, into the form of bricks. Under this pressure all forms of larval life are destroyed, thus insuring the bread-stuff from the ravages of insects, while it is equally secure from mould.

According to a report from the members of the Natural Geographic Society's expedition, exploring in Alaska, the great glacier in Rainy Hollow, near Haines, is moving at the tremendous rate of twelve feet a day. Huge masses of ice are aured with thundering noise over th precipice where the glacier discharges. In the opinion of geologists the avalanches, caused by the frequent earthquakes of late, are responsible for the increased flow.

F. TONDKOF, S.J.

SOCIOLOGY

Bulletin No. 88 of the bureau of labor, department of commerce and labor, contains an interesting statement of the result of an investigation by the imperial statistical office of Germany of the cost of living of families of wage earners and salaried persons in that country during 1907 and part of 1908. There were 852 families included in the investigation, all of which kept accounts of all expenditures for a full year, and all but five of which had incomes of not more than 5,000 marks (\$1,190). These families contained 3,952 persons or an average of 4.64 persons per family. The average annual income of the 852 families was \$521.72, while the average annual expenditure was \$531.70, resulting in an average deficit of \$9.98. It is stated, however, that expenditures are probably reported more accurately than receipts, which may account for part of the deficit. 2.7 of the average annual income was from the earnings of the wife, and 1.7 per cent. from those of the children; income from the wife was shown in less than one-third of the families and from the children in one-eighth. The highest average family income reported was for families of teachers, \$784.05, followed by that for families of officials of secondary rank, \$681.09, and of

salaried persons in private employment, \$581.12; while that for families of unskilled workmen not classified was \$378.14.

One wonders what the Carnegie Foundation's Directors must have thought upon reading the report sent out by the authority of the American Medical Association concerning the result of examinations passed before various State Medical boards by young medical graduates from the different Schools of Medicine in the country. As is known, one contention made by these gentlemen implies the advisability of suppressing "small colleges" because the limited facilities of such institutions do not make for the thoroughness of work and the general good results shown in the institutions honored with the approval of the Carnegie Educational Trust. Yet the report in question tells us that of the sixty-seven doctors graduated by the St. Louis University, a Catholic School not on the Carnegie accepted list, only two failed in the examination for license to practice before the various State Examining boards. Yale, Harvard and Hopkins, with smaller classes, had a heavier percentage of failures in these examinations.

One wonders, as well, what impression is made upon these men by the perusal of the catalogues and year books issued by the "small colleges" which abound in the United States. To the disinterested critic, who turns their pages, there is found in the showing made, a distinct note of encouragement in the story therein sketched. North, South, East and West alike there is evidence of comforting activity on the part of school men to improve courses of study, to introduce thoroughness and efficiency into the system followed, and to open as wide as possible the door of educational opportunity to all. Will the people be benefited by efforts, whether public or private, whose aim it is to smother the nation-wide energy of which these publications tell the story? Yet few of them have a revenue-producing endowment of "not less than \$200,000" which the Carnegie Foundation assigns as a *sine qua non* condition to recognition by its Directors. Many of them have what is decidedly better. Our Catholic Colleges and High Schools have ordinarily the devoted service of men and women who have chosen educational work as a life vocation to which they consecrate themselves because it is God's work, and in it they find most favorable opportunity to honor Him and to sacrifice themselves for the welfare of their fellow-men. They neither look for nor need the incentive of big salaries to inspire them in the service rendered, and may one not fairly set their disinterested labor of love over against the

crude material requirement of \$200,000 revenue-producing endowment, which the self-appointed autocrats of educational work among us have made a necessary feature of those schools which seek their approval?

ECONOMICS

Uncertainty about the crops because of the unusual weather conditions in spring and early summer has made bankers and business men in the West conservative. The tendency is not without its exceptions, but, ranging as it does in general through the whole list of business interests in the agricultural states, it has its effect and it is a result much to be desired at this time. The business interests have not preached in vain against the dangers of too much expansion and too heavy indebtedness. The present situation is a recurrence of the waiting attitude that was so strongly marked in every branch of trade in the ten months following October, 1907, though with an entirely different compelling cause. Should there be a material lessening this year of the farmer's income, the interior of the country will see caution that will be as marked as in any period of its recent history, though this will not happen unless the summer should turn out to be an unexpectedly bad season. That such seasons do come, the West well knows, and it is always to be considered in plans for the future.

By the end of July, say the financial journals, New York should be well fortified to withstand the initial withdrawals of currency for agricultural purposes. The mid-July inflow of cash from the country was computed at almost \$10,000,000 by the *Journal of Commerce*, while in operations with the sub-treasury there has been a nominal gain by the banks. Upwards of \$26,000,000 has been paid into the treasury in corporation tax dues, thus replenishing the national cash-box at a time when disbursements are particularly heavy.

European crop conditions were reported good in the monthly crop statement for July, published by the department of agriculture in Washington. According to this statement it is now realized that the damage from storms in the spring is not wholly irremediable and subsequent fine weather in some of the most seriously affected states has inspired hopes that in quantity at least the former excellent prospects may not have been materially impaired. Excepting the effects of storms, agriculture in general made the progress looked for at this season. In France, however, winter cereals continue in a backward state, and the highest expectations are for only a moderate crop of wheat. In Germany a

rather prolonged dry spell, now broken, seems to have had no particularly serious effects. Drought has, too, been repeatedly reported from the Don and Volga regions of Russia. Still most European countries have an ample sufficiency of moisture, and under its influence the spring-sown crops have flourished almost everywhere.

Efficient regulation of the cold storage business is to be urged during the next session of Congress. A bill will be presented prescribing as a first step that no food product shall be kept in a cold storage warehouse in any territory for more than six months. Until the federal authorities shall have come upon some constitutional method which will make feasible federal supervision of the storage business, this law will serve as a model for similar legislation in the various states. The legislation will be supplementary to the pure food law, which in its present scope does not give sufficient authority to the government to protect the people from the cold storage evils. The intended enactments do not look to the destruction of cold storage service, which no one would favor, but they will be rather so framed as to prevent the use of cold storage plants for speculative purposes. Public health, say those mapping out the legislation, must be considered first of all.

An active colonization campaign, directed by state officials, is well under way in Colorado. The first aim is to bring farmers into the state. The state commissioner of immigration declares that the state has 3,000,000 acres of irrigated land and between 3,000,000 and 4,000,000 acres that are irrigable, but undeveloped. This gives a total of more than 6,000,000 acres of high-class, well-watered land, every acre of which is productive, now open to intending settlers in the state. The second object of the campaign is the protection of the interests of the new-comer, who is told where he can do best. Information is given to him to enable him to guard against mistakes in choosing the location of his home, since the promoters of the project desire intelligent colonization, not indiscriminate settlement.

The report of the Interstate Commerce Commission just issued goes to show that traveling by rail grows less hazardous every year. During the fiscal year 1908-09 the railroads in the United States killed one passenger in every 3,523,606 they carried, and injured one in every 86,458. The total number of passengers carried was 891,472,425. This shows a little better average than that of the previous year, when one passenger in every 2,823,133 carried was killed, and one in every 77,017 carried was injured. The total casualties recorded for the twelve months ending June 30, 1909,

were 104,343, 8,722 having been killed and 95,626 more or less seriously injured. The major portion of the accidents incurred fell to the lot of railway employees, the toll exacted among these running as follows: Trainmen, 1,344 killed, 29,118 injured; switch tenders, crossing tenders and watchmen, 93 killed, 507 injured; other employees, 1,173 killed, 45,381 injured.

Senator Bristow, a leading insurgent among the Republicans of Kansas, in the course of a speech delivered in Kansas City, Kansas, in answer to Speaker Cannon's criticism of the insurgents of the two houses of Congress for their attitude toward the Payne tariff high schedules, was exceedingly frank and outspoken in his reference to what President Taft has proclaimed to be the best tariff Law ever enacted. He was particularly caustic in his criticism of the evil of the woolen and cotton schedules, which, he claimed, have led manufacturers to overcapitalize enormously, believing, as they do, that the increased duties on fabrics would enable them to reap larger profits from their mills. Senator Bristow goes on to declare that the burden placed upon these enterprises now would seem to be more than they can bear, so that "it is only a question of time until the collapse will come. When it does come an industrial panic will be precipitated that may shake the industrial stability of the nation."

OBITUARY

Sister M. Rita (Louise Heffernan) died at St. Mary's Academy, Notre Dame, Ind., on July 23. Born at Albany, N. Y., Sept. 22, 1860, her father was Gen. James Heffernan of civil war fame. She made her profession in the congregation of the Holy Cross, in 1881, and for years was head of the English department of St. Mary's College and Academy. She wrote several books and was a frequent contributor to Catholic periodicals.

On Tuesday, July 18th, Mrs. Appoline Schmidt, née Tetedoux, of Cincinnati, passed away peacefully in the fifty-second year of her age. A convert to the Faith, for her eighteen years in the Catholic fold, she distinguished herself by her practical charity and her most edifying life. Mrs. Schmidt was called at the Good Samaritan Hospital "the Angel of the ward." Besides being connected with the Women's Club and several literary societies, she was prominently identified with the Lydia Society, a distinguished organization of Catholic women who devote much of their time to supplying, by the work of their own hands, indigent children with clothes. One of her four surviving children, Mr. Austin Schmidt, is a Jesuit scholastic.

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LETTER TO THE EDITOR

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CHRONICLE

Lee's Statue in National Capitol.—President Taft has approved without comment an opinion given by Attorney General Wickersham to the effect that no objection can be lawfully made to the placing in Statuary Hall of the National Capitol of the statue of General Robert E. Lee in Confederate uniform. In addition to the legal aspect of the question Mr. Wickersham argues from an ethical point of view that Lee has come to be regarded as typifying all that was best in the cause to which he gave his services, and the most loyal and unmurmuring acceptance of the complete overthrow of that cause. Moreover, his statue clothed in Confederate uniform bears testimony to the fact that a magnanimous country has forgiven an unsuccessful attempt to destroy the Union and symbolises the acceptance, without misgivings, of a complete surrender and a renewed loyalty. Mr. Wickersham's opinion was called forth by protests to the President from the Grand Army of the Republic, Department of New York. The incident is regrettable, as it shows that the feelings engendered by the civil war are not, after half a century, completely lulled to rest.

Senator Gore's Bribery Charges.—The Senate Select Committee at Muskogee, Okla., began the investigation of the bribery charge made last June on the floor of the Senate by United States Senator Gore. Testifying before the committee, Senator Gore stated that Jacob Hamon, former chairman of the Republican state central committee of Oklahoma, had offered him a bribe of \$50,000

to use his influence in the Senate in favor of J. F. McMurray, an attorney for the Indians, who was pressing a claim for a \$3,000,000 fee from the manipulation of lands of the Indians in Oklahoma.

Hamon, according to the Senator's testimony, told Mr. Gore that Vice-President Sherman, Senator Curtis and Representative Bird McGuire were interested in the legislation. Representative Creagher, also of Oklahoma, testified that he too had been approached by Hamon with an offer of a bribe. Vice-President Sherman, Senator Curtis and Mr. McGuire denied emphatically that they were interested in the contracts in question. Hamon, on the witness stand, entered a general denial to all the testimony which had been given against him. He denied also that he had even mentioned the names of the Vice-President, Senator Curtis and Representative McGuire as being interested in the McMurray contracts.

The committee will continue the investigation and will endeavor to ascertain just what Mr. McMurray's contracts with the individual Indians of the Choctaw and Chickasaw nations are, and whether the Indians signed these contracts of their own free will. The national Council of the Choctaw nation has declared its opposition to the contracts, but McMurray contends that the Indians generally favor them. The question of the value and method of sale of the segregated coal land, comprising 445,000 acres, will be taken up in the same manner. It is stated that a New York corporation was willing to take over the entire property at \$30,000,000, for which McMurray would receive a fee of \$3,000,000, and it was the size of this fee that started the trouble.

Pilgrim Monument Dedicated.—On August 5, the National Monument, erected to the memory of the Pilgrim Fathers, was dedicated at Provincetown, Mass. The dedication ceremonies were honored with the presence of the nation's Chief Executive, who crossed the bay on the yacht Mayflower from his summer home at Beverly. At the laying of the corner stone, Mr. Roosevelt delivered an address, August 7, 1907. Among the speakers at the dedication in addition to the President were Governor Draper, of Massachusetts, United States Senator Lodge, President Emeritus Eliot, of Harvard, and Congressman James T. McCleary, of Minnesota, who supported the bill in Congress for a Governmental appropriation. Other persons of distinction present were Secretary of the Navy George von L. Meyer, United States Senator George Peabody Wetmore and Justice White of the United States Supreme Court. Eight American warships in the bay boomed the customary salute of twenty-one guns in honor of the President, and two thousand blue jackets and marines lined the way from the wharf where the landing was made to the base of the monument.

The Pilgrim monument commemorates the signing of the historical compact which the Pilgrim Fathers drew up in the cabin of the original Mayflower on November 21, 1620, as a constitution for the government of the colony. The granite shaft rises from Town Hill, a sandy mound, to the height of 347 feet above the sea level, and with the exception of the Washington monument, is the loftiest structure of the kind in the country. It closely resembles the square tower of the town hall in Siena, Italy, erected in 1309, having, like the older tower, two rows of battlements, the first about 250 feet from the ground, and the second surmounting the secondary tower which rises from the first row. The monument cost \$90,000, of which the National Government gave \$40,000, the State of Massachusetts \$25,000, the remainder coming from private sources and the town. Twenty-one years ago another national monument to the Pilgrim Fathers was dedicated at Plymouth, Mass., and it will be recalled that John Boyle O'Reilly read a poem on the occasion.

Population of Porto Rico.—The population of the island of Porto Rico is 1,118,012, according to the recent census. This is a gain of 164,769, or 17.3 per cent., as compared with the census of 1899. San Juan, with a population of 48,716 is the largest town in the island. Ponce comes next with 35,027. In the eleven years San Juan made a gain of 16,668 or 52 per cent., and Ponce a gain of 7,075, or slightly over 25 per cent.

Crisis Near in Nicaragua.—The attempt of Madriz to interest European powers in his pretensions has not succeeded. Germany has declined to take any steps against the position assumed by the United States. A paper mentioning the chief grievances inflicted on the country by the Madriz government has been presented to President

Taft by the women of Nicaragua, with a prayer for Federal intervention. The Estrada forces have gained distinct advantages, but many people, fearing bloody reprisals on their friends and relations, are afraid to espouse his cause.

Madero Released.—After forty-seven days in jail, Francisco I. Madero, the opposing candidate for the presidency of Mexico, was released from the penitentiary at San Luis Potosí on July 22. He must remain within the city limits until further action by the Federal court. The charges of insulting President Diaz and stirring up sedition will probably not be pushed further.—The Secretary of Government has addressed a circular letter to the Governors of the States requesting them to advise all judges against a too rigorous interpretation and application of the law of seclusion of prisoners, or incomunicación, which, in the case of foreigners, might bring on unpleasant diplomatic entanglements. Three Americans, imprisoned in Colima, appealed to Ambassador Wilson against the horrible treatment to which they had been subjected in an underground dungeon.

Canadian Premier's Tour.—On August 3 Sir Wilfrid Laurier reached Weyburn, Saskatchewan, the centre of the American belt. Everywhere in Western Canada are to be found successful farmers from the United States, and of the prosperous settlers in the Weyburn district about half are Americans and half Canadians, living together profitably and harmoniously. When the Dominion premier arrived the Americans greeted him with as much fervor as if he had been President of the United States, and it was in an Iowan's forty horse power automobile that he rode past thousand acre farms which are yielding fortunes to the Canadian and American settlers alike. When the Grain Growers' Association presented to Sir Wilfrid Laurier their usual petition for tariff reduction he reiterated his free trade convictions, but emphasized the difficulty of early attainment of tariff for revenue only, while the government is unable immediately to grant the desire of the West for reduction of the tariff on manufactures. The Premier's declarations during this trip commit the Liberal party to revision downward when next the tariff is overhauled.

Grand Trunk Strike Settled.—Official announcement has been made that the Grand Trunk strike is ended. The settlement was brought about through the intervention of the Honorable Mackenzie King, Canada's Minister of Labor, who conducted the negotiations between the company and its former employees. The wage scale offered by the company at the conference on July 18 will be put into effect, and all strikers except those who are responsible for the riots will be taken back as soon as places can be found for them. The increase of wages will date from May 1.

Great Britain.—The death of the member of parliament for the Kirkdale division of Liverpool caused an election in that constituency. The Unionists retained the seat against the Labor Party by 841 votes, an increase of 618 over the majority of the general election in a total poll of 7,695, less than that of the general election by 370. The increase in the Unionist vote was 124; the falling off in the Labor vote, 494. The majority is the largest since 1900, but is a long way from the 2,595 of that year. The present Unionist poll is only 65 less than that of 1900, but all the new voters seem to belong to the Radical or the Labor Party.—In view of the approaching Imperial Conference, Mr. Balfour took occasion to speak strongly in Parliament in favor of colonial preference, showing that unless the government takes steps to give the colonies advantages corresponding to those they grant the mother-country by their preferential tariffs, these must inevitably be abandoned.—The new Japanese tariff increases the duty on British goods 66 per cent. Count Komura says that while Japan is ready to grant minimum rates for corresponding concessions, there can be no convention in the matter with England on account of its free trade policy. Hence British commerce with Japan, notwithstanding the alliance and the grand Japanese Exposition just closed in London, is likely to pass into German and American hands.—Mr. Asquith, the Prime Minister, spoke lately in a most conciliatory strain with regard to Germany in the House of Commons. His speech produced the cordial expressions it was intended to draw from the German press. Meanwhile the building of warships by both nations continues.—The parliamentary opposition to the King's Civil List organized by Messrs. Barnes and Jowett proved a failure. Out of forty Labor members they could muster only twenty-six on a division, and at times their numbers fell as low as nineteen.—Mr. Keir Hardie, however, takes every opportunity to tell people that monarchy is lunacy.—The Foot and Mouth disease has appeared in Yorkshire. The cattle affected have been slaughtered and the district for fifteen miles round the farm where they were attacked has been isolated.—The King's coronation has been settled for next June.

Ireland.—The Viceregal Commission on Irish Railways have agreed that the Railway systems, schedules and rates have proved a hindrance rather than a help to Irish commerce and industrial development, and that consolidation of the various lines under a single management is necessary. The majority recommend the purchase, ownership and management of all railroads by the government; the minority prefer amalgamation of the larger lines with absorption by these of the smaller ones, the new consolidated company to be independent of government control. The majority includes Sir Charles Scotter, Lord Pirrie and Mr. Sexton. Public bodies in Ireland favor the unification as against the concentration policy.—An influential deputation, including the Lord Mayors

of Dublin and Belfast, has been appointed to come to the United States in September to confer with Postmaster General Hitchcock in regard to inducing the Cunard Company to have their eastbound vessels resume calling at Queenstown. Mr. Roosevelt has promised to use his influence to that effect. The Cunard Company announced, August 7, their decision that all their ships shall call at Queenstown on eastbound journeys, except the *Mauretania* and *Lusitania*, which are obliged to compete with the fast steamers of the North German Lloyd Company.—The Annual Report of the General Prisons Board shows a general decrease of crime in 1909. The prisons have been reduced since 1880 from 139 to 25, and over 40 per cent of commitments are for seven days or less. Another Board reports an almost general increase in prices, dividends and industrial prosperity.

Cape of Good Hope.—The federal elections are appointed for September 15. The great struggle will be in the Transvaal, where General Botha is opposed to Sir Percy Fitzpatrick in Pretoria, and whence he hopes to draw his most devoted adherents. The Unionists under Dr. Jameson are very active there, claiming that Botha has abandoned the promises made before his appointment and is fostering racial divisions. They insist especially on the treatment English is receiving in the schools of the Orange River State.

India.—The Calcutta Nationalists propose to celebrate with public festivities the anniversary of the introduction of the boycott. The Government has forbidden the demonstration.—Two revolvers, parts of several guns and a large quantity of ammunition have been discovered hidden in a house in Calcutta.—The British Trade Agencies at Gyantsee and Yatung in Tibet are threatened on account of disturbances between the natives and the Chinese. Two battalions and a mountain battery have been assembled on the frontier for their protection.—The Chinese have not yet found a new Dalai Lama.

France and Liberia.—Although the first rumors of an American protectorate of Liberia have now been practically dispelled, there is still some disquietude in official French circles, which are unpleasantly surprised at the proposed intervention of the United States. France ceded certain disputed territories on condition that they should always remain in the hands of an independent Liberian republic, and that the establishment of a protectorate by a foreign power would cause the reversion of those territories to France. The *Journal des Débats*, of August 2, says that France voluntarily stopped its expansion 120 miles from the coast for the benefit of Liberia's future, and "it was only with the help of an escort of French soldiers that the Liberian delegates were permitted by a hostile population to traverse the territory and arrange the boundary. This generosity neither Liberia nor the United States ought to forget. Our common frontier

with Liberia creates rights that must not be misunderstood."

Peace Congress in Stockholm.—The International Peace Congress which has been in session in the Swedish capital since the beginning of the month, closed its labors August 5. The delegates present expressed gratification over the results of the meeting. More than 600 accredited delegates sat in the assembly, among them a considerable number of Americans. For the first time in the history of the Congress representatives of Russian Peace Societies appeared at the international meeting. Frequent reference was made in the course of the sessions to the resolution of the American Congress held last Spring, calling upon the President of the United States to name a commission to study the question of a general national disarmament, and its every mention called forth enthusiastic applause. The Congress by acclamation bound its members to make common cause with the Americans in order to secure similar action on the part of their home governments. A resolution was adopted asking the United States to call a Conference of Diplomats to adopt measures looking to the inviolability of private property on the high seas. By a similar action the nations concerned were asked to see to it that the principles of justice and right be heeded in dealing with the Fins, the Russian Jews, the Armenians and the Cretans. The next International Congress will be held in Rome in 1911.

Strike of Hamburg Ship-builders.—Late last week the expected strike among the workmen in the ship-yards of Hamburg took place. The first to go out were the metal-workers. The withdrawal of these men was speedily followed by a sympathetic strike of metal-workers in the yards at Stettin, Lübeck and Bremen. The origin of the trouble is the wage-question, although certain other secondary matters are in dispute. The directors of the great ship-building corporations have refused to accede to the demand made by their workmen of a general wage advance of 10 per cent. Present indications give no hope of a settlement, although strenuous efforts to effect a compromise are being made.

Czar and Kaiser to Meet.—The often announced visit of Czar Nicholas to his brother-in-law, Grand Duke Ernst Ludwig, has been finally fixed for the latter end of this month, the health of the Czarina having so improved as to make the visit of the Russian royal pair an assured fact. Orders have been issued to have the Friedberg palace in Darmstadt prepared for the visitors. As the children of the Czar will accompany him the occasion has been announced as a family reunion, but the experience of former years suggests that diplomacy will seize upon the opportunity. Semi-official announcements already declare that during the stay of Nicholas at Darm-

stadt Kaiser William will meet him for a conference. As each Emperor is to be accompanied by his Minister for Foreign Affairs the usual rumors of schemes and plans fill the political world in Berlin and St. Petersburg. The rumors are strengthened by the announcement, made in the Vienna *Reichspost*, that on his return journey Czar Nicholas will meet and confer with Emperor Francis Joseph. Diplomats recall how on a similar occasion in 1903, the Czar held a lengthy conference with Francis Joseph after having visited Emperor William in Wiesbaden. The regulation of the Balkans was then said to have been the topic discussed, and the interesting developments of that question since noted, are affirmed to have been planned during the meeting of that year.

Germany's View of Our Policy in Liberia.—The German press seems little inclined to follow the lead of England's publicists in criticizing the projected entrance of the United States into the politics of Liberia. The journals of the empire content themselves with simply quoting the judgments of the English papers, claiming to see in the plan an intention on the part of the United States ultimately to annex Liberia or at least to assume a protectorate over that land. Reliable information indicates that the German Government is entirely satisfied with the financial plans being considered in the United States for the betterment of Liberia, and that it is not averse to encouraging financiers at home to take part in the syndicate loan now being arranged to fund Liberia's debt. A semi-official note concedes the probability that the United States may acquire a strong influence in Liberian politics through the helpfulness now being extended to that people in the country's financial straits, but no fear is felt that the American Government has any design upon the independence of the country.

Parliamentary Record in Hungary.—The House of Magnates has brought to a successful close the work sent up to it by the lower house. The debate on the address passed off smoothly and the immediately necessary legislation regarding the imperial loan asked for, and other small matters was approved. Parliament adjourned for vacation with the pleasant assurance that something worth while has been achieved in the short period of its session, and Graf Khuen-Hedevary and his new People's party may look forward to the future with far greater complacency than was theirs on the day last spring when the Ministers were bombarded with inkwells from the floor of the house. The opposition deserves its own credit for not seeking in any way to hamper the purposes of the majority. True no one of the great questions now before the people has as yet been touched upon in the Reichstag. When an attempt will be made to settle some of the controversies which for decades past have kept Hungary in turmoil one will be better able to estimate the influence of the present government with its majority now numerically so great as to completely overawe all opposition.

QUESTIONS OF THE DAY

Montreal French Freemasons

A couple of months ago a pamphlet charging several nominal Catholics with being members of a French Masonic lodge created quite a sensation in Montreal. It had long been known that there existed in that city a coterie of aggressive infidels attacking the Church in an underhand way. But many well-meaning and practical Catholics refused to believe that the hatred of Christ which is so marked a characteristic of Freemasonry in France could be systematically organized in so Catholic a city. However, the matter was brought to a head by Mr. Arthur Charles Millette, who called upon the Mayor to investigate his charges against the Emancipation Lodge. A committee of aldermen approved by the City Council received, on July 28, Mr. Millette's sworn statement that he and two companions leased a room under the lodge chamber, and, by removing the plaster and laths of the ceiling and using a microphone, were enabled to hear what was said. One member said he had a plan that would turn the Eucharistic Congress into a public scandal. His idea was to get some of the members of the lodge placed on the reception committee and then take visiting priests to houses of ill-fame, pretending that they were respectable boarding houses. There they would arrange to catch them in compromising situations and have the houses raided by a squad of police under one of their number. Photographers were to be engaged to complete the damning evidence.

Although this article is written before the investigating committee has completed its work, and immediately after the investigation was stopped by an injunction obtained by Freemasons dismayed at these disclosures, yet enough testimony has already been given to make this an exposure of world-wide importance. *L'Action Sociale*, the great Catholic daily of Quebec City, in its issue of August 2, publishes a long report of the Montreal civic committee's session the previous day. Acting upon Leo XIII's constant advice to Catholics that they ought to tear away the mask behind which Freemasonry strives to hide the identity of its members and their real designs, our Quebec contemporary prints the names of those who now have to admit that they are members of the Emancipation Lodge, though on the publication of the Lemieux pamphlet containing their names they strenuously denied it. They are as follows: Dr. Louis Laberge, head of the city Health Department; Oliver Grandchamp, police inspector; Dr. Henri Desmarias, medical inspector of the Montreal Catholic schools; M. Corriveau, employed in the Montreal Police Court; Dr. Alfred Mercil, of Maisonneuve; C. J. Charbonneau, notary, of Montreal; Ludger Larose, artist; O. Normandin, hatter; Joseph Fortier, bookseller and stationer; Paul Turgeon, bankruptcy syndic.

Several incidents of this investigation are noteworthy.

Alderman Tétreau having asked Dr. Mercil if there was not a city official among the would-be founders of a new Masonic Lodge, the doctor at first refused to mention the name, but when the lawyer, M. Laflamme, who is conducting the case, asked if that person was not present in the room, Dr. Mercil, after glancing round the room, suddenly said: "I have just received my friend's leave to give his name to the committee: the third founder of the proposed lodge is Dr. Henri Desmarais, medical inspector of Catholic schools." M. Laflamme then asked Dr. Mercil how such a plan as the trap for priests could be proposed in a Masonic lodge, since the twelfth clause of the Masonic commandments enjoins respect and protection for travelers. The doctor declared that the meeting that night was not a regular one, and that the proposed plot was deemed base by himself and the presiding officer. The witness moreover stated that, though he had not seen the letter in which the plot was sketched, the secretary's word convinced him that it was anonymous. He denied that there was any question of taking snapshots of the priests that might be lured into disorderly houses. He also denied that a committee was appointed at that meeting, which was irregular because the members did not wear their insignia.

M. Laflamme, having read to Dr. Mercil the first article of the Emancipation Lodge program, as adopted by the Grand Orient of France in 1898, in which it is stated that the principal object of the Canadian foundation is to free the Canadian people from the yoke of clerical despotism, asked if he accepted this article of the program. On the doctor's affirmative reply, cries of "shame! shame!" were heard throughout the room.

Dr. Louis Laberge, who was sworn on the Bible, replied affirmatively to the question if he believed in God, and negatively to the question if he believed in the immortality of the soul and future punishment. Thereupon Alderman Emard, who is a member of the investigating committee, objected to the credibility of the witness, since, according to English law, in order to take an oath one must believe in future punishment. M. Gustave Desaulniers, a lawyer, informed M. Emard that the law provides for the case in which a man, through conscientious scruples, declares that he does not believe in future punishment. Alderman Tétreau, also a member of the committee, having asked Dr. Laberge what punishment would be in store for him should he not tell the truth, the doctor gave an answer that is quite in keeping with the Masonic system of high-sounding, empty shibboleths. He said, without the slightest sense of humor, that an oath was a man's word of honor and that an honorable man, being incapable of forfeiting his honor, could not but tell the truth.

Dr. Laberge went on to make the following declarations: "I am a Freemason of the French Grand Orient rite since 1897 and of the Scottish Rite since 1888. In my opinion Freemasonry is the finest school of morality, philosophy and toleration, and the reason why our Eng-

lish-speaking brethren do not agree with us is that French Freemasonry is so tolerant as to admit among its members a rabbi, a Mohammedan, a Protestant minister or a Catholic priest, provided the aspirant consents to keep the secrets of the lodge. . . . It is because the Canadian people is prejudiced against us that we remain hidden in order not to endanger our business or profession. The Emancipation Lodge, of which I am one of the oldest members, is under the immediate control of the Grand Orient of France. I regret that I was not its founder. However, I did help to draw up its constitution."

Having been asked how he could reconcile the first article of the Emancipation Lodge anent clerical tyranny with the boast that toleration is one of the principal virtues of the Grand Orient, the doctor replied that he did not see why the Canadian people should not be enlightened as to the truth that all religions are good. He added: "We wish to fight against clericalism, not against religion; against clericalism, do you understand?"

Apropos of this venerable chestnut, this vulgar clap-trap, *Le Devoir*, Henri' Bourassa's valiant Montreal Catholic daily, reprints the well-known pronouncement of the French Freemason Courdaveaux made in the Lodge Etoile du Nord, and published in a Masonic review, *La Chaîne d'Union*, of 1880, page 199: "The distinction between Catholicism and clericalism is purely official, subtle, for public speeches; but here in the lodge let us speak out boldly for the truth: Catholicism and clericalism are one and the same." Then *Le Devoir* publishes extracts from the eighth chapter of the constitutions—which Dr. Laberge boasts that he helped to frame—of the Emancipation Lodge. Articles 51 and 52 describe minutely all the precautions members are to take in order that they may not be surprised by their misguided relatives into receiving the last Sacraments on their death-bed; and article 57 says: "When a brother shall have died a freethinker and shall have had a civil funeral, at the roll-call of each meeting his name shall be called by the Brother Secretary, and the Brother Orator shall reply: 'Died on the field of honor.'"

The only redeeming feature in the testimony of these hardened infidels was that of Dr. A. Demartigny, who stated that the base proposal was made by Larose and that it was treated as more jocose than serious. He also said that all the members of the Emancipation Lodge sent in their resignations to the Grand Orient more than a month ago and that the lodge was definitively suppressed. Catholics need not be warned that this is only a change of tactics, since a new lodge is in process of formation. But what reveals Dr. Demartigny's redeeming trait is his answer to M. Laflamme, who had asked him if he believed in God: "I do not," the doctor replied, "but at other times I wish I could believe in God. I think those who have the faith are very happy." So do we, and men like him should be prayed for.

LEWIS DRUMMOND, S.J.

Toleration in Spain

The news cabled from Spain to the daily press is so full of the efforts of the philanthropic Señor Canalejas to pose before the world as the champion of the "outward manifestations of a form of religion other than the constitutional religion of the realm"—to use the words of an Acting Secretary of State—that the definition of the present exact status of non-Catholic denominations in Spain is pertinent and necessary. Fortunately we have the testimony of so impartial a witness as the United States Minister to Spain, officially testifying to the essential facts in the case long before the advent of the Canalejas ministry.

These facts are to be found in the correspondence of the State Department, printed as Part II of Papers Relating to Foreign Relations of the United States for 1906, and issued from the Government Printing Office, Washington, 1909. Any citizen can secure a copy of these documents from the State Department, the text of which is as follows:

The Acting Secretary of State to Minister Collier.
(No. 34.)

Department of State,
Washington, January 30, 1906.

Sir:

In view of a letter addressed to the President, under date of the 25th ultimo, by the Rev. John Lee and Bishop L. B. Wilson, and referred to the department by the President's secretary on the 6th instant, I have to say that I should be pleased if you would report as to the present status of the non-Catholic religious denominations in Spain in the matter of the exercise of their forms of faith. It is understood that the toleration within the "temple" is permitted, but that outward manifestations of a form of religion other than the constitutional religion of the realm are prohibited.

I am, Sir, etc.,
Robert Bacon.

Minister Collier to the Secretary of State.
(No. 71 B.)

American Legation,
Madrid, February 17, 1906.

Sir:

Replying to the department's request No. 34, of January 30 last, for a statement of the status of non-Catholic Christians in Spain, I have the honor to report that the existing constitution of Spain provides:

"Artículo XI. La Religión católica, apostólica, romana es la del Estado. La nación se obliga a mantener el culto y sus ministros.

"Nadie será molestado en el territorio español por sus opiniones religiosas no por el ejercicio de su respectivo culto salvo el respeto debido a la moral cristiana.

"No se permitirán (*sic*), sin embargo, otras ceremonias ni manifestaciones públicas que las de la religión del Estado.

This is to be translated as follows:

"Article XI. The Catholic religion, apostolic, Roman, is the religion of the State. The nation obligates itself to maintain its worship and its ministers.

"No one will be interfered with (literally, troubled) in Spanish territory because of his religious opinions nor

for the exercise of his respective form of worship, saving only the respect due to Christian morals. However, no other ceremonies nor manifestations in public except those of the religion of the State will be permitted."

I am unable, after search and inquiry, to find any statutes upon the subject of religious worship nor any written decrees or orders defining the constitutional provision quoted or providing for its enforcement. I have received from Rev. Mr. Gulick, a Protestant minister, who for about thirty years has been engaged in religious and educational work in Spain, under the American Board of Commissioners for Foreign Missions, information as to the number of Protestants and also as to the religious privileges claimed by them and those accorded to them by the officers charged with the duty of enforcing the law. Among these officers there has been, not unnaturally, a difference of opinion as to what is a public manifestation. Generally, I am told, there has been a greater freedom of worship in large cities than in provincial villages, and there is more toleration, it is said, now than there was fifteen or twenty years ago.

The following generalization may be made:

I. Funeral services are never interfered with, even when the Protestant minister, more or less conspicuously appears in his clerical capacity in the funeral procession passing through the public streets.

II. Churches and chapels may be built, when the building regulations are complied with, but distinctively ecclesiastical architecture, calculated to proclaim the building as the seat of a form of worship, is not allowed: at least, the Protestants have refrained from such form of architecture.

III. A cross or other emblem of religion is never permitted to be erected upon a Protestant edifice. About a year ago an attempt to do this at Barcelona resulted in the ecclesiastical authorities of that city making an appeal to the Crown for the enforcement of the law, as construed by them, and in the King's sending a letter in reply in which he assured them of his intention to enforce the laws of Catholic Spain against outward manifestations of other forms of religion. The cross in the case mentioned was taken down. Generally, the Protestants of Spain concede that the erection of a cross is a "public manifestation," and therefore, a violation of the constitution.

IV. Generally the door of the Protestant church edifice is permitted to open upon the public street, although it is not allowed, during service, to remain open so as to attract attention to the worship. It is, however, not universal to allow the door to open upon the public street. For about ten years the front door of the Protestant church in the Calle Beneficiencia, in Madrid—that is, from its erection until last spring—was never opened. Worshipers entered by a back or side door, first passing through the house of the Protestant bishop, which adjoined the church. This closing appears to have been not so much an admission by the Protestants that they had no right to open this door, but a course of action adopted by the Protestant bishop in order to avoid irritating Roman Catholics. After the Barcelona incident of last spring, hereinbefore mentioned, as an assertion of what they deemed their legal rights, the authorities of the church in Calle Beneficiencia opened its door upon the street, and since that time the members of the church, I am informed, have entered through it for worship and have not been hindered in so doing.

V. Preaching and music, both vocal and instrumental, are allowed in the churches. Generally the doors of the

church are closed so as not to publicly attract attention to the service. I am told that a dozen years or more ago, in a village remote from Madrid, a local authority forbade the holding of services unless the doors were so constructed as to prevent the sound of worship coming out to the public, but that this was considered by the Government at Madrid as a wholly unwarranted construction of the law, and the action of the village authority was not upheld.

VI. In regard to missionary efforts, proselyting, etc., I am informed that there is no interference if public order is not disturbed. A general law, however, prohibits gatherings of more than twenty persons without previous notification of the constituted civil authorities. This applies to gatherings of all kinds. It is in no sense limited to meetings for religious purposes. After the notification mentioned religious bodies may meet in such number as they choose.

VII. The study of the statutes which I have made and the advice of counsel lead me to the opinion that non-Catholics who are Spanish subjects may, by complying with the provisions of the law, form legal associations vested with a legal personality, subject, of course, in their ceremonies and religious manifestations to the restrictions of the constitutional provision above quoted.

VIII. Number of Protestants. In answer to my question as to the number of Protestants, Mr. Gulick informed me that it was a matter most difficult to tell, but that the best information obtainable was that there were about 3,000 communicants and regular attendants, and about 10,000 adherents, or persons who, though attending services only occasionally, were more in sympathy and accord with the Protestant church than with the Catholic.

I have, etc.,

Wm. Miller Collier.

Spain's Inherent Weakness

The Roman, the Greek and the Carthaginian contributed to Spain's early civilization and left some lasting tokens of their presence; still they did not so identify themselves with the country as to arouse in their breasts those sentiments of patriotism which are associated with one's fatherland. The three centuries of Gothic domination did much to unify the peninsula in language and customs, by destroying or absorbing the native population and by exercising a more or less recognized and accepted sway over the whole peninsula, yet when Roderick, the last of the Goths, fell before the Mohammedan invader, the Spanish unity which was then broken was shown to have been the result of military power rather than of love for country or dynasty.

Roderick's death in 711 marked the beginning of Moslem sway which rapidly spread throughout the peninsula, with the exception of the Asturias, a narrow strip of rugged and broken country on the shores of the Bay of Biscay. Thither the hordes of the prophet penetrated, only to retreat in all haste before the valorous onslaughts of the few brave men and true who had there established themselves during the general social upheaval. The title of Prince of the Asturias, therefore, which is borne by the heir to the Spanish throne is full of deep significance.

The Spanish refugees chose as their king a certain Pelayo, said to be a kinsman of Roderick, and under his leadership and that of his successors not only successfully maintained their independence against the Moors, but also repulsed the piratical Norsemen and gradually extended their sway by recapturing towns and fortresses which had fallen into the clutches of the African invaders. Twenty years later, the castles which were erected on the south as a protection against the Moors gave rise to the name of Castile; others erected later on still nearer the Moors gave the name of New Castile to the district which they guarded, and the former territory became known as Old Castile.

Navarre and the Basque Provinces, though subject to many vicissitudes, held together in a sort of independence, for their language and customs were peculiar, and their country difficult of approach. Further east, the Franks made their influence felt, now as friends, now as foes, until Catalonia, under the Dukes of Barcelona, came into being as a separate state. On account of its proximity to Provence, the Provençal language and customs made a new home for themselves in Catalonia. In 1137, Aragon, which had increased from a mere speck on the map, absorbed Catalonia and became second in importance among the Spanish States.

The Moorish house became divided against itself in 1031, when upwards of a dozen petty kingdoms were formed, each independent of its neighbor, though all bound together by a common religion and a common language. Traces of prolonged Moorish occupation still remain in southern Spain, where the people are of a distinctive temperament and of a distinctive appearance, showing unmistakably a strain of Moorish blood. Their speech, too, though Spanish, includes many Arabic words unused and unknown in other parts of the kingdom.

Broadly speaking, therefore, Spain comprises four kinds of people, namely Castilians, Catalonians, Basques and Andalusians, among whom there is little common feeling. The Castilians are haughty and reserved, considering themselves superior to the rest of creation; the Catalonians are democratic and full of enterprise, and their language is similar to the old langue d'Oc; the Basques remain in splendid isolation, for their native tongue is quite unlike any other spoken in Europe, and is so difficult that it must be learned from childhood if it is to be learned at all; the Andalusians, with their Moorish blood and their almost tropical climate, are fickle and fond of pleasure and ease. There seems to be little movement on the part of the population from one part of the country to the other, the result being that to-day, four centuries after Ferdinand and Isabella brought all Spain under one sceptre for their heirs, the separation of the people into four classes dependent upon blood, language, temperament and locality, remains to a very great degree unchanged.

To the Catalonian and the Basque, King Alfonso XIII is a foreign ruler, and to the vivacious, pleasure-loving

Andalusian he is anything or nothing, as the moment happens to suggest. The Castilian is no lover of novelty or innovation; he clings tenaciously to custom and precedent. The difficulty to be met with in uniting these various types of men in harmonious action was demonstrated to a nicety when the so-called Spanish republic was set up in 1873. Emilio Castelar, as President of the Executive, demanded and exercised dictatorial powers as absolute as were ever claimed by Hapsburg or Bourbon, yet his precious republic was modeled on the United States! Marshal Serrano followed him with a military dictatorship as odious as it could well be made, but guns and jails made so little impression on the people in the way of converting them to his style of republic that he gave up in disgust. It is unnecessary to mention the election of Amadeo of Savoy and his fruitless attempt to unite in loyalty to his house the various warring factions in the country.

Although only eighteen years of age at the time, Alfonso XII was then hailed as king, and the wearied people breathed more freely. As son and heir of Isabel II, he had her right and no other to the throne. The cloud on her title which left it uncertain whether she or her uncle, Don Carlos, should have succeeded her father, Ferdinand VII, on his death in 1833, remained on that of her son; but the people were weary of war and slaughter, and were ready for whatever would promise relief. After Alfonso's death a sort of pitying loyalty rallied the people to the support of his posthumous child, Alfonso XIII, who now finds himself at the age of twenty-four confronted by a grave political and social crisis.

The Constitution under which he rules was adopted in 1876, and was subjected to amendment in 1890. It is the outcome of various attempts to form an acceptable organic law, the more serious ones occurring in 1837, 1845, 1852 and 1856, all in the reign of Isabel II. Twice during her ill-starred reign and once shortly after her flight from Spain there were wholesale seizures of Church property and of the goods of the religious orders. In carrying out the orders issued by the authorities, the officials repeatedly imbrued their hands with the blood of unarmed and defenceless priests and nuns.

All this may be ancient history, but it is history, and as such it is vividly present to the Catholics who see in the recent action of Señor Canalejas, President of the Council, the first move of a political game whose last play will leave the Church stripped of her property, deprived of her clergy, bound and gagged. Alfonso's popularity is on the wane. Who is the Josue that will unite and lead the soundly Catholic elements among the Castilians, Catalonians, Basques and Andalusians, who are divided by language, temperament, place and dynastic reasons? Divided, they will surely fall; united, they could defy the schemes of Canalejas and his band of political freebooters.

H. J. SWIFT, S.J.

Decline of Religion in England

An unexpected amount of opposition developed in Great Britain against the Government Bill for the amendment of the Royal Declaration. The least important element in this hostile movement was that represented by the old-fashioned anti-Catholics bigots. The fact that this group has succeeded in carrying the bye-election at Liverpool is of no importance. The late member was an aggressive anti-Catholic. The district where the election took place has long been the stronghold of rowdy Orangeism, and the new member, Colonel Kyffin-Taylor, represents the views of his predecessor.

The strength of the opposition arose not from any objection to the words that are offensive to Catholics being removed from the declaration, but from objections to the formula substituted by the government. The High Churchmen do not like the formal restatement of the fact that the Established Church of England is Protestant. They shut their eyes to the fact that in the Bill of Rights it is so described, and that for three hundred years no Churchman of the Establishment dreamed of denying its essential Protestantism. They cling to the "Branch" and "Continuity" theory. They try to persuade themselves that the adoption of a number of Catholic practices in the last fifty years has made them Catholics, and retrospectively bridged the chasm of centuries and made them the heirs and representatives of St. Augustine and St. Cuthbert, St. Thomas of Canterbury and St. Hugh of Lincoln. Their lack of historic sense is strangely shown by one of their leading organs publishing this week an article on the "Bi-Centenary of the Canadian Church." It is really a notice of the first appearance of British Protestants, two hundred years ago, on what is now Canadian territory. One would have thought that even an Anglican could not shut his eyes to the glaring fact that the Catholic Church had even then been in long possession of the lands along the St. Lawrence.

Another group of opponents are those who are perfectly satisfied with the King being required to declare himself a Protestant, but object to his being pledged to being a loyal member of the "Established Church." They object to establishment in any form, and protest that the actual establishment does not represent the majority of the nation. Statistically they are probably right, but they have successfully opposed a proposal added to the Bill for next year's census, that "religious belief" should be one of the particulars asked for in the census papers. Their objections are based on the unavowed fear that a religious census would reveal their own weakness. The argument they put forward is that it would unfairly exaggerate the strength of the Establishment and be an "inquisitorial" proceeding.

As to the last point no practical objection is found to arise in the many countries where a religious census is regularly taken—Ireland for instance. There is more to

be said for the other argument. There is no doubt that large numbers of unattached Protestants and people who never go near church nor chapel would save themselves all worry about defining their religious position by simply writing themselves down "Church of England." In the army and navy, where church parades are a part of the regular routine of regiments and ships, every man on joining is asked to state his religious belief. The result is that the great majority appear as "Church of England." The statement saves trouble. It is a case of following the line of least resistance.

A real religious census, if we could obtain it, would most certainly reveal the fact that the great majority of the English people are not attached to any religious denomination. The London papers are now discussing the question of "Empty Churches." The blame is thrown on Sunday amusements, railway excursions, motoring, cycling, golf and the rest. But the real reason behind all this is religious indifference. Fifty years ago it was considered the respectable thing to go to church on Sunday, and any amusement or recreation after church was regarded as an evil. The British Sunday was a day of sober gloom. This convention has disappeared.

Those who go to church now are the people who believe that they reap some spiritual advantage from so doing. It is not merely the obedience to a social custom. And as large numbers no longer believe there is any special gain in listening to a sermon, and hearing certain prayers recited from a reading desk, churches and chapels are half empty. Our Catholic churches are filled again and again as Mass follows Mass. In the Established Church it is precisely those churches that have adopted Catholic practices and doctrines that draw congregations. In the dissenting bodies here and there a popular preacher has a following. But desperate efforts have to be made to keep the congregations together by methods that are social rather than religious. In many places the congregation is held together by benefit clubs and "pleasant Sunday afternoons," at which the service is really a concert of sacred music and applause is invited.

Those dissenting bodies that publish statistics show a steady decrease of membership. The organization that looms most largely in the public eye—the "Salvation Army"—issues no statistics. But there are signs that it is on the down grade. It is an army of many officers and bandsmen and few soldiers. Its philanthropic work—largely supported by benevolent people who have no further connection with it than sending in an occasional check—is conducted on wasteful lines. Its finances are in a dangerous state. The army conducts a gigantic savings bank in which members are invited to place their money. The funds thus provided are largely invested in mortgages on mission halls that may very easily become derelict property. For the time being the organization is kept together by the personal influence of "General" Booth. He is an old man and his death will mean a serious crisis.

The religion taught is a strange form of Christianity. Baptism has been abolished—a dedication of the child under the flag of the Army replaces it. The creed of the Army is justification by faith, impulsive conversion and philanthropy mixed with business. Very few are received at the Salvationist depots unless they can pay something for the poor accommodation offered. The Army also runs a profitable emigration agency, and supplies uniforms and other goods at rates that must give a good profit. It has seen its best days.

In the absence of a religious census we have only rough estimates of the numbers of the Catholics of Great Britain. But this much is certain, the Church is the most solidly organized and fruitfully active body in the country; there is a continual flow of converts to it, and an immense number of people are hesitating on the brink of conversion, reluctant to face the decision, but drawn towards Catholicity by the spectacle of its united force in the midst of the indifference and chaos of dissension that is rife in all other denominations, and further by the sight of the devoted work of our nuns and priests.

A. HILLIARD ATTERIDGE.

State Centralization in Higher Education

Those who for the past few years have read the reports of various educational associations and the leading educational magazines must have been struck by the repeated insistence on centralization in higher education. Recently Dr. Elmer Ellsworth Brown, United States Commissioner of Education, gave a fair summary of the many agencies that have taken up this problem, and pointed out the final aim of this movement. The address is entitled "American Standards in Education and the World," delivered by Dr. Brown, as vice-president and chairman of Section L of the American Association for the Advancement of Science, reprinted in *Science*, October 1, 1909.

In several States, as New York, Pennsylvania, California, Iowa, the State has adopted certain rules for chartering colleges and for giving degrees. In New York (in 1892), and Pennsylvania (in 1895), it is a law that no institution shall be empowered to confer degrees, unless it shall have resources of at least \$500,000. The definition of a college, as adopted in New York, may be given in full because it has served as a standard definition for many subsequent enactments in other States and by educational associations. It reads as follows: "An institution to be ranked as a college must have at least six professors giving their entire time to college and university work, a course of four full years of college grade in liberal arts and sciences, and must require for admission not less than the usual four years of academic or high school preparation, or its equivalent, in addition to the pre-academic or grammar school studies." Besides this, buildings, furniture, educational equipment, and proper maintenance must be approved by the Regents.

The work of the associations which we shall mention in what follows has principally concerned itself with a definition of a college and university. The "Association for Collegiate Alumnae," organized in 1882, has adopted in its latest standard the provisions that no preparatory department must be under the government or instruction of the college and that salaries of the teaching staff shall not be lower than the minimum of the institutions already admitted.

The "Association of American Universities," organized in 1900, which had twenty-two members in January, 1909, adopted certain rules in 1908. Besides a strong graduate department, previously the only condition of membership, a second criterion for membership was added, viz., the requirement of one more year of college work as a prerequisite for admission to professional courses, the combination being so arranged that no professional degree should be given until the satisfactory completion of at least five years of study. The association undertook, through a special committee, to make a list of colleges whose degrees are of equal value with the college degrees conferred by members of the Association.

The "College Entrance Examination Board" organized in 1900, for the purpose of arranging for uniform tests of students who enter college. To belong to this Board an institution must not only come up to the requirements of the University of the State of New York, but besides shall not have any preparatory department; shall have had at least three years preceding the application for admission an average of at least 50 graduates in the regular entering classes (freshman classes); and shall have a free income-bearing endowment yielding in no case less than \$20,000 annually or in case of State universities an equivalent appropriation in funds expended exclusively on the undergraduate department. This much-lauded work of this college entrance examination board has recently been thought to be in need of a supplementary correction. (See Dr. Nicholas M. Butler, "A New Method of Admission to College"—*Educational Review*.)

The "Carnegie Foundation for the Advancement of Teaching," was created in 1905 for the purpose of administering a fund for pensioning college professors. A certain educational standard for the eligible institutions has worked more, it is thought, than all other agencies together towards fixing a norm of collegiate education. The definition of a college is the same as the one adopted by the University of the State of New York quoted above. A special provision is made for technical schools, and then the financial condition is added: *to be ranked as a college an institution must have a productive endowment of not less than \$200,000.*

The National Conference Committee on Standards of Colleges and Secondary Schools, is an outgrowth of two annual conferences of delegates from several associations which held the first meeting in Williamstown in 1906. In the third annual meeting, April, 1908, the National Con-

ference Committee was organized. This National Conference Committee consists of delegates from all the large associations of colleges and preparatory schools, including delegates from the National Association of State Universities and the Carnegie Foundation for the Advancement of Teaching. The United States Commissioner of Education is ex-officio a member. Besides the National Association of State Universities, the American Medical Association through the Council on Medical Education and the National Association of Dental Examiners has put forth its efforts to arrive at a clear definition of a college and university and to promote the standard of higher education.

The latest report of the Carnegie Foundation and especially the investigation of the medical colleges is still vividly in the minds of all. Whilst the endeavor to promote solid, thorough studies is highly praiseworthy, it can not be denied that the Carnegie Foundation, and all the other agencies which we have briefly enumerated, make for centralization, for a trust in education, and this trust will be tantamount to State monopoly in education, leaving aside for a moment the influence destructive of religion. The question will finally be then: "*Must the much-lauded American liberty of education, the principle of encouraging education, culture and religion, be reduced to a narrow paternalism which will soon amount to a Prussian bureaucracy?*"

The advocates of this State control and State centralization are aware of the dangerous principle of State socialism which is lurking behind all this centralization. Dr. Elmer Ellsworth Brown, in the paper quoted above, seems to be fully aware of this difficulty. He says: "It is extremely difficult to devise and carry into effect a plan that will secure publicity without doing violence to personal rights. But since these difficulties have not proved insurmountable in the case of foods and drugs, we have courage to believe that the greater difficulties attending a standardization of education will not prove insurmountable. There is even more of human welfare at stake in the case of education than in the former case" (pure food laws).

To this last sentence should be added at once: "This educational standard must take into consideration the moral and religious factor and must safeguard liberty of education." We fail to see that these two vital principles, viz., liberty of education and the moral religious character of education are in any way considered by the above agencies which promote State centralization of education. In obtaining a standard, however, it is wise and imperative to remember, as Dr. Brown says, "the difficulty of finding criteria by which the real effectiveness of educational system can be measured. Certain time measures most readily present themselves—the number of years and the course, the hours of instruction per week, the number of students per teacher, the years of special training which the teachers themselves have enjoyed. These are obviously inadequate, yet they serve a useful pur-

pose. They measure the skeleton, reveal the stature of a cause of education. But more subtle measures are needed to measure the flesh and blood and spirit of instruction that gives it its power and human significance."

Another measure is glaringly inefficient and inadequate, viz., the money measure of which we hear so much, the endowment and the amount of salaries paid to the teachers. This is especially unfair in its application to many or most Catholic institutions which command the free services of a number of teachers, members of religious orders who ask for no salary and for whom the college or order has only to provide lodging, board, clothing, means of instructions, books, instruments, etc.

It is universally acknowledged by thoughtful non-Catholics, fair-minded Americans, that the Catholic colleges, in their high-school departments and professional schools are doing magnificent work which compares well with the wonderful system of the parochial school. The writer is acquainted with a number of non-Catholic friends, business men, professional men, judges and legislators, members of State boards who fully believe in private efforts of education, who have been helpful in bringing about such relation between State government and private educational work that both the rights of the State regarding the professions and the right of private educational efforts are respected and safeguarded. It is not State centralization, but amicable relations between citizens, and the State that will promote best the American ideal of freedom of education.

F. HEIERMANN, S.J.

The Chancellor and the Centre Party

One of the points of the three hours' speech, delivered by Herr Erzberger, member of the Centre, in an assembly of the Windhorstbund at Landau, splendidly handled this topic. "Chancellor Bethmann Hollweg," the speaker said, "belonged to the Reichspartei during his short period as representative. Which party is now favored by him is hard to tell. He surely does not favor the Centre, he surely never made the slightest advance towards us. Only political children can believe him to be our friend. When Secretary of State he persistently opposed our efforts to omit the tyrannical restriction regarding languages in the new association law then under consideration. He succeeded in getting into the law the double restriction against the Poles and young people, the latter being directed not only against the Socialists, but also against the unions of Christian workmen. After the smashing of Bülow's *bloc* for its inability to deal with the tax problem, the gigantic task of legislating for a budget of five hundred million marks devolved upon the Centre, Conservatives and Poles. A fierce agitation set in, which lasted long after the tax laws were passed and sanctioned by Federal Council and Emperor. Did Bethmann Hollweg ever move a hand to protect us? No; not once. We proposed a law

granting more liberty to the Catholics of several states of the empire, Saxony, Brunswick, Mecklenberg. He did not so much as show himself in the parliament, while the bill was debated. In the electoral reforms for the Kingdom of Prussia, which failed so ignominiously, we had agreed with the Conservatives to introduce the secret ballot, which would have meant an immense progress for Prussia. The measure was defeated in the Upper House by Baron Schorlemer, then governor of the Rhineland, but he acted by order of the Chancellor. And is it a service to the Centre, if this same Baron Schorlemer, one of our greatest enemies, is made minister? There is, therefore, not the slightest doubt and it should be well remembered at the elections of 1911, that the Centre has to expect no kindness from the present successor of Prince Bismarck."

IN MISSION FIELDS

THE JIVAROS OF ECUADOR.

The eastern part of Ecuador with its prodigal richness and variety of vegetation has been called a paradise guarded from intrusion by wild beasts, including in the designation the bloodthirsty Jivaros, a tribe of Indians which is one of the most dangerous, most terrible and most refractory to civilization. The Jivaro is outwardly gentle and intelligent, but his dusky skin hides a heart which throbs with savage cruelty. Cunning, revengeful, given to idleness and pleasure, he is so fond of his untrammelled freedom that he will give up his life rather than sacrifice his liberty. He recognizes two gods, one who is good and is known as Yusa, the other who is bad and goes by the name of Iguanci. The bad god is held in great fear and is placated by various idolatrous practices. When the Jivaro wishes to peer into the future or to know the will of Iguanci, he drinks a decoction of a native root which leaves him in a stupor for from two to six days, during which the desired knowledge is supposed to come to him in a dream or vision.

The most prominent guiding principle of the Jivaro's life is that of the vendetta, or blood-feud, by which he takes up the quarrels of his fathers, does his best to avenge any real or fancied wrong that they may have suffered, wreaks vengeance for any slight put upon himself, and passes the dreadful heritage on to his sons, whose filial devotion is to be shown chiefly in the killing off the enemies of the family. Bloodshed, therefore, is the order of the day among the scattered members of this sanguinary tribe. We say scattered, for they do not form considerable villages as other pagan Indians often do for greater security against some common foe; but each little cluster of huts, sometimes separated by miles from the next neighbor, consists of a family in which all are related by blood or marriage.

The chief ornament of the Jivaro's hut, where the influence of the missionary has not yet made itself felt, is the shanza. This hideous and revolting object demands

a few words of description. The warlike Jivaro, after slaying his enemy, severs the head from the trunk and returns homeward in triumph. He then dexterously removes the skin and by a process of curing and tanning preserves the features of his dead enemy with the hair flowing as in life, although the head is reduced to the size of an orange. It then becomes a talisman in his hut, a sign of his prowess and a gauge of future success.

It was in 1894 that the first Salesians began active work among the Jivaros of Ecuador in the vicariate apostolic of Mendez and Gualaquiza, which had been entrusted to them by the Holy See. Since then they have endured all the hardships which follow from fewness of missionaries and scantiness of resources and become more serious in the midst of a people so fierce and brutal. Yet they have had their measure of success. They have been instrumental in preventing many warlike raids and in directing the activity of the Jivaros in more peaceable directions; the shanzas, even if kept in some places, are no longer seen in public; and certain practices out of keeping with Christian propriety have been largely stamped out.

All this speaks well for the influence which the missionaries have been able to exercise over those untamed spearmen buried in the depths of Ecuador's trackless forests. If the adults have been humanized to this no inconsiderable extent, there are now growing up youths and maidens who, from their tenderest years have learned the lessons of Christian morality, for the Salesians have found nuns courageous enough to penetrate those wilds and do for the Indian girls what they were doing for the boys. Thus is the kingdom of God on earth extended by those heroic men and women who forsake the comforts of civilization to bring the children of the forest to the knowledge and love of God.

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The following extract from the Paris letter of Miss Emma Bullet, a staunch Protestant, to the *Brooklyn Eagle*, is, to say the least, curious:

"The eternal rains and cold, bleak skies are getting to be a veritable calamity here this summer. We no longer know what sunshine looks like. We keep saying that such weather in summer is unprecedented. Alas! it is not, and we find that in times gone by, religious processions were made to St. Genevieve, the patron saint of Paris, to ask her to bring back warmth and sunshine. It is too bad that processions are forbidden now, for they performed miracles in the times of faith and belief. During the year 1675 it rained for several months; crops were destroyed, and famine stared the French in the face. The people became alarmed, and demanded of the King and Queen that the shrine of St. Genevieve be taken down and paraded through the streets. It was done, and the effects were miraculous, for the rain stopped and the harvests were better than they had been for many a year. A prayer is going up from the hearts of French Catholics: 'St. Genevieve, patroness of Paris, pray for us.'"

CORRESPONDENCE

What We Stand Behind at Panama

BARBADOS, JULY 27, 1910.

To the Editor of AMERICA:

I came ashore here yesterday and one of the Jesuit Fathers showed me AMERICA of July 5, which, contained my first letter from Buenos Aires. I also observed that you have a paragraph announcing my appointment as Bishop of Zamboanga, Philippine Islands. The cablegram informing me of that appointment reached me in Lima. I take pleasure in thanking the writers of the press in the United States for the kind expressions they have used in my regard, and I, also, here make use of the opportunity to publicly express my gratitude toward the Holy See, and my deep appreciation of the honor conferred upon me. However, I wish to add, that as I was asked whether I would accept or not, I made use of the liberty granted me to refuse; for the simple reason that I do not feel equal to the task. My experience since reaching Panama confirms me in the conviction, that I could not stand the climate of the tropics.

Since writing you, I have visited Panama and Colombia, and there, as elsewhere, I have met memories of the early Jesuits. The old Jesuit church in Panama is in ruins, and the college is turned into dwelling houses. The present Bishop of Panama is a Jesuit.

In Cartagena, one of the most interesting of the old Spanish-American cities, a portion of the old college is still occupied by a few Jesuits, and the other portion is a barrack of soldiers. The church is the most conspicuous in the city. Beneath the high altar repose the relics of that great Apostle of the negroes, St. Peter Claver.

The day before my arrival in Cartagena, a new president of Colombia, Carlos Respreo, had been elected. From what I could learn, the present government of Panama is very hostile to religion, and efforts are making to banish its influence from the education of youth. You know the United States is a kind of sponsor of the infant republic of Panama. I trust that we will not be sponsors for all that it does.

Our country has done wonders on the Isthmus. It makes one feel proud to be an American. I am gradually nearing home. To travel abroad, and see other countries, makes you love your own country the more.

CHARLES WARREN CURRIER.

Portugal's Troubled Politics

LISBON, JUNE 30.

Portugal is a land that seems to be ever facing a crisis. Every day, nay, every hour, seems to bring new troubles; now it is in parliament, now in the cabinet, now it is some party-crisis—somehow we are never without dark forebodings. The Beirao Cabinet, the members of which resigned their portfolios early in the month, is the fifth that has guided the country's policy since the tragic death of King Carlos, that is, during the past twenty-eight months. One can readily fancy the results in a land whose government enjoys a stability averaging five months and

three weeks. The Coalition Ministry, under Admiral Ferreira do Amaral as chief, took hold immediately following the murder of the King and was in power from February to November, 1908. Then came the Progressist Cabinet, under Campos, which was overturned in April, 1909.

Next we had a Ministry made up of representatives of all manner of opposed factions and parties, which under the leadership of Sebastian Telles managed to eke out a weak existence of one month. Lima, his successor, on May 4, was called to form a Cabinet which endured till December of that year, when he, in turn, made place for Beirao and his Progressist Ministry, which has since been at the rudder. Beirao managed to gather a body of able men about him and it was commonly expected that his lease of power would be a long one. The Premier possessed the full confidence of young King Manuel, but unfortunately his policy failed to win the approval or support of the strong Opposition which met him.

The small group of Republicans in that Opposition developed a feverish activity, openly conspired with Beirao's enemies in the Cortes and through a system of reckless obstruction rendered vain all efforts to legislate for the good of the country. It is commonly believed, however, that Beirao would have finally triumphed if the scandalous story of the Sugar Monopoly on the Island of Madeira had not come to light. An English company, as is known, had secured this monopoly through a government protection suggesting startling stories of graft. The Premier promised to appoint an investigating commission to delve deep into the iniquitous corruption charged, but his enemies in the Cortes refused to vote for his inquiry, as they claimed that the Commission would use every means to whitewash Luciano de Castro, the leader of the Progressists and a personal friend of Beirao's, who was deeply mired in the scandal. This de Castro and many of his political friends were compromised in the other affair of the Credit Bank of Portugal.

This bank, known under the title "Compañia general do Credito Portuguez," was an official institution. Through a system of false balances and in defect of vigilant control, the Bank Directory allowed the payment of large dividends to stockholders, which were altogether at variance with the small profits accruing from its business. When, as was naturally to be expected, the knowledge of the real condition of things came to the public, a violent uprising against the responsible parties occurred. The scandal was the topic of bitter complaint in the Cortes and in all Portugal. The people clamored for information regarding the manner in which large sums entrusted to the bank officials had disappeared. Honest investigation speedily showed that millions had gone into the pockets of the Bank Directorate. It was proved, too, that this body for some time back had been made up of ex-Ministers and powerful politicians, who being forced out of official place and thus deprived of political sources of easy income, had made up for their loss by ruthlessly robbing the small depositors, who had trusted their all to the Bank.

To put an end to further exposures of de Castro by his enemies, Beirao asked permission to adjourn the Cortes and to await the result of a new election. King Manuel refused to stand for this program, since parliament had not yet voted the budget for the year 1910-1911, and thus we in this poor land find ourselves in a desperate strait indeed. It will be difficult at this juncture to find in Portugal a leader powerful enough to gather about him a parliamentary majority upon which he may rely

in his efforts to save us from the crisis. The Republicans are valiantly proclaiming that it will be impossible to find a way out of the evil situation. They argue that the days of the monarchy are numbered. Meantime the friends of order hope, and, as I have assurance, expect that the young King Manuel will meet success in his efforts to restore peace to our troubled land.

V. P. B.

A Lament from Salvador

SAN SALVADOR, JULY 4, 1910.

The channel through which the diminished resources of the small Central American republics find an outlet is pictured in what we have learned from bitter experience to call "diplomatic claims." A bridge builder comes along and makes a contract with our government for an iron bridge over one of our little rivers, not a Mississippi by any means; the first winter freshet carries it away. for it was constructed of four thin boards and eight telegraph wires. We refuse payment; the contractor complains to his consul, who refers the claim to his government. The result is that we are coerced into paying \$200,000 for what was not worth \$20,000, because in diplomacy, which hardly ever walks in the way of eternal justice, the weak are rarely in the right and the powerful are rarely in the wrong.

Granted that Don José Santos Zelaya, like Don Cipriano Castro of Venezuela, was as tyrannical as could be, does it follow that therefore there was sufficient reason to call in foreigners to forge chains for us which, perhaps, we could never break by our own unaided strength? To get rid of a bad president, should we bestow upon interlopers the best part of our territory and become another Panama?

"Woe to her who is born beautiful," said a Spanish poet. Central America is one great garden spot. Of the five republics which constitute it, Costa Rica is the most sensible; Nicaragua is in chains; Honduras has an immense foreign debt; Salvador is as badly off; and Guatemala is in the throes of economic distress so that one dollar of United States money is equivalent to eighteen dollars of her hopelessly depreciated paper currency.

President Madriz is known as a Moderate Liberal and took an active part in the Treaty of Washington, whose consequences we are just beginning to experience. My opinion is that we Catholics have little to hope for in Nicaragua, regardless of which side finally wins, for we know not what compromising agreements have been made with outside influences, agencies and interests, to secure the requisite aid.

The two political parties in the Central American republics are known as Liberals and Conservatives, the former being hostile to the Church and the latter in its favor. Theoretically such is the stand of the two parties, but we are constrained to say that in action the Conservatives, in spite of their pretensions, have not always been on the side of the Church. In attempting to shake off the yoke of Zelaya, the Nicaraguans have not been particularly choice in their selection of men and means. Zelaya is a Liberal, and so is Estrada. Some Nicaraguans have been ready to sacrifice their national independence for the sake of dislodging Madriz. But more anon.

OMICRON.

Statistics of Suicide in Tokio

SHANGHAI, JUNE 14, 1910.

The modern growth of engineering and mechanical industry, combined with the gradual advance of the price of daily necessities, says the *Japan Times*, has greatly enhanced the difficulty of living in Tokio, especially among the people of the lower classes. In consequence the number of suicides shows an annually increasing tendency to grow—regrettable as it is. The following statistics, gleaned from the same paper, show the number of suicides committed, or attempted, during the year before last in Tokio. The results are those published by the Metropolitan Police authorities:

Causes.	Committed.	Attempted.
Mental aberration	184	64
Difficulty of living	60	23
Passion	23	20
Profligacy	26	23
Sickness	83	25
Domestic troubles	20	59
Misfortunes	12	8
Debts	10	4
Decrepitude	15	6
Dread of discovery for crimes committed	5	5
Conception	5	
Exasperation due to discipline of parents	3	5
Mental excitement		13
Unknown	189	
Other causes	23	
Total	658	255

Of the above mentioned cases, 22 ended their lives by hanging themselves, 205 by drowning, 28 by cutting their throat or committing harakiri, 49 by taking poison, 143 by allowing themselves to be run over by railway trains, 4 by shooting themselves, and the rest by other means, making the large total of 658 in one year. Comparing the figures for the year under review with the period when good feeling prevailed after the war with China, there were in 1896 altogether, 569 cases of suicide including 366 committed and 203 attempted.

The increase during the twelve years period, 1896-1908, inclusively, thus stands at only 74, while in 1909 the total number of suicides, both committed and attempted, reached 959, showing an astounding increase of 301 over the previous year. Considering that this undesirable growth of self-destruction is in most cases the result of bad times, and therefore a barometer of the economic condition of the public, one may infer that the greatest depth of depression was reached last year.

M. KENNELLY.

Masonic Amenities in Brazil

PORTO ALEGRE, JULY 1, 1910.

Amazonas, the largest State of Brazil, with an area almost two and a half times as great as that of Texas, is the home of nomadic Indian tribes who are strangers to civilization. The sparse towns and military posts shelter the few inhabitants that are supposed to be civilized. Boa Vista, the seat of government of the district of Rio Branco in the northern part of the State, is one such settlement.

Five years ago the Benedictines established themselves there to evangelize the natives and also to look after the spiritual welfare of the rubber gatherers and others who might profit by their ministrations. These worthy pioneers of religion and civilization have recently been subjected to such harsh treatment by the Masonic authorities of Boa Vista that the readers of AMERICA ought to have the facts of the case.

Father Adalbert had just finished Mass in the church when a man presented himself as godfather at a baptism, adding the information, before any inquiry had been made, that he was a Freemason and a member of the local lodge. The priest, as in conscience bound, informed him that, as he was not in the communion of the Church, he could not be admitted as a sponsor at Catholic baptism. The man took himself off, pouring forth a volley of coarse language as he went. Father Adalbert then went to the residence of the district judge, which was speedily surrounded by a threatening mob, headed by the chief of police accompanied by the public attorney, the Worthy Master of the Freemasons, the local political leader and the vice-mayor.

Father Adalbert and his companion, Father Bonaventure, in the midst of a shower of blows, insults and threats were dragged to the church where the latter was compelled to administer baptism. The chief of police himself struck the priest and spat in his face, then drawing his revolver fired a shot at him which wounded a young man who, seeing the chief's action, threw himself in front of the priest.

The missionaries fled from the town and took refuge in a farm-house almost under the walls of the military post, Fort St. Joachim. In answer to a telegram sent by some Catholics, President Peçanha ordered the Governor of Amazonas at the capital, Manaus, to protect the priests and the Church property, but as that worthy was hand in glove with the chief of police of Boa Vista, he sent an armed force against the house in which the Benedictines had found refuge, arrested the priests and the servants, and carried them off to jail. The building was subjected to so fierce a fusillade that the furniture and the library were practically rendered worthless. Upon receiving word of this new display of violence, President Peçanha ordered the garrison to be re-enforced—that was all.

The missionaries remained in prison until they were released on a writ of habeas corpus, issued by the supreme court. Nothing has been done to punish the offenders, nor is it likely that any steps will be taken against them, for their friends are influential.

A. PALAVRA.

Seventh General Austrian Katholikentag

An Innsbruck correspondent sends us the following announcement recently published by those in charge of the preparatory work of the seventh general Katholikentag of the Austrian Catholics.

"As already made known this important gathering of the Catholics of Austria-Hungary will be held in Innsbruck, Sept. 9-11. The place of meeting is itself a great attraction, as Tyrol's capital city is acknowledged to be the most beautiful of the Alpine cities of our Empire. Snugly hidden deep in the Inn valley, surrounded by the mightiest peaks of the Bavarian Alps, Innsbruck deservedly bears the name given it by the tourists, who

throng into the 'Pearl of the Alpine world' every year to enjoy its delightful offerings to vacation seekers.

"No doubt the reputation it has won in this regard will tempt many to make the Katholikentag an incident in their summer outing this year, and the fact that Innsbruck is in close proximity to Oberammergau suggests another reason why this should be so. It happens that September 8 is one of the announced dates for the presentation of the Passion Play, and as it takes but an easy day's journey to make the delightful trip across the mountains through Scharnitz, Seefeld, Zirl and so into Tyrol and Innsbruck, we feel confident that many will so arrange their vacation itinerary as thus to come to our Katholikentag whose preliminary sessions will be held September 9.

"The call recently issued by the officials in charge of the Congress has aroused enthusiasm in every part of Austria's dominions, and while an occasional word is heard in criticism of the project and in doubt of its expediency under the conditions now prevailing, the general voice is undoubtedly strong in its assurance of good wishes and in earnest pledges of help towards the complete success of the prospective gathering. It will be a source of gratification to know that among the first letters of commendation and promises of support received by the committee, were particularly cordial greetings from our brethren in Hungary. The bishops of that kingdom are quite in accord with the general resolve to make the present year's Katholikentag a notable success. The program of the various general and sectional meetings to be held during the Congress is nearly completed and will be announced in a few days."

A press cable from Rome states that Cardinal Vincenzo Vannutelli is delighted with the manner in which his projected visit to the United States subsequent to the Eucharistic Congress in Montreal, at which he will be present as Papal Legate, is being received.

So many invitations are pouring in from American dioceses, accompanied by the most interesting programs of entertainments, excursions and festivities, that he hardly knows what to answer—what to say to such enthusiastic manifestations from American Catholics.

He has already accepted invitations to be the guest of Archbishop O'Connell at Boston, then of Archbishop Farley, of New York, of Cardinal Gibbons at Baltimore and of Archbishop Ireland in St. Paul. Archbishop Riordan of San Francisco, an old friend, has also sent a pressing invitation which he is considering. An interesting circumstance is that Cardinal Vincenzo Vannutelli, though 74, is still young looking, strong and vigorous, and is giving a fresh proof of youth by undertaking to study English, which he can now understand but cannot talk readily. His address at the opening of the Eucharistic Congress will be delivered in French.

The date for the consecration of St. Patrick's Cathedral, this city, has been set by Archbishop Farley for October 5. It is expected that Cardinal Vannutelli, Cardinal Logue, Cardinal Gibbons and most of the foreign prelates and ecclesiastics at the Montreal Congress, with a majority of the Canadian and American hierarchy, will be present at the consecration. The ceremonial, owing to the presence of three princes of the Church, will probably be the most imposing of its kind ever witnessed in New York City.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 13, 1910.

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The Holy See and Spain

The Concordat of 1851, in virtue of its Art. XLVI, as modified by an agreement reached in 1859, is "a law of the State." Both parties bound themselves and their successors to a faithful observance of its provisions, and promised, in case of any disagreement or difficulty, to come to a friendly understanding. It is now nine years since Spain first moved a modification of the Concordat. Two subjects were proposed for discussion and revision, namely, a reduction in the number of dioceses, and the fixing of the legal status of the religious orders.

An Associations Law, passed in 1887, was aimed at the Orders not expressly included in the Concordat, but it was never enforced against them. By a decree of September 19, 1901, Minister Sagasta sought to put into motion the provisions of the Associations Law of 1887; but as the Holy See protested against this as an infringement of the Concordat, the measure was dropped and a "modus vivendi" was adopted on April 2, 1902, in virtue of which the legal existence of all orders approved by the Church was provisionally recognized until the Holy See and Spain should reach an agreement on the revision of the Concordat. Nothing has been agreed upon which might deprive the *modus vivendi* of any of its vigor or binding force. Prime ministers succeeded one another in such quick succession that when Maura returned to power, January 25, 1907, few, if any, definite steps had been taken to revise the Concordat. There followed a lull in the negotiations which was broken when Moret was called to the Presidency of the Council on Maura's resignation in October, 1909. Moret's Minister of State was Pérez Caballero, who had been Ambassador to Italy. In his new capacity, he journeyed to Rome and laid before Cardinal Merry del Val the intentions of the President of the Council, but the Moret ministry col-

lapsed after an existence of four months and Canalejas rose to power.

The Papal Secretary of State understanding full well that he had to deal with a man who was both energetic and hostile, seems to have been of the opinion that the ministry, like so many of its predecessors, would be too shortlived to accomplish anything very definite or positive; but the Spanish bishops, fearing for the religious peace and tranquillity of the kingdom, addressed to Canalejas an earnest letter begging him to refrain from prosecuting his anti-clerical policy. This letter was dated April 11, 1910.

On May 25, 1910, the President of the Council issued a royal order subjecting the religious to the Associations Law, as Sagasta had done. This order violated the *modus vivendi*. A fortnight later, namely, June 11, he promulgated another royal order in which he placed a new and unheard-of interpretation on Article XI of the Spanish Constitution, that is to say, he permitted the display of religious emblems on non-Catholic houses of worship. The meaning of this particular article was fixed officially by the Spanish ministry in 1876 as being that of Article XII of the Constitution of 1812, and in this sense was accepted by the Holy See. The legal document attesting this fact is now adduced by Cardinal Merry del Val as conclusive proof that Canalejas, by his forced interpretation of Article XI of the present Constitution has violated the Concordat which was based on the Constitution of 1812.

At the opening of the Cortes, June 15, 1910, King Alfonso committed himself in his speech from the throne to reform the Associations Law, to check the growth of the religious orders and to do away with religious instruction in the schools. This last proposal seems to be quite at variance with Article II of the Concordat.

It is plain, therefore, that while diplomatic negotiations with the Holy See are under way, the Spanish ministry has violated the Concordat and without any deference to His Holiness, the other contracting party, has openly avowed a policy which tramples upon that "law of the State." Rome must now wait until more sober and more reasonable counsels prevail in the Spanish cabinet.

Politics by Photograph

In the early days, when an American Indian on the war path wanted to let the world know that he had scalped an enemy or taken him prisoner, he stripped a tree of its bark, and in a hasty impressionist's sketch of red and black told the story. When he returned home he made his fame more enduring by elaborate tableaux on the skins of beasts or the walls of his wigwam. Scientists call that method of thought-communication ideography, and they remind us that as man develops mentally he discards pictures and expresses his thought in words. Thus you will look in vain for illustrations in the pages of Plato or Aquinas.

To-day we are reverting to our primitive barbarism. Our tottering intellectuals need pictures. Hence our magazines have become picture-books from cover to cover; the objective system is the only one tolerated in pedagogics; moving pictures have displaced the great men who once wore the buskin, and the Sunday editions glory in illustrations whose artistic treatment and motive suggest the primitive savage.

Appreciating the popular aversion for the unseen, the politicians of the day have taken to photography to sway the mob. The effervescence in Spain is an instance of it. Every day the press is luminous with illustrations that crowd out the text which, however, for the most part never would be missed, and which even the newspaper devotee skims over and forgets; for he knows that the cable of one day will contradict the next. But the picture-impression remains, and that explains the flood. Hence we are presented with lifelike photographs of the young and guileless and smiling Alfonso, in conference with the strong, handsome and masterful Canalejas. Or again you have before you a vast throng in the streets of Madrid, protesting against bigoted clerical pretensions. In the foreground you perceive, not the wild-eyed anarchist, but a number of respectable gentlemen, some of them well on in years, venerable and grey, and apparently belonging to the best society. Evidently, you say, these men cannot be wrong in their protest against the meddlesome interference of Pope Pius and Merry del Val; and you begin to suspect that your Catholic instincts have all along misled you, and that you really had not until now even imagined there was another side of the case at all. Nor are you the only one to feel this mental uneasiness. There will be millions of others like you; for you are not treated to a special view in the photographer's studio. These pictures are syndicated and sold to journals in every part of the world. You need not buy them. They assail the eyes from every news stand.

Nevertheless photographs like figures may lie, in spite of one's faith to the contrary. Well-dressed men, and venerable grey-beards, and dignified ministers of State may be fair without, but not so fair within, and we must not forget that there are things in life that cannot be photographed and that are more to be dreaded than what is flashed from the film before us. Relentless hate, and malignant enmity, and sinister plotting can never be transferred to the most sensitized plate. People who have only eyes may stare at the first; people who have brains must ponder the second.

What is the purpose of these men who now hold the fate of Spain in their hands, and who are so bent upon the furthering of their plans as not to hesitate to bring the country to within three inches of civil war? It is to reproduce in Spain the conditions that prevail on the other side of the Pyrenees; and in spite of their protests that they are good Catholics, it is to eradicate not only Christianity but all religion from the peninsula. It is for that reason the usual war cries are raised that have so

often done service in exciting an unthinking populace. "We want thorough, up-to-date education." And yet the very men who are now shouting for schools never lifted their little finger to further education when they were in power; while all along without any help but their own inextinguishable love of country, the clericals have raised monumental institutions of learning which are equal to any in Europe. Their only rival was Ferrer, whom even his friends are ashamed to see held up to the world as a typical Spaniard. He was intellectually below grade and an anarchist.

"We are fighting for religious liberty," they say, and in the next breath, they scoff at all religion. "We are overrun by monks who are invading this domain of the secular clergy." They will make short shrift of the secular clergy, as they did in France, when they are through with the monks. Every one knows they want neither, but they do not object to criminals and anarchists.

Education, freedom of worship, and the multiplication of monastic orders are only red rags to excite the Spanish bull.

Alfonso's Flight

Alfonso's withdrawal from Spain at the very moment when his presence would seem to be most needed, will furnish an excellent argument for the republicans. "Of what use is a king," will be asked, "who is on a pleasure yacht when the ship of state is dashing on the rocks: and who leaves everything to his minister?" Nor will his Catholic subjects view with equanimity the fact that he is bound for Protestant England.

According to an "ex-attaché," writing to the New York *Tribune*, his departure was unavoidable. He left home not through fear of the disturbance but of tuberculosis, of which his father was a victim. His nerves are unstrung because of repeated surgical operations on the bones of the nose and ears, and it is the common opinion in every diplomatic chancellery in Europe that he is a doomed man, and may die in a year. His death would mean revolution and perhaps a republic. A regency is out of the question. Victoria, with the suspicion of a lingering Protestantism about her, and the presence of her rigidly Protestant mother, could never be regent. Indeed both are thought to have blunted the edge of Alfonso's Catholicity. Moreover, according to the writer quoted, "the consort, though by no means the help-mate of Alfonso, is a thoroughly spoiled and singularly selfish woman," who has not succeeded in endearing herself to the people. However, this may be the scandalous gossip of unfriendly tongues. Perhaps it is another case of Marie Antoinette. The Queen Mother Christina, on the contrary, though a foreigner is universally beloved, but it is clear that she could not be regent, and be subject to the almost unavoidable interference of the heir apparent's mother. Besides she is credited with being strongly opposed to the Canalejas ministry; and it is reasonably certain that had she been listened to, Alfonso

would never have thus embroiled himself with the Pope. Would Canalejas permit her appointment? Evidently not.

The action of the Premier in forcing the issue is regarded as mainly a political move to check the exodus from the Liberal to the Republican camp. For forty years the Liberals had promised to push what they called reform, but had done nothing. The new minister is now trying his hand. It looks like a charge of the Light Brigade; magnificent, but not statesmanship. It is politics.

The Broken Contract

"Standing upon the well-known legal principle that when one party to a contract permits the other to abrogate any of its terms without its consent, it concedes that the whole contract is no longer binding," the Vatican has declined to continue its negotiations with Spain unless the Canalejas Ministry withdraws the royal decree recently issued. That decree seeks to change "the existing laws with respect to the status and privileges of non-Catholics, without waiting for the consent of the other party."

We are glad to give place to this comment which we find in an editorial of the *Chicago Inter-Ocean* of August 1. In a statement at once clear, true and strong the writer points out the justice of the stand taken by the Vatican in the recent controversy with the Spanish authorities. It is in refreshing contrast with the biased statements that have marked the attitude of the American press in the matter, and it does a service to American Protestants by warning them against "importing from other lands disputes which arise there because those countries are not so happily situated as our own."

The writer frankly contends that there is no question of "religious freedom" involved in the controversy and admits quite as frankly that the "Canalejas Ministry is playing its own game of politics for its own ends. Whether it wins or loses is not a subject of special interest in this country." He also points out certain cardinal principles of justice entering into the matter that may serve to prove the folly of accepting the current press views of the situation.

The American people, whilst eminently fair-minded, is unhappily wont to forget to put itself in the place of those whose policies it criticizes. Accustomed as we are to see the Church and the State each go along independently with its own work, we are apt to hold as trifling certain details that mean much in lands where the relation between Church and State are far more intimate and binding. With us the government pays no attention to the Church except to give to its property and its rights the same protection that it gives to the property and rights of other associations, but the two parties stand in no special and formal contract relations with one another.

Such, however, is not the case in Spain. There, as in all countries which still acknowledge intimate diplomatic

relations with the Church of Rome, concordats have been made, that is agreements between the papal see and secular powers for the settlement and regulation of ecclesiastical affairs. Under such an agreement now existing in Spain Catholicism is the religion of the State, and the State binds itself to make certain contributions for public worship and the support of its ministers. In virtue of this agreement all other religions not subversive of public order, while they may be professed and practiced, are not permitted to hold their worship in public places, but only in their own buildings, and their ministers are not permitted publicly to display their insignia of office. The Canalejas Ministry recently announced a program which contemplates several changes in this contract which has been in force in Spain since 1851; yet, whilst negotiations looking to revision were still in progress he issued the royal decree of which mention is made above. Naturally the Vatican declined to continue the negotiations, unless the decree was withdrawn, pointing out that, though trivial in itself, it was nevertheless a change in the contract to which the Vatican had not consented. In view of the principles of contract law it is difficult to understand the conduct of the Canalejas Ministry, except on the theory of a wilful seeking of trouble. That he may find his desire gratified is not at all unlikely. Don Jaime, the exiled pretender, is already attempting to rally the Carlists with the professed object of establishing his claim to the throne. The Spanish Premier will find his road to a close imitation of France's tactics a rocky one.

Cost of French Persecution

M. Caillaux, former Finance Minister, estimates the cost of religious persecution in France since the Separation Act at one hundred and fifty million francs (nearly twenty-nine million dollars). The Ministry of War charged 2,005,159 francs, of which sum 640,000 francs were claimed as indemnity for the troops that had to lay siege to the churches and seminaries. Besides this, 1,834,680 francs were charged for transporting soldiers and gendarmes on these occasions. The Ministry of the Interior demanded 17,000 francs for the expenses of policemen enforcing the persecuting laws. To pay for the lawsuits against parish priests and the Catholic laity, the Ministry of Justice sent in a bill of 676,000 francs. But all these are, according to M. Caillaux, small sums if compared with the enormous outlay needed to adapt to strange purposes the bishops' residences, the seminaries, and other ecclesiastical buildings, with the loss of taxes which were formerly paid by the exiled religious orders and must now be levied on the rest of the nation. Added to this are the commercial losses to the purveyors of these now absent religious communities, and the industrial losses caused by the cessation of orders from religious customers, as, for instance, those for church ornament which has forced many stained-glass firms to transfer their capital and studios to other countries.

Mayor Gaynor

The atrocious attempt on the life of Mayor Gaynor illustrates how utterly the idea of reverence for authority is being obliterated from men's minds. But it is not to be wondered at. Such things must occur in an age whose apostle is Jean-Jacques Rousseau, the immoral man who lighted the fires of the French Revolution, by teaching the political world that society is nothing but the result of a Social Compact made by savages, whose every passion is to be gratified; that all authority is derived from the people, and is revocable by it; that a ruler is a tenant at will who can be turned out of office with or without cause, and when and how the Sovereign People may determine. It is nothing but the practical application of such wild delusions that prompted Guiteau to "remove" Garfield; Czolgoz, McKinley, and Gallagher, Gaynor.

It is this terrible doctrine of Rousseau, which is insisted upon in politics, sociology and pedagogics that has made the history of the nineteenth century, and the first ten years of the twentieth such a ghastly picture. Even in democratic America three Presidents have fallen victims to the bullets of assassins. France, Italy, England, Spain, Germany have all had the same sad story not only of the death of kings, but of presidents and even of women, ruthlessly murdered, not because of any personal dislike, but merely because in one way or another they represented some one's right to rule. It seems but yesterday that the attempt was made to murder the young King of Spain on his wedding day, and that the King of Portugal was shot to death at the side of his frantic and struggling wife and child.

The very opposite condition of things presents itself when we turn to the times when the civilized world was Christian. In England there was no murder of a king for 800 years. The execution of Charles I, the death of Edward IV, and the strangling of the two princes in the Tower were the struggles of king against king, but not an attack of the people against a ruler. So true was it that "a divinity did hedge round a king" that Richard II, though a mere stripling, dared to ride unattended into a mob of 100,000 infuriated peasants, bent on revolution. He bade them disperse and they obeyed. It was only in our time, that Queen Victoria, woman though she was, had the distinction of being the first ruler of Great Britain whose life was attempted by an assassin.

In France Henry II and Henry IV were the only kings who were slain, and that was in a time of civil and religious strife, when the right to rule, of at least one of them, was in dispute. Germany passed through centuries of bloodshed and oppression under such rulers as Barbarossa, Henry IV, and Frederick II, and yet is free from the reproach of assassination. Spain escaped in the same way from the time of Ferdinand and Isabella down to the French Revolution. After that, like the other nations of

Europe, she saw her people arise to kill. The nineteenth century counts its assassinations by scores.

The reason of this difference between the past and present is that the nations of old were built on the principle that authority is not derived from the mob, but from God; that the one who has been entrusted with authority in the State is, according to his degree, a representative of God, and that to assail him is to assail the One whose place he holds. His person was sacred. Even back in Jewish times David reproached himself for having cut the hem of the garment of Saul, although that monarch had already been rejected by the Almighty.

In those times also, human life was sacred and men knew that God had issued a commandment: "Thou shalt not kill." If we refuse to teach Christian morality in our schools there is no reason why we should not have more assassinations. The horror felt at the attempt on the life of Mayor Gaynor may help to inculcate this needed lesson.

LITERATURE

A noteworthy publication has just appeared in the Dictionary of the Sign Language of Deaf Mutes, compiled by J. Schuyler Long, Head Teacher of the Iowa School for the Deaf, Council Bluffs, Iowa, and its advent will be hailed with delight by technical instructors of the deaf throughout the country. It is a small octavo volume of less than 200 pages, but it contains careful descriptions of nearly 1,200 root words, 450 of them being splendidly illustrated.

Professor Long's work, epoch making as it is in this country, is not, however, the first dictionary of the sign language to appear. More than forty years ago Father Lambert, the Chaplain of the Imperial Institution for Deaf Mutes in Paris issued a small one in French, upon which Professor Long's is largely based; indeed in some respects the French priest's pamphlet surpasses the work under review. This only serves to throw into high relief the important place Catholic priests have held in the education of the deaf. It was a Catholic priest who invented the sign language. Completely overturning the old idea that speech was indispensable to thought, the Abbé Charles Michel de l'Épée in Paris (1712-1789) was the first to realize the practical utility of gesture pantomime, which led him to found the first school for the deaf that the annals of history record. His great successor, also a priest, the Abbé Sicard, largely improved and extended the work of his illustrious predecessor.

The first school for the education of the deaf in Italy was that opened in Rome, in 1784, by Father Silvestri. It was Father Sicard who instructed Dr. Gallaudet, the founder of the school for the deaf at Hartford, Conn., the first one opened in America. Laurent Clerc, a Catholic deaf mute, accompanied Dr. Gallaudet to America in 1817, and in article II of the contract drawn up between them, it was expressly stipulated that Clerc was not to be called upon to teach anything contrary to the Catholic religion. Yet in spite of his resolve to live faithfully to the practices of his Catholic faith, like almost every other deaf mute deprived of constant religious instruction, and separated from Catholic surroundings, he soon fell away from the Church and became an apostate. Largely controlling the education of the deaf in America, the school at Hartford has been for long generations nothing else but a Protestant propaganda.

The sad story of Laurent Clerc is being duplicated every-

where in America even to-day, where there are an immense number of deaf mutes, born and baptized Catholics, the children of pious and devoted Catholic fathers and mothers, bearing ancient and venerable Catholic names, but who by reason of their education in Protestant or State schools for the deaf have paid the penalty for a meagre education by the sacrifice of the priceless heritage of their Catholic faith. According to recent government statistics, one person in every 851 is deaf. With a Catholic population of 14,233,451 in the United States, there are consequently 16,726 Catholic deaf. One-third of these—5,575—are deaf mutes, unable to speak at all, to which must be added 12 per cent., or 2,207 persons, who speak so imperfectly that their only method of communication is by means of writing or the sign language. This makes a total of 7,782 Catholic deaf mutes in the United States. Of this appalling number, 56 per cent., or 4,357 deaf mutes, are less than 20 years old, and therefore of school age.

These figures show that there are nine entire dioceses within the limits of the United States whose total Catholic population does not equal the number of Catholic deaf, and that the Catholic deaf outnumber the combined Catholic populations of the Dioceses of Charleston and Baker City. Only twelve dioceses in the whole United States have made any provision at all for the education of deaf mute children. In these twelve dioceses there are fourteen schools, having an enrollment of 1,117 children. Thus a very small fraction of the Catholic deaf mute population of school age is being provided with Catholic education.

There is only one Catholic school for the deaf west of the Mississippi River, nor is it to be found until the Pacific slope is reached, at Oakland, Cal. The State of New York, out of a total Catholic deaf population of 3,197, has four schools, with an enrollment of 690 children. Throughout the remaining portion of the United States, from the Atlantic to the Pacific, and from the Great Lakes to the Gulf, there are but ten schools, with an enrollment of 427 children, notwithstanding the fact that in this vast stretch of territory the Catholic deaf population is four times greater than that in the State of New York. Only 1,117 Catholic deaf mutes are cared for in our Catholic schools for the deaf. The remaining thousands are either being educated in non-Catholic schools, where their faith is being stolen from them, or they are receiving no education at all. In state institutions for the deaf the doctrines of Protestantism seem to form part of their daily instruction, and some of the most zealous Protestant ministers in the United States to-day who are working among deaf mutes are children of Catholic parents.

THOMAS F. COAKLEY, D.D.

Life Lessons from Blessed Joan of Arc. By FATHER BERNARD VAUGHAN, S.J. New York: Benziger Brothers. 85 cents net.

The friends who urged Father Vaughan to publish his "various lectures and talks about the Blessed heroine whose inspiring example brought home to them the serious and sacred character of their own mission in life" have rendered good service to the public. The little book is a happy combination of history and homily, retaining in the printed page much of the peculiar charm of the author's spoken word. The reader feels the contact of his presence and willingly yields to the impress of his personality.

His plan is simple. Dividing the story of The Maid into five periods, he briefly outlines the facts, drawing the lessons as he proceeds with special application to the needs of our times, and blending sermon and narrative in such fashion that they pleasantly and profitably commingle. To the

women of to-day who neglect their true mission to enter a sphere where God does not want them he holds up the portrait of The Maid who, faithful to the mission God gave her, in peace and war and prison, in cottage, court and camp, lived up to her high Christian ideals and nowhere forgot her true womanly character. Whether she prayed or played or toiled in her village home, or persisted against her natural inclination and the rebuffs of men, in obeying the Voices of Heaven; whether she triumphed or failed, was honored in the court of her king or disgraced in the courts of her persecutors, The Maid of France is shown to have a message for man and maid, for gentle and simple, inspiring purity, truth and strength, and trustful submission to God's Will be it to do or dare, to suffer or to die.

"Jeanne is the Maid of God and saviour of her country because that was her vocation, and unflinchingly she followed it. As God once chose a shepherd lad to save His people, so He chose later a peasant maid to save her country." This is Father Vaughan's answer to the unnatural, because infidel, Frenchmen who, ignoring history, invent "piously fraudulent priests" or "hypnotic automatisms" to rule out God's intervention and sustain their theories of life. Jeanne might have thwarted God's will; instead she obeyed His Voices calling her, she was the soul of loyalty to Him, and therefore thoroughly, heroically, perfectly she accomplished her mission; and as every human being has also a mission from God, she is to all mankind an exemplar and inspiration.

Father Vaughan's condemnation of "the entire bench of judges vying with one another in perverting justice, in cruelty and wholesale perjury" is too sweeping, for many of them wished to befriend, and some actually befriended, The Maid, but were overawed by the English commanders and their facile tool, Cauchon. He is equally severe on the Englishmen who inspired and executed their iniquitous judgment, and he commends Jeanne's story to his countrymen in order "to stir in their hearts the fires of true religion and true patriotism." His further advice is as applicable here as in England:

"We are a nation at play, and as we are playing at other things we are playing at religion and patriotism. We need some strong personality, some noble character to awaken in us enthusiasm both for creed and country. To whom can we more appropriately point in this democratic age than to the peasant girl of Domremy, who, borne on the wings of religion and patriotism, saved her country in the hour of its most dire distress?"

His way of accounting for the unlettered village maid being always "at her ease, as though to the manor born, in the king's entourage," and other unaccustomed environments, manifests Father Vaughan's thoroughly Catholic and therefore truly democratic spirit: "True nobility of soul, with ambitions which cannot be tethered to anything out of heaven, lends a strangely wondrous grace even to a peasantry. Have we not all noticed the charm of manner, the refinement and ease and grace that belong to the land tillers, say in Normandy, in Ireland, and in other places where people have not been robbed or starved out of religion?" Such an appreciation will explain why he was inspired to "dedicate these Life Lessons to the Daughters of Erin, who, because so pure, so brave, so true, must beyond all others find fulfilled in Blessed Joan of Arc their ideal of patriotism, Catholicism, heroism."

The numerous illustrations, notably the exquisite colored frontispiece of "The Voices and the Vision," harmonize with the contents and, with the letter-press and artistic binding, enhance the value of the work as a present or an ornament.

M. K.

LITERARY NOTES

In the current number of the *Atlantic Monthly*, Miss Agnes Repplier favors us with an essay on "The Nervous Strain." Miss Repplier would seem to hold that we have nerves because "thinking makes it so." Our chief worry is to avoid worry. The medical man tells us to avoid the least thing that may jar us, and so we go on jarring ourselves in order that we may not be jarred. Vain advice! "One thing is sure," says Miss Repplier, "we cannot live in the world without vexation and without fatigue. We are bidden to avoid both, just as we are bidden to avoid an injudicious meal, a restless night, an uncomfortable sensation of any kind,—as if these things were not the small coin of existence. . . . In a real world," continues Miss Repplier, "the best we can do is to meet the plagues of life as Dick Turpin met the hangman's noose, 'with manly resignation, though with considerable disgust.'"

Even the children, according to an ever-increasing body of so-called educators, are suffering from the strain of over-study of examinations, of night work and of competition. They say it is to these abuses that nearly all the nervous disorders of this highly nervous century are due. Since so many people are proclaiming these things from the house-top, "there must," admits Miss Repplier, "be some foundation for fears so often expressed, though when we look at the blooming boys and girls of our acquaintance, with their placid ignorance and their love of fun, their glory in athletics and their transparent contempt for learning, it is hard to believe that they are breaking down their constitutions by study."

Miss Repplier, by the way, might have adduced as against these statements the powerful plea of the opponents of child labor, who in glowing terms announce to a startled world that by taking children even of fifteen or sixteen out of school in order to put them to work, we are preparing our future men to be an anaemic generation and our future women to be more or less impossible mothers. Poor little boys and girls! It doesn't matter what: they are downed, if they study, and downed if they don't. Into such blind alleys do our thinkers lead us.

Our essayist suggests her remedy. Reduced to its simplest terms, it comes to Horace's oft-quoted, "*Durum; sed levius fit patientia quidquid corrigere est nefas*," which, freely translated, may read, "Grin, and bear it."

By a coincidence, in a volume of Professor Münsterberg's, which comes hot from the press, we are treated or rather retreated—for the article appeared some

months ago in magazine form—to an essay on precisely the same subject.

We make too much of our nerves, he tells us; and, instead of being the victims of disease, we are the victims of fashion. It is the proper thing to refuse serious work or eschew higher forms of amusement on the ground of weak nerves. Hence the popularity of the ginger bread novel and the nimble-changing vaudeville. Even studies are to be taken in homeopathic doses. And all this we do with an easy conscience, charging the matter to the account of modern conditions. It is the time and not ourselves which is out of joint.

To all this, Professor Münsterberg most emphatically dissents. "It is an illusion," he asserts, "that our time is more nervous than other periods; it is an illusion that the material and social conditions under which we live are favorable to nervous diseases; it is an illusion that the highly-praised remedies would really serve their purpose if the disease existed."

And then the Professor puts his finger on one, at least, of the real troubles of the day, a trouble which if removed would do away with much of our so-called nervous complaints. We as a nation are suffering from the weakness of inattention. We cannot put our mind to anything that requires concentration. We cannot follow a train of thought unless that train be exceedingly limited.

And the reason for this national weakness of inattention is not far to seek. We are, and for many years have been, educating our children to this most undesirable end. Beginning with the kindergarten, where we make children believe that work is play, continuing with the primary and grammar schools, where we are more concerned with the sugar-coating of the pill of learning than with the content, advancing to the high schools and colleges, where electivism stalks rampant,—everywhere we are allowing our boys and girls to choose for themselves—which means the line of least resistance.

Labor, drudgery are, as much as possible, eliminated. In the bright lexicon of youthful learning there is no such word as climb. No wonder, then, that without that knowledge which "makes a bloody entrance" we give up when effort is required of us. We think we are nervous, when we are undisciplined; broken down, when we are not broken in; anemic, when we are wanting in thoroughness; in need of a physician, when we really need a schoolmaster of the olden time.

FRANCIS J. FINN, S.J.

BOOKS RECEIVED

Missale Romanum ex Decreto Sacrosancti Concilii Tridentini Restitutum, S. PII V. Pontificis Maximi Jussu Editum, Clementis VIII Et Leonis XIII Auctoritate Recognitum. Editio Decimaseptima Post Alteram Typi-

cam. New York; Frederick Pustet & Co. Net \$13.

La Vénérable Marie de l'Incarnation, Ursuline, (Née Marie Guyart) Fondatrice Du Monastère De Québec. Par Une Religieuse du Même Ordre. Avec une Introduction De Mgr. Baudart. Paris: P. Téqui. 82 Rue Bonaparte. Net 4 francs.

En Pénitence Chez Les Jésuites. Correspondance D'un Lycéen. Paris: P. Téqui. Net 3 fr. 50.

Pierre De Keriolet. Par le Vte. Hippolyte Gouvello. Paris: P. Téqui. Net 3 fr. 50.

Plans D'Instructions Pour Le Diocèse De Nevers. Paris: P. Téqui. Net 3 fr. 50.

L'Ange Gardien. Exercice en Trente Méditations, Par L'Abbe P. Feige. Paris: P. Téqui. Net 1 franc.

The Parochial School, Why? By Rev. John F. Noll. Huntington, Ind. The Parish Monthly Press. Net 5c.

Meditationes, de Præcipuis Fidei Nostra Mysterioris. Ven. P. Ludovici De Ponte, S.J. De Novo in Lucem Datæ Cura Augustini Lehmkühll, S.J. De Hispanico in Latinum Translatæ Melchior Trevisano, S.J. Editio Altera Recognita. Pars VI. St. Louis: B. Herder. Net \$1.80.

Hexenwahn Und Hexenprozesse. Vornehmlich im 16. Jahrhundert. Von Nikolaus Baulus. St. Louis: B. Herder. Net \$1.10.

EDUCATION

Unusual attention is being given to Mr. John Jay Chapman's thoughtful paper on "Learning" in the July number of the *Atlantic Monthly*. Mr. Chapman in his own original way makes a splendid plea for the study of the classics—and by the classics he means the Latin and Greek languages. "All teaching," he says, "is merely a way of acquainting the learner with the body of existing tradition." Farther on, he tells us that the two influences hostile to education are "the influence of business and the influence of science." While Mr. Chapman shows his respect for science and scientific men in their proper place and function, he does not mince matters in regard to some of our present-day scientists—"that large class of them who have little learning and no religion, and who are thus obliged to use the formulae of modern science as their only vehicle of thought."

When Darwin confessed that poetry had no meaning for him, and that nothing significant was left to him in the whole artistic life of the past, he did not know how many of his brethren his words were destined to describe."

Mr. Chapman continues: "We can forgive the business man for the loss of his birthright [learning]; he knows no better. But we have it against a scientist if he undervalues education. Surely the Latin classics are as valuable a deposit as the crustacean fossils or the implements of the stone age. When science shall have assumed her true relation to the field of human culture, we shall all be happier. To-day science knows that the silk-worm must be fed on the leaves of the mulberry tree, but does not know that the soul of man must be fed on the Bible and the Greek classics. Science knows that a queen-bee can be produced by care and feeding, but does not as yet know that every man who has had a little Greek and Latin in his youth belongs to a different species from the ignorant man. No matter

how little it may have been, it reclassifies him. There is more kinship between that man and a great scholar than there is between the same man and some one who has had no classics at all; he breathes from a different part of his anatomy. Drop the classics from education? Ask rather, why not drop education? for the classics are education."

But, Mr. Chapman is at pains to tell us, the classics are not enough. They are the superstructure of learning. The foundation must be laid in the nursery. "The whole future of the world depends upon what is read to children before they can read themselves." This we take it, is a plea for Mother Goose, Jack the Giant-Killer, the Babes in the Woods, Cinderella and all fairyland. Even babyhood must be served, if we wish to nourish a youth sublime. Even the toddling kindergarten aspirant must not only be recognized as the heir of all the ages, but, laying aside his scissors and his implements for the manufacture of mud pies and other astonishing utilitarian creations, he must even then begin to enter upon his inheritance.

Figures based on the report for the year 1908-1909, recently issued by the Chicago Board of Education, offer interesting data regarding the question of double taxation imposed upon parents who for conscience's sake insist that their children be trained in parochial and church schools. The report shows that it costs Chicago approximately \$35 a year to educate each of its school children. To maintain its extensive system, it costs every one of Chicago's entire population \$6 a year. These are estimated figures drawn from the report of the government census for city expenditure and from the report of auditors for the Chicago Board of Education. These auditors place the cost per pupil at \$32.28 in the elementary schools and \$36.36 per pupil in the high and technical schools. The total cost of maintaining the school system for the year was \$11,928,730, of which \$6,538,239 was expended for teachers' salaries and \$2,926,710 for new buildings. The balance represents the actual expenditure for school maintenance. The interest which parents who favor religious as opposed to public school education will find in these figures is manifest. The "Catholic Directory" reports that in the city of Chicago during the year 1909, 78,200 pupils were registered in the parochial schools. To this number one may safely add fully 75 per cent. of the 9,300 students registered in the academies and high schools for boys and girls of the Chicago archdiocese. Charging up the expense entailed in the education of these children at the estimated rates contained in the report of the Board of Education one readily notes the enormous sum which

Catholics are called upon to pay for the privilege of training their children in Church schools. Happily they have thus far borne the burden uncomplainingly, but is it just that the double taxation continue forever?

The Rev. J. A. DeVilbiss, S.J., of Cleveland, Ohio, has invented and patented a globe which will work a notable change in the teaching of geography in schools. It is a relief papier maché globe, twelve inches in diameter, and can be divided equatorially. The new invention will enable teachers to do away with the old-fashioned method of tracing books, and will permit pupils to acquire a ready knowledge of the relative sizes of continents. In using the globe the intention is to have each child color the seas and countries for himself and point or write in the geographical names. It is expected that the globe will be placed upon the market this summer, as the needed machinery for construction is being rapidly finished by the Joan D'Arc Manufacturing Company, of St. Louis, Missouri.

PULPIT, PRESS AND PLATFORM

The Methodists in Porto Rico receive a well-merited rebuke from *Borinquen*, our enterprising and alert contemporary of San Juan, P. R., in its July number:

"We assume that Dr. Haywood, as head of the Methodist mission, is not required to possess an accurate and thorough knowledge of Catholic doctrine and practices," it says. ". . . It is not unreasonable to suppose that the learned Doctor holds his brief in Methodism in Porto Rico precisely because he is able to arouse a strong enmity against the Catholic Church; because his misrepresentation may serve the double purpose, namely of nerving his collaborators to a campaign of bitterness and of stimulating the generosity of the all too gullible public in the United States, who have shown a decided weakness from the beginning in crediting the imaginative writings and appeals of promoters of every class of novelty in this Island. We do not find it difficult to understand that the report of Dr. Haywood is written specially for the public that has never witnessed the scene of his labors in these West Indies. . . .

"Comparisons upon national or religious lines are not calculated to lead to satisfactory conclusions. But we venture the belief that even Dr. Haywood will admit that the most benighted Porto Rican Peón who worships the wooden statue of St. Anthony is in every sense a higher product of manhood and of religious life than the average poor Methodist Peón that abounds in the Southern States of the Union, where Methodism has prevailed with

such miserable results in shaping the national and religious character of the poorer class of Southerners—be they black or white.

"Methodism as a religion has no attractive features for the Porto Rican even when presented at its best. But it is doubly doomed to failure in this Island on account of the intolerant spirit with which its votaries assail the Catholic Faith, which is more intimately entwined in the lives and homes of this people than Dr. Haywood and his associate evangelists ever fully conceived. The Methodist zealots, coming into a strange country and devoid of a knowledge of the language of the people, were exposed to the necessity of availing themselves of the wary interpreters, who too soon discovered that their value depended upon their capacity to malign the Catholic religion. Straightway the tropical imagination of the interpreter was exercised in creating pictures of horror and of iniquity, which evidently impressed the good Dr. Haywood and associates to the extent that they still are under the sombre influence of these tales of fiction. Methodism stands in Porto Rico as an element of disintegration in the social, civil and religious life of this people."

Our Spiritists and Freethinkers in Ponce find in the Methodists a worthy cohort to combat the Catholic Church after their own brutal and intolerant fashion. It matters not to the Methodists that these aforementioned bodies conspire against the Divinity of Jesus Christ and hold up the Sacred Scripture to ridicule; they serve the chief purpose of Methodism in Porto Rico, which is to tear down and not to build up, which makes it profitable to league with the enemies of Catholicity regardless of the anti-Christian principles involved.

Dr. Haywood boasts of the fact that the most humble chapel of the Methodist Episcopalians is surmounted with a cross in testimony of the gibbet once raised upon Calvary. Truly is the prophecy of the holy man Simeon realized in this sign of salvation which is set for the fall of many—a sign of contradiction to the less wary who have been taught for generations to view the Cross as the symbol of a faith that influenced the life of this people even before John Wesley saw the light of day. For the Methodists in Porto Rico to adorn each chapel and church with the Cross and at the same time make common fellowship with the Freethinkers and other infidel bodies is little short of ridiculous, were we not to take into account the deception practised upon our people by the erection of the Cross on the summit of edifices that echo hatred and calumnies against the religion that is linked inseparably in its history with a devotion to the Cross as the symbol of man's salvation.

SOCIOLOGY

The Universal Association for the Defence and Preservation of Christian Education, or, The Children's Crusade of Prayer, was founded by the Countess Clotilde de Hamel de Manin, in 1897. It has been approved and blessed by Leo XIII and Pius X, and now numbers more than two million associates. Its end is to imbue the young with that zeal for Christian education and the care of sick and dependent children, which has characterized the generation now passing away.

One gets tired of dwelling upon the absurdity of the notion of non-sectarian education. The whole thing is so perfectly obvious. When a neutral medium can be found between truth and falsehood, good and evil, God and the devil, heaven and hell, Christ and the world, an education neither Christian nor anti-Christian will be possible. Catholic education is absolutely necessary for the well-being of Christian society; and it is our solemn duty to do our part that they who will be in our place when we are dead and gone, shall be as firmly convinced of this as we are. Sooner or later there will be battle à outrance over this: to fight to the death one must be devoted to the cause. Charitable work for the sick and needy belongs primarily to the Church. First, because in this dispensation of grace it should be, according to God's providence, supernatural. Secondly, because the care of the body it exercises is, according to the same providence, a means to the salvation of the souls of the objects of its care. In this matter the State is to-day almost as great a usurper as in that of education. It assumes the first place in the case of orphan and afflicted children, and if it allows the Church to minister to their eternal welfare it does so merely by way of concession of a privilege quite inadequate to the end to be obtained.

The Association we are noticing puts these principles before the young in a practical way. Prayer and almsgiving have always been two firm bonds of Christian society: they are also indispensable for the salvation of the individual. Hence it calls upon its members to pray for the objects of its care and to contribute to these their alms. The General Centre of the Association is in Rome at the Church of the Rosary. Its Director is the Very Rev. Louis Copéré, Procurator of the Society of Mary, who will give full information to such as wish to introduce it among the children under their pastoral care.

The total number of immigrants into the United States during the fiscal year ended June 30 last, was 1,041,570. Of these 223,453, more than one-fifth, were Italians, of whom 192,673 were from Southern Italy.

Poles numbered 128,348. There were 53,498 English, 24,612 Scotch, 2,244 Welsh, while the Irish were only 38,382. The Chinese were 1,770, and the Japanese 2,798. The smallest number of any nationality were the Coreans, only 19. Of Germans 71,380 entered the country, and of French 21,107. The Ruthenians were close on 73,000.

SCIENCE

Under the title "The Nebular Hypothesis in Its Death Throes" in AMERICA, September 25, 1909, we mentioned the capture theory of Dr. See, according to which all the members of our solar system were captured, that is to say, from outlaws roving at random through space, they were made permanent members of our system, and their highly eccentric orbits transformed into the present almost circular ones by the action of a resisting medium. In our review we said:

"It remains to be seen how other mathematical astronomers will accept See's analysis. It may be that he too, like Laplace, has overlooked a simple little equation." The surmise has proved true. We quote from the July number of *The Observatory*:

"An article in our last month's number gave the points of an investigation by Dr. T. J. J. See, in which he claims to show that the satellites of the planets, including our Moon, have been captured, the capture being effected because of the existence of a resisting medium. Dr. See's conclusions rested on mathematical reasoning, but in *Ast. Nach.* 4408 Mr. Selig Brodetsky points out that Dr. See's mathematics should have been modified because of the assumption of the resisting medium; and after some suggestions as to such modifications, he remarks:—'In conclusion, I should like to say that the above work shows us that the capture theory propounded by Dr. See is based on such very uncertain mathematical arguments as to render the very possibility of capture in actual nature with an assumed resisting medium very uncertain. Need I further point out that to assume that such a considerable satellite as a moon was formed in this way is very improbable? It is significant that, whereas the major planets in the solar system have been able to "capture" several comets, rendering them periodic, the Earth has failed to accomplish this in any case that we know.'

"Mr. Brodetsky appears to have the support of Sir George Darwin."

* * *

The Fourth Annual Conference of the International Solar Union is to be held at the Mount Wilson Solar Observatory near Pasadena, California, August 29, to September 6, 1910. A very elaborate program has been prepared for the occasion.

It is to be preceded by the eleventh annual meeting of the Astronomical and Astrophysical Society of America, at Harvard College Observatory, Cambridge Massachusetts, August 17, 18, 19. This is to include an excursion to the Blue Hill Meteorological Observatory, besides an inspection of the Harvard Observatory itself. Visitors are directed to come a few days in advance and see the many other institutions and objects of interest in Boston and vicinity.

On August 20 the party will leave Boston. The route will be through Niagara Falls, Chicago University, Lowell Observatory, at Flagstaff, Arizona, the Grand Canon and Pasadena. At Mount Wilson itself many instruments, which make it the best equipped solar observatory in the world, will be in regular operation and open to inspection.

WILLIAM F. RIGGE, S.J.

ECONOMICS

The fiscal year which ended June 30 last, was a remarkable one. Everything in it that touched commerce indicated what AMERICA has already called attention to, a radical change in the commercial position of the United States, its gradual ceasing to be a great exporter of food and raw material, its taking its place more and more firmly as a great manufacturer.

The total foreign commerce of the country amounted to $3\frac{1}{4}$ billion dollars, exceeding that of every other year but 1907, and falling short of the figures of that year by only 14 million dollars. The excess of exports over imports, 187 million dollars was, notwithstanding, less than in any year since 1896; while its proportion to the total trade was far less than in that year. The cause of this was, in the main, twofold, a great increase in raw material imported and a great decrease in the export of food-stuffs. The value of the former was 50 per cent. more than in the preceding year; that of the latter 30 per cent. less. On account of the higher prices prevailing, however, the increase in actual quantity was as regards the former not so great as the increase of value, while as regards the latter the decrease of quantity exceeded the decrease of value. Nevertheless, in spite of the decrease in food-stuffs, there was a net increase of exports to the amount of 82 million dollars, due to the large quantity of manufactures and manufacturers' material sent abroad, though here again allowance must be made for increased prices.

The facts, therefore, seem to indicate an approaching revolution in trade; the result of which, if we know how to use it, may be to put the United States at the head of the world's traders. This will be helped greatly by the large quantity of gold which during

the coming decades must surely be extracted from the mines of Alaska and the North Pacific Coast region. Some things, however, are absolutely necessary if we are to gain the full benefit of the impending change. We must conserve our natural resources, and develop the means of feeding and clothing our own people. Had England been able to do this, it might have retained indefinitely its commercial supremacy. The need of importing food and clothing is its weakness. We must manage our stock ranges and forests more economically. We must farm more scientifically, getting more of the people on the land to be supported directly by it and to produce for the support of others. We must keep our coal and oil for our own use, not sending it abroad lavishly as England has done, without England's excuse, the necessity of buying food. We must empty the cities of the surplus young population, degenerating physically and morally, whose honest toil properly remunerated is necessary for the country's welfare. We must bring capital and labor into harmony. We must settle once for all the position of trusts and railway corporations taking away the excesses of the two extremes so that they shall not tyrannize over the people and the people shall not under the guise of law plunder them. We must have our merchant marine, not by subsidies only which can give merely unmanned ships, but also by removing the luxury and opportunities of evil which are undermining our manhood, rear again the race of hardy mariners whom Burke describes so nobly in his speech on the Conciliation of America, and who were for many a year afterwards our pride, according to the old chanty long unheard now,

A Yankee ship and a Yankee crew!

Tally! Yo-ho! Yo-hee!

A Yankee mate and captain too!

Tally! Yo-ho! Yo-hee!

But the old evils must not be revived. The service must be made bearable and, still more, honorable and profitable. Above all we must strive after justice by which only can a nation be established.

In a word, the promise of the future is immense, but we need all our wisdom, political, economic and ethical, to receive all it offers.

OBITUARY

Right Rev. Edward J. Dunne, Bishop of Dallas, Texas, died suddenly of heart disease, at Green Bay, Wis., where he was visiting Bishop Fox, on August 5. Bishop Dunne was born in the county Tipperary, Ireland, April 23, 1848, and emigrated to Chicago, with his parents, at an early age. He studied for the priesthood at St. Mary's Seminary, Baltimore, and was ordained July 29, 1871. At the time of his consecration as Bishop of Dallas, Novem-

ber 30, 1898, he was pastor of All Saints Church, Chicago. During the fifteen years he served as head of the Church in Dallas, Bishop Dunne saw the number of Catholic churches in the diocese increase from twenty-eight to ninety, while the number of Catholics is almost threefold what it was in 1893.

ECCLESIASTICAL ITEMS

Preparations are almost complete for the national conference of Catholic Charities that will be held in Washington, D. C., Sept. 25-28. Among the papers promised are the following: Thomas F. Woodlock on "The Church and the Social Conscience;" Rev. Joseph McSorley, C.S.P., "The Catholic Layman and Social Reform;" Rev. John A. Ryan, "Legislative Remedies;" U. S. Commissioner of Labor Neil, "Industrial Accidents and Diseases as Related to Poverty;" Prof. Haggerty of the Ohio State University, "The Relation of the Work of Women and Children to Poverty." During the conference there will also be a meeting of delegates from Catholic Women's Auxiliary Charitable associations to form a national organization.

* * *

Mr. James J. Ryan, of Philadelphia, has been made a Knight Commander of St. Gregory, by Pope Pius X, in recognition of his services to the Church.

* * *

At the twentieth national convention of the Knights of Columbus, held in Quebec, on August 2-4, these national directors were reelected: Victor J. Dorr, Augusta, Ga.; J. A. Mercier, Montreal; J. H. Reddin, Denver; W. D. Dwyer, St. Paul, Minn. Bishop Fallon, of London, preached at the Mass with which the proceedings began.

* * *

It is expected that August 15, the twenty-fifth anniversary of the dedication of the chapel and memorial cross at the Shrine of the Martyr, Father Jogues, S.J., at Auriesville, N. Y., will be the occasion of the visit there of large bodies of pilgrims from New York, Albany, Chicago, Boston, Cincinnati, Cleveland, Troy and other nearby centres. The preacher for the day will be the Rev. D. W. Hearn, S.J., rector of St. Ignatius Church, this city.

* * *

The twenty-fifth anniversary of the consecration of Most Rev. Dr. Walsh, Archbishop of Dublin, occurred on August 2. The clergy and the Lord Mayor and laity of Dublin wished to have a public celebration befitting the occasion, but His Grace requested that there be no other celebration than the offering of the Holy Sacrifice for him on the day of Jubilee. The clergy, secular and regular, ex-

pressed their sorrow at being "hindered from giving public expression to the sentiments of veneration, affection and gratitude justly due to his Grace, not only from them, but from the country at large, which he has so long and splendidly served." The Dublin Corporation, by unanimous vote, adopted resolutions felicitating the Archbishop on the great work he has done for religion and country.

* * *

The Allegheny County Branch of the American Federation of Catholic Societies has been instrumental in having several objectionable paintings removed from a local hotel because they were offensive to Catholics. The paintings were the caricatures of monastic life that one meets with almost everywhere. An appeal was made to the proprietor of the hotel who promptly ordered the removal of the paintings and explained that he had bought them as works of art and with no thought of offending Catholics.

LETTER TO THE EDITOR

THE SOCIETY OF THE ATONEMENT.

To the Editor of AMERICA:

In your issue of July 23rd you were good enough to publish a report of my first solemn Mass since ordination to the Catholic priesthood, "communicated" by one of whose identity I am ignorant. Unfortunately, in his or her apparent interest, I am in the course of what appears to have been a private conversation, made the author of the following extraordinary statement: "Since," as he remarked lately to some friends, "the position of the Synagogue is in someways similar to that of the Anglicans and since quite a number of incidents chronicled in the still brief history of the Society point that way, he hopes that the Society of the Atonement, with the assistance of his effective little monthly, *The Lamp*, may be an efficient factor in bridging the chasm between Christians and Jews, and thus help to reclaim to the Church not only 'Our Lady's Dowry,' but 'God's chosen people,' as well."

The Anglican-Synagogue parallel never having occurred to me, I am sure that I did not so express myself. My assuming for the Society of the Atonement, in addition to the rather large contract of reclaiming to the Church "Our Lady's Dowry," the additional one of bringing into line "God's chosen people as well," must, I should think, have amused your readers as greatly, as I confess, it did me.

It is quite probable that I said in the course of conversation, that our first lay brother is a converted Jew, and added the hope that he might be the forerunner of other similar conversions.

PAUL JAMES FRANCIS, S.A.

Graymoor, Garrison, N. Y., July 23, 1910.

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CHRONICLE

Senator Aldrich on the Defensive.—Senator Nelson W. Aldrich, of Rhode Island, issued a statement denying absolutely the charge made by Senator Joseph L. Bristow, of Kansas, in recent campaign speeches, that the senator from Rhode Island had a pecuniary interest in the rubber schedule of the new tariff act. Without raising any issue concerning the campaign of the Progressives generally, Mr. Aldrich pays his respects to Mr. Bristow in the following caustic language: "In the tariff discussion of other days the advocates of the protective policy have usually been called to meet in debate men with convictions on the subject—Democrats of character, whose theories of government differed completely from those held by Republican protectionists—men who had some regard for the accuracy of their statements and knowledge of the subjects they discussed.

"Now, attacks upon a Republican President and Republican measures are led by men whose political existence depends upon their capacity—and to this there seems no limit—for misrepresentation and the ignorance of their adherents. Strangely enough, this little group of men—very small in number—has arrogated to itself the leadership of the Progressives and its members prate about the treatment of the tariff as a moral question." There is a wide-spread conviction that the rise of the Insurgent Republican power has made the position of the reactionary Senators so perilous that account must be taken of an attack from even the Insurgents, whom the Rhode Island Senator affects to despise.

Oklahoma Indian Lands.—The committee appointed by the House of Representatives to inquire into the charges of Senator Thomas P. Gore, that he had been offered a \$25,000 or \$50,000 bribe to help congressional legislation in favor of the McMurray deal continued its hearings. The name of Vice-President Sherman, who, according to Senator Gore, was mentioned by Hamon, the go-between, as the man "higher up," has been eliminated from the investigation as far as Senator Gore is concerned. The Senator said he had no object in mentioning Mr. Sherman's name other than to relate all that Hamon had said to him. Green McCurtin, chief of the eighteen thousand Choctaws, declared that it had cost his tribe in the last ten years \$300,000 in attorney's fees, besides a share in the \$750,000 fee paid to the McMurray firm several years ago in the citizenship cases involving the Choctaws and the Chickasaws.

The congressional investigation brought out that Indian children had "signed" the McMurray contracts providing for the sale of \$30,000,000 worth of land on a ten per cent. "attorney's fee" basis. The names of the papooses were signed by the parents or guardians, witnesses testified. The Indians believed that by signing the contracts they would realize quicker on their claims against the Government. Dr. J. H. Miller, a Choctaw by intermarriage, testified that he and his eight children had signed the contract.

Solicitor General Bowers discovered that an ingenious "joker" had been written into the Indian appropriation bill just before that measure was signed by the President. The "joker," which is now a law, granted the right of

appeal to the United States Supreme Court in a case involving over 20,000 Indian contracts, which has been decided in favor of the Government by the Court of Appeals of the Eighth Circuit. As the matter had been taken into the Circuit Court on a demurrer the defendants had no right of appeal to the Supreme Court. It is believed that the authority to appeal was secured not with any hope of winning the case, but simply to gain a delay of a year or eighteen months. The lands involved in this case are coal and oil lands, which are being stripped of these natural resources as fast as the coal and oil can be extracted. A year and a half delay means millions of dollars to the claimants. To offset this move by the possessors of the land the plan to be adopted by the Government is to apply to the United States Court in Oklahoma for a receiver for the lands as soon as the autumn term begins. In this way the court will exercise full control over all the operations and secure the benefits to the finally successful litigants.

Mayor Gaynor's Condition.—International interest has been centered during the week on the progress to convalescence of Mayor Gaynor, of New York, from the effects of the pistol-shot wound in his neck, inflicted on him by the discharged city employee, James J. Gallagher. The incident has caused a wide-spread agitation for the enactment of more drastic penalties for the crime of attempting the life of a public official.

Independence for the Philippines.—The National Progressist Party of the Islands has issued a manifesto in which it pledges itself to strive to obtain from the Federal Government an explicit promise of future independence for the whole archipelago as soon as circumstances may permit, and the communication of the same promise to the Great Powers with the assurance that the American occupation is temporary and does not constitute the Philippines a dependency of the United States. The manifesto avers that while the majority of the American residents in the Islands urge the need of United States prestige to attract capital and develop industries, the natives consider the promise of future independence necessary for their hearty cooperation with the Federal Government and equally necessary to allay political agitation.

Japan Controls the Pacific.—The new Pacific liner Panama Maru, which recently reached Puget Sound, is the fourth of the six ships which are to carry the Japanese flag on long Pacific voyages. The other ships in commission are the Tacoma Maru, the Seattle Maru, and the Chicago Maru. The Mexico Maru was launched four weeks ago and it is expected that she will be in commission within two months. The last of these six ships, the Canada Maru, will be launched in November and next March will be ready for freight and passenger service to Tacoma. On the initial voyage of the Panama

Maru over a thousand packages of raw silk, valued at \$700,000, were brought to this country. The cargo included also 2,820 tons of tea, besides curios, hemp and matting. In 1896 the United States Commission of Navigation reported that in spite of our obvious natural advantages the carrying trade of the Pacific was rapidly slipping from the United States. "How fully Japan has overcome our 'obvious natural advantages' by the enterprise of her citizens and the liberal and progressive legislation of her government, is demonstrated, says the *Boston Transcript*, by the disappearance of American ships from the Pacific and the rapid increase on our greatest ocean of ships built, owned and manned by the subjects of an island Kingdom smaller in area than the State of California."

Nicaraguan Affairs in Washington.—Two emissaries of Madriz have been received on the same footing as Estrada's representative, namely, as "channels of communication" without diplomatic standing. Complaints of American property owners in Nicaragua against the oppression and excesses of the Madriz government have been communicated to President Taft.

Canada.—The last accounts of the wheat crop are more favorable. An average of about fifteen bushels to the acre is looked on as probable.—The western farmers are asking Mr. Laurier for a lower tariff to promote trade with the United States, and for abattoirs under Government ownership and control to keep the chilled beef trade out of the hands of a monopoly.—The promoters of the All-Red Route from England to Australasia announce that the Commonwealth Government is ready to subscribe \$500,000 towards a subsidy, and the New Zealand Government \$350,000. This leaves \$2,500,000 to be provided by Canada and the Imperial Government. The plan calls for 26 knot steamers between Great Britain and Canada, and 20 knot steamers between Vancouver and Australia and New Zealand.—The Freemasons are very sore over the revelations mentioned in our last number. M. Lemieux, author of the pamphlet, has been arrested for highway robbery on the complaint of M. Larose, ex-secretary of the Lodge Emancipation. The Lodge Cœurs-Unis is trying to force an official subscription on the Dollard monument fund. M. Beaupré, president of L'Action Catholique de la Jeunesse Canadienne, returned its cheque on the ground that the movement for the monument is a Catholic one in which the enemies of the Church can have no share. The Lodge sent it back to him claiming that as the subscription is open to the public theirs cannot be excluded. M. Beaupré returned it a second time, and there the matter rests for the present. The trivial amount of the subscription, ten dollars, shows the Lodge's animus.

Great Britain.—Parliament has adjourned till November. No information has been given regarding the nego-

tiation between the Government and Opposition leaders, and the uncertainty as to their scope made the last session tame in striking contrast with its predecessor. It seems certain that both the Ministry and the Opposition wish to stave off a political crisis till after the coronation next June.—On account of a marine firemen's strike it was thought that the White Star steamer *Adriatic* would not be able to sail on the appointed date, Aug. 10. The company, however, using clerks and other officials, got up steam sufficient to move the ship, and then took up in the Solent one hundred non-union firemen, who had been sent thither by sea, and continued the voyage.—Lady Betty Balfour has resigned the presidency of a branch of the Primrose League on account of differences regarding woman suffrage which she supports. She is wife of Gerald Balfour, sister-in-law of the Unionist leader and sister of the famous Suffragette, Lady Constance Lytton.—Sir Henry Doughty Tichborne is dead. He was the posthumous son of the eleventh Baronet and the victim of the attempt of Arthur Orton, who to gain possession of his title and estates, personated his uncle Roger Tichborne, who was said to have been drowned at sea. The litigation lasted seven years and cost the Tichborne estate nearly £100,000. Its climax was reached in the trial in the Common Pleas, which lasted 106 days and ended, March 4, 1872, with the committal to prison of the claimant on the charges of forgery and perjury. The criminal trial lasted to Feb. 28, 1874, and resulted in a conviction. The strain of the first trial so undermined the health of Sir William Bovill, Chief Justice of the Common Pleas, that he died shortly after. Lord Coleridge, then Solicitor-General, and Lord Brampton, then Mr. Hawkins, added greatly to their fame.—Annie Tugwell, a fallen away Catholic, was convicted of carrying on for more than a year by means of letters in a disguised hand, a series of shameful libels on Canon Cafferata and Rev. J. V. Warwick, which she endeavored to charge to the Canon's housekeeper, who was tried for them and acquitted some months ago. She was sentenced to twelve months imprisonment and to pay costs of the prosecution.—The War Office has contracted for a million pounds of corned beef to be packed in Chicago. Owing to shortage of beef the price will be the highest ever paid.—Florence Nightingale, the reformer of the English military hospitals during the Crimean War, died August 14, in London, aged 90.

Ireland.—His Holiness, Pope Pius X, has sent an autograph letter to Archbishop Walsh, on the occasion of his episcopal jubilee, in which he declares that all Ireland is indebted to his Grace of Dublin for his services in settling the land question, in forwarding religious education, especially by securing the National University, and all English Catholics are indebted to him for using his influence to form the Catholic members of Parliament into a united force in defence of religious interests, "the advantages of which are now abundantly manifest.

. . . Notwithstanding your humility you cannot restrain the warm expression of desire for your welfare which your work has deservedly called forth." His Holiness has named Archbishop Walsh as Bishop Assistant at the Pontifical Throne.—August 1-6 was Oireachtas week in Dublin, devoted to literary competitions in Gaelic, contests in Irish music and dancing, and an Industrial exhibition. There was a throng of competitors from all parts of Ireland in a great variety of subjects, including song, story, conversation, recitation, original composition and speeches, instrumental and vocal music, etc. There were 31 competitors in methods of teaching Irish, chiefly teachers of primary schools, and over a hundred different classes of industrial exhibits. The latter was the principal feature of Irish Week in Belfast, where Orangemen and Nationalists combined in an industrial pageant, chiefly with the view of encouraging the purchase of goods which bear the Irish trade mark. "Irish Week" was generally observed throughout the country.—A recent statement of Mr. Birrell in connection with the Veto Conference strengthens the general belief that it is seriously discussing Home Rule: "What Ireland needs is legislation and administrative control, not in accordance with English notions of English economic facts, but in accordance with Irish opinion and Irish economic facts. I do not grudge Ireland her old age pensions, but had Ireland been a self-governing country and responsible for its own financial affairs, a far wider, juster, more economical and sensible arrangement would have been made. The same is true of the Poor Laws and all other laws. To draw Ireland in the wake of England is sheer, downright stupid folly. . . . The true imperialism that common sense and justice dictated was that there should be time to carry out work in each country and in each part of the dominions in accordance with its traditions and its own wishes." Mr. Birrell's similar plea for Scotland and Wales indicates that if there is an agreement it will be on the lines of "Home Rule all round." Mr. Lloyd George has promised the Irish National Teachers' Association that in the matter of pensions he will put them on the same footing as the Teachers of England and Scotland.

India.—A conspiracy has been discovered spread through all Eastern Bengal to Sylhet in the east, Dinajpur in the north and Calcutta in the south. Twenty-seven important arrests have been made.

Australasia.—The Orient liner *Osterley* is bringing out 600 immigrants from England. Of these 110 are young women for domestic service and 98 are young men, agriculturists, who have passed the physical examination lately instituted for assisted immigrants. Australia offers special inducements to reservists: English employers often refuse them. Some immigrants have arrived, claiming to be reservists, without papers. These they pretend to have destroyed in England in order to obtain employment more easily.

Strikes and Lockouts in Germany.—An official statement just published tells us that the number of strikes in Germany during 1909 was 1,537, as against 1,347 in 1908; 4,811 businesses were affected, 1,387 of which had to stop work entirely. One-third of all these strikes was in the building trades; 107 strikes lasted less than one day, 77 longer than a hundred days. By far the greater number of strikers, 74,000 out of 96,000, demanded higher wages; a reduction in the hours of work was generally asked by the rest. The statement adds that it is difficult to present true statistical data regarding the results of these strikes. This difficulty arises, it says, from a two-fold reason: For tactical reasons the strikers often exaggerate their demands beyond the result they hope to attain, and the moral gain in the recognition of the strikers' organization frequently more than makes up for the loss entailed in the rejection of the material demands advanced by the strikers. Some data in this regard are certain: 78.4 per cent. of the strikes were completely successful, while 47.8 per cent. resulted in no appreciable advantage to the strikers. The number of lockouts in 1909 was 115, affecting 23,000 workmen, two-thirds of these belonging to the building trades. In 47 instances the employers were finally successful, whilst 9 lockouts remained without noticeable effect upon employers or employees. Besides the usual sources of difference, the wage-rate and the number of working hours, 31 concerns used the lockout as a penalty upon their employees for participation in May day processions organized by Socialists. This measure affected 5,000 workmen for a time varying between one and ten days. The 1909 statistics, the statement concludes, confirm what has been before observed, that the number of strikes increases with the success of the strikers.

The Directors of the Colonial Association in Berlin have sent out an address to the members of that body urging them not to heed the attractive promises of the Standard Oil Company now being made to secure new trade contracts. It seems that though existent contracts will not expire before 1911, the American Oil Trust agents are zealous in their efforts to have new contracts agreed to. The address claims that their policy is to eliminate competition on the part of Austrian oil-handlers, who will be in 1911 in a position to actively enter into the struggle for this trade.—The general strike of the shipbuilders, forecasted last week, is in full swing. An abandonment of work by a solid army of 60,000 men, hitherto engaged in Germany's shipyards, is the answer of the men to the lockout declared by employers during the week. No sign of surrender appears in either camp, although nothing is being left undone to induce the warring elements to yield to a satisfactory compromise.

Special Trade Agreement Desired.—Emperor William is credited with a purpose to bid for a special trade agreement with the United States Government, if such an agreement be possible under present laws, in-

dependent of treaties or other Conventions. Germany, it seems, desires to cooperate with the United States in an endeavor to expand the industrial situation, especially as regards the Far East. There is at present competition there between the commercial policies of Washington and Berlin that retard the advancement sought by both governments in behalf of their citizens. Chancellor von Bethmann-Hollweg favors such an understanding, although he is not sure that American laws will permit it. No objection to such a convention is expected from other countries, whose interests are said not to be affected by the agreement except indirectly, in as far, that is, as the action will advance the commerce of the United States and Germany.

Pessimistic Outlook for Liberals.—Ernest Bassermann, president of the Central Committee of the National Liberal party and a leading member of the Reichstag, when interviewed recently regarding party prospects, gave expression to sentiments so pessimistic in tone as to create widespread comment among his own followers as well as among members of other parties in Germany. He explains the late successes of the Socialists in bye-elections to be the result of a general discontent consequent upon the ill-advised finance reform of a year ago and the futile attempts at electoral reform this year. Herr Bassermann frankly conceded that the situation of the Liberals is an unfavorable one. To save themselves, a coalition with one of the existing sections in parliament appears necessary, yet it seems impossible just now to effect a combination which may prove effective. The recent agitation against the Borromeo Encyclical, he observes, shows how wide is the separation between the Centrists and Liberals; any coalition with the Conservatives would be suicidal; and whilst an understanding with the progressive People's party, after the so-called Baden plan were desirable, a policy leading to such a result is at present impracticable.

Birthday of Francis Joseph.—On August 18, Emperor Francis Joseph, of Austria, was eighty years old. The principal celebration of the day took place in Ischl, where the Emperor-King has been for more than a month enjoying his holiday hunting. The town was decorated in Alpine fashion with garlands of pine and juniper and beautiful mountain flowers. In the evening an illumination of Ischl was followed by hundreds of bonfires on the mountain, for which wood was carried up the steep paths by hundreds of good climbers. The House of Hapsburg had a reunion at the Emperor's mountain villa. At three o'clock a banquet took place in the Ischl Kursaal, at which all the adult members of the Hapsburg imperial family, seventy-six in number, were present. A rather general amnesty, favoring prisoners condemned on political grounds, as well as those guilty of certain kinds of criminal acts, was published by the venerable ruler in memory of the day.

QUESTIONS OF THE DAY

'Free Catholic High Schools

The rising movement for Free Catholic High Schools in the United States, which was outlined in a recent article in *AMERICA*, deserves the most serious attention. The crying necessity for such schools cannot reasonably be doubted. The Catholic Church in our country now possesses a vast and noble system of parish schools of primary and grammar grades. It also supports a very creditable number of colleges and universities. But the intermediate degrees of education, those known as the High School classes, are still to a great extent unprovided for—indeed, if we speak of free instruction, almost wholly absent.

The number of parishes having schools, according to the valuable but too much generalized table in the Catholic Directory for 1910, is 4,845 and the number of children in attendance 1,237,251. The excellence of the instruction imparted in these schools is no longer a matter of doubt or question. It is generally such as to reflect the greatest credit upon the Church and upon the devoted bands of religious Brothers and Sisters and their lay assistants who labor so generously and unostentatiously in this difficult field. From many dioceses come constant declarations that the parish schools are not only equal, but, in many cases, notably superior to the public schools of the same grade. These reports are fully confirmed by the results of examinations before State or municipal boards, when these are made public. Some recent non-Catholic writers on education have not hesitated to remark emphatically on this superiority.

Business houses not unfrequently give the most practical proof of their appreciation by employing the former students of the religious schools in preference to others. One case of this kind has come under our notice recently where a great corporation in New York City applied to the managers of a parish school for twenty-five girls to take places under favorable conditions in their offices. It is worthy of note that these practical, hard-headed business men grounded their preference for the religiously trained girls no less on their better manners, character and disposition in dealing with their patrons than on their more thorough training in the essential branches of information and learning.

Turning to Higher Education, we find the number of colleges and universities for young men and boys stated as 217. The number of students is not given. But judging by our own observation, extending to regions both East and West, we believe it to be certainly not less than 50,000 and probably much above this figure. Academies for girls number 709. No separate notice is given to the women's colleges, such as Trinity, St. Elizabeth's, New Rochelle, etc., which are yearly increasing in number and efficiency. Nor is any mention made of

High Schools, as distinct from other grades. The colleges, almost without exception, have Preparatory Departments, comprising the four High School years—indeed the great majority of their students are in these classes. But these institutions are far from filling the need of Catholic High Schools. With the exception of Creighton University, Omaha, the only Catholic college known to us that fulfils the old Jesuit ideal of absolutely free higher education, all require some payment for tuition. While their fees are usually moderate as compared with those of large and heavily endowed non-Catholic institutions, and even these are cheerfully remitted to deserving poor students, they still constitute an impassable barrier to the great majority of our ambitious young Americans.

Moreover the union of the High School and the college classes under one roof operates injuriously to both. The college men resent the presence of the "kids," and the High School boys ape the manners and the faults of their elders. Then, too, the High School Department of the college is strictly a preparatory institution. It does not provide—or provides but imperfectly—for those students, by far the larger number, who are not able, for want of time and means or of inclination, to go on to the higher classes of the college.

Two plans then of filling the gap in the Catholic educational system are at hand. The first is to separate the High School departments of the existing colleges from the college classes proper, to house them in separate buildings and if possible in a different though not distant locality, and to make them, as soon and as far as possible, free from charges for tuition.

The second plan is to found, in all the chief centres of Catholic population, new High Schools independent of any individual college. Both will no doubt so shape their curricula as to be finishing as well as preparatory institutions. Both will offer to the choice and needs of their students modern and commercial as well as strictly classic courses.

Already a number of earnest and capable pastors in various parts of the country have instituted such schools. There are to our knowledge perhaps some few dozens in existence. The Catholic High School in Philadelphia and the Cathedral High School in New York are notable examples directly under episcopal control. But in general the free Catholic High Schools as yet instituted are sporadic, disconnected, parts of no system. Often such a school serves only a single parish, constituting a supplementary course in the parish school itself. There is need of a central direction and guidance. With this there appears no reason why every town provided with say three or more parishes could not have one central High School to which the grammar schools could send those of their pupils who are fit and willing to go on to further studies. Larger cities where the Catholic population is more numerous could be divided into sections of ten or any suitable number of parishes. The High School of each section

would be supported, until endowments come, by fixed contributions from the parishes in proportion to the number of pupils actually sent by each, or the number that they might reasonably be expected to send. The direction and administration of such establishments would no doubt be generally entrusted to religious communities of men or women, in order to ensure greater stability and uniformity in the management and teaching. But much of the actual instruction would necessarily be given by lay teachers engaged for the purpose. This feature would be desirable, as furnishing an honorable and useful career to many young Catholic men and women of talent.

It cannot be expected that plans like these will escape all criticism. No great work has ever been initiated and carried to completion without meeting opposition, strenuous and sometimes bitter, from some among those who might naturally be expected to be its friends. So it is said, even by some well-meaning Catholics: "Why go to all the expense and labor of establishing Catholic High Schools? Why not continue to make use of the Public High Schools, as so many thousands of Catholic young people are now doing in all parts of the country? The public schools belong to Catholics as well as non-Catholics. They are not A. P. A. institutions. What of those places where there are Catholic superintendents, Catholic principals, Catholics on the Boards of Education, and even occasionally a priest who is President of such a board?"

But such arguments have an apparent and specious value only. Where such conditions as are here described really exist, they no doubt diminish considerably the positive dangers of public High School education for Catholic children. But they leave the negative evils in full force. Such schools are necessarily neutral in religion. Catholic teachers and principals are bound in fairness to non-Catholic pupils and taxpayers to keep all distinctively Catholic ideas and sentiments—even in many localities, all distinctively Christian ideas and sentiments—out of their classrooms. To this program they adhere absolutely. At the most sensitive period of the child's life, when the mind is questioning all things, when difficulties and objections begin to be met and to demand an answer, when the passions are hot and are most eagerly solicited by the world and the flesh, it is subjected to a process of starvation and dark confinement in the religious life. Yet religion is the only force that can give it strength and guidance.

Such conditions, however, do not generally prevail. Only in a few manufacturing regions where Catholics are overwhelmingly in the majority, can it be said that the picture drawn is even approximately true. In general, the Catholic boy entering a non-Catholic High School finds himself in an atmosphere and environment deadly to his religion. Very often the teaching is directly contrary to his faith, even when the professor has no intention of offending or of being consciously unfair. More dangerous perhaps than open attacks are indirect influences—the implied insinuation, the arrogant assumption,

the covert sneer, the plausible misrepresentation, even what is left unsaid.

Text books are sometimes used and held in honor which are full of blunders and accusations, open or covert, against the Church and the Popes. Even Catholic teachers are not guaranteed by the profession of Catholicity from imbibing and communicating this poison. False History, False Science and False Philosophy, so far as these branches are taught in our High and Normal Schools, are often a conspiracy against Truth and the Church. A case occurs to mind, where, in the heart of New England, a professor of so-called Psychology in one of these institutions was so insidiously and persistently un-Christian in his teaching that a number of Catholic girls left the school declaring that to stay would be the destruction of their faith. Others who did not leave would much better have done so, for the results in their case were disastrous.

Examples might be multiplied indefinitely. But they are not needed. Godless education must naturally produce Godless men and women. Individual exceptions there will always be from personal causes or exceptional circumstances. But the system when applied to our Catholic young people, must tend in general to produce a race of half-Protestants or even half-Infidels who nevertheless often esteem themselves the best of Catholics. But they are mournfully wanting in Catholic feeling, cold in Catholic devotion, weak in Catholic faith and practice. When the type is fully developed, they are strong only in criticism of their Church and its rulers, and apologetic truckling to worldly influences and ideals. In the coming persecution, which bids fair to be almost universal in extent, they are more likely to be found in the camp of the enemies of the Church than that of her defenders.

The Free Catholic High School system must come. It is an urgent necessity. It is also perfectly feasible. The only question now remaining is what religious communities and what diocesan authorities will take the lead in organizing and developing the work and carrying it on in a systematic way. J. HAVENS RICHARDS, S.J.

An Error in Bronze

A very interesting event of recent date was the dedication of the National Pilgrim Monument at Provincetown, Mass. It is not the first memorial that has been set up by enthusiastic descendants of the Pilgrims to their sturdy forbears. Half a century ago a granite shaft, rising one hundred and ten feet, surmounted by a bronze figure of Myles Standish, was erected at Duxbury. Standish is described as "the most vivid and interesting of the Pilgrim Fathers," and romance has always attached itself to his name. In 1888 another national monument was dedicated at Plymouth, on which occasion John Boyle O'Reilly was chosen to read the dedicatory poem. The more recent ceremony therefore makes the third public recognition of the fact and the import of the landing of the Pilgrims in Massachusetts. These Pilgrims

were Puritan dissenters of a peculiar type who rejected the usual forms of church organization and dispensed even with elders; hence they were called Separatists or Independents, as each congregation was self-governing in religious affairs. To them and to the sterner Puritans many features of American government and character may undoubtedly be traced.

The recent dedication was honored with the presence of President Taft and representatives of the State and Federal Government. Among the speakers besides the President were United States Senator Lodge and Dr. Eliot, former president of Harvard. Dr. Eliot's address is pointed to as a great historical review, revealing a reverential spirit, a firm grasp of sequences, profound research and a logical and masterly handling of his rich and abundant material. His estimate of the Pilgrim influence upon subsequent history deserves especial notice: "They were genuine pioneers of both civil and religious liberty and the history of the world, since the anchor of the Mayflower was dropped in yonder harbor, demonstrates that the fruits and issues of their pioneering are the most prodigious in all history."

A bronze tablet on the monument bears an inscription, likewise the composition of Dr. Eliot, which gives the pith of his elaborate eulogy. "This body politic," runs the inscription, "established and maintained in a State without a king or a noble, a Church without a bishop or a priest, a democratic commonwealth, the members of which were 'straightly tied to all care of each other's goods and of the whole by every one.' For the first time in history they illustrated with long suffering devotion and sober resolutions the principles of civic and religious liberty in practice of a genuine democracy. Therefore the remembrance of them shall be perpetual in the great republic that has inherited their ideals."

While paying willing tribute to these sturdy pioneers of the bleak New England coast we cannot approve without qualifying the extravagant praise which pardonable enthusiasm has lavished upon them. The tablet inscription may be condoned as epigraphical literature but enduring bronze were better employed if it served to perpetuate historical truth. The compact that was agreed to and signed aboard the Mayflower says never a word about religious liberty, while in effect religious liberty was granted by the Plymouth colonists only to those who in religious matters thought as they did. Omitting the preamble, the compact reads: "We, whose names are under-written. . . . doe by these presents solemnly and mutually in ye presence of God, and one of another, covenant and combine ourselves together into a civill body politick, for our better ordering and preservation and furtherance of ye ends aforesaid; and by *virtue* *hearof* to enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and offices, from time to time, as shall be thought most meete and convenient for ye generall good of ye Colonie, unto which we promise all due submission and obedience."

Herein the Pilgrims declared that they agreed to enact from time to time such laws as should be thought beneficial for the general good of the colony. If they thought it for the interest of the colony to deny freedom of worship to others they were armed by a constitutional right to do so.

What is Dr. Eliot's proof for the statement that the Pilgrims were active promoters of religious toleration? "They welcomed to the communion service," he says "members of the Anglican Church, the Genevan Church, the Dutch Church and Presbyterians." But to welcome other denominations to communicate in a service is not to grant or to foster religious toleration. The religious intolerance of England extended to the Puritans the invitation to take part in the worship of the Church of England, and it was from this intolerance that the Puritans fled, first to Holland, and then to America. Did the Pilgrims allow the Anglicans and the members of the Dutch Church and the Genevan Church and the Presbyterians to open their own places of worship or even openly proclaim doctrines that were not acceptable to the body of colonists? If not, how then can they be said to have been active promoters of religious toleration? "They were much more liberal," he continues, "than the Puritans of Massachusetts Bay or of the English Commonwealth." This is certainly damning with faint praise—for no more intolerant religionist is known to history than the New England Puritan.

Within a twelvemonth of the landing at Plymouth thirty-five new colonists arrived from Europe. In 1621, on "the day called Christmas day," the governor and others went to work as usual; some of the recent arrivals protested that it was against their consciences to work on that day. They were excused but when later in the day the governor found them playing games in the street he sent them to their homes with the reproof that if it was against their consciences to work on Christmas day it was against his conscience that they should play while others worked. The fact is notorious that these Pilgrims never gave the slightest intimation that they favored religious liberty. When Roger Williams, in 1631, proclaimed the sanctity of conscience with all its consequences as his great tenet, Bancroft declares that "it placed the young emigrant in direct opposition to the whole system on which Massachusetts was founded."

The Pilgrims had been only three years at Plymouth when one Lyford, who came as a minister for the colony, insisted on administering the Sacrament by virtue of his episcopal ordination. Disturbance was the result, the majority would not consent and Bradford, the governor of the colony, soon found a reason to expel him along with Oldham and Conant, his principal adherents. And Conant, says Bancroft, "inspired, as it were, by some superior instinct, made choice of Salem as opening a convenient place of refuge for the exiles of religion," where he and his companions resolved to remain as sentinels of Puritanism on the Bay of Massachusetts—there was no

place for them among the tolerant Pilgrims of New Plymouth.

From such slender premises does Dr. Eliot conclude that "out of the principles and practices of the Pilgrims were evolved in a century and a half that complete toleration and that universal rejection of an established Church supported by taxation which characterize the United States." There is not the slightest warrant for the rhetorical flourish with which he adds that "the Catholic Church has enjoyed perfect liberty in the United States and for that enjoyment its thanks are due to the English separatists who made Cape Cod harbor in 1620." We have reason to fear that were it not for the aid of a Catholic nation in the American Revolution there would have been as little toleration of Catholics to-day under the Constitution as there was in Massachusetts when Roger Williams, because of his "divers new and dangerous opinions" was driven into the wilderness.

After all the question we have raised may be only a matter of definition. President Eliot's notion of religion and consequently of religious toleration may not coincide with those accepted generally. With him religion may only be a joint stock corporation whose members pass laws for the general good. The memory is still fresh of the tenets of the New Religion which he prophesied would supplant the old, which new religion one cannot fail to notice bears a remarkable resemblance to the civic and religious life of the Plymouth colony.

"The primary object of men," says Dr. Eliot, "will not be the personal welfare or safety of the individual in this world or any other. . . . The religious person will not think of his own welfare or security, but of service to others and of contributions to the common good." "The religion of the future will not be based on authority either spiritual or temporal . . . it will not be bound to any dogma, creed, book or institution." "It will teach only such uses of authority as are necessary to secure the co-operation of several or many people to one end, and the discipline it will advocate will be training in the development of cooperative goodwill."

Here is religion from which the supernatural element is wholly eliminated. If this concept of religion be true then it may be cordially conceded that the Pilgrims were the founders of the present ever-increasing number of non-denominational Christians who hold to "a church without a bishop or a priest" and exercise "religious liberty in practice of a genuine democracy."

E. SPILLANE, S.J.

Abolition of Slavery in China

From the day that the Government of China entered on the path of reform, efforts have been made to eradicate degrading customs and habits which hinder the country from being classed as a civilized nation. A recent decree has dealt with one of those crying evils, the existence of

slavery, especially among the women, where it extensively prevails and is connected with numerous abuses.

State slavery existed in China twelve centuries before the Christian era. Its victims were recruited from prisoners of war as with the Greeks and Romans. Another source ministering to the evil was that of criminals. In many cases they were branded with hot irons, thereby debarring them evermore from being honorable members of society. It was degradation combined with the utmost cruelty, and the loss of liberty for life. Rebels provided also a large supply to the ranks of state slaves. Not only was the rebel himself punished, but his wives, children and relatives in the first degree were given as slaves to government officials. To-day, banishment and forced labor have taken the place of the inhuman system of the past. Criminals and rebels are sent partly to Ili on the Western frontiers of the Empire, and others to Helungkiang, better known as the region bordering on the Amur River. The famous "Hungtutse" or Redbeards, who sweep down on the peaceful inhabitants of Northern Manchuria and hold up the trains running on the Siberian line, are the descendants of former criminals banished to those inhospitable regions. Exiled like their ancestors, deprived of citizenship and liberty, they detest China, infest the rich plains and barter their services now to Russia now to Japan against the mother-country.

A mitigated kind of slavery exists on the Imperial farm lands, the domains of high officials, and in some large monasteries of Peking, Mongolia and Tibet. In these places the slaves are generally employed in tilling the ground to which they are attached for life, one generation succeeding the other, and carrying on the work for the benefit of the land-owners. Part of the produce is, however, consumed by themselves, and so they may in some wise be likened to the serf-peasants of Russia, which doubtless borrowed the system from China.

In a few rare cases, a man may give his son for a certain number of years as a slave to his creditor. Boys sold as slaves cannot marry during the period of their servile condition. If the sale is absolute, the law does not compel the master to grant liberty to the slave, though the latter may ransom himself occasionally with his chance earnings and savings.

Female slavery is a widespread national evil in China. Begotten in oppression of the weak by the strong, in the extreme poverty of parents (in time of famine children are sold like mere cattle in China), in the wish to guarantee to others indulgent ease, and above all to pander to vice and corruption, it is found in all official and rich families of Canton, Nanking, Peking, Shanghai and other large cities and towns of the Empire. Private families cannot have eunuchs, these being reserved for the Imperial princes, but their place is taken by the female slave, who is generally kidnapped, decoyed or purchased for the purpose. In the police report of Shanghai for the year 1909, we find as many as 330 persons brought before the Mixed Court charged with kidnapping, and 134 ac-

cused of trafficking in women and female children. In the province of Hunan, where anti-foreign riots recently took place, a brisk trade in slave-girls is constantly carried on. The little victims are purchased at prices varying from \$3 to \$10, and are all directed to Canton to the number of over 1,000 annually. When batches are forwarded, the authorities are informed that the family is moving, the male members having already gone ahead. The Peking, Nanking, Soochow and Shanghai markets are supplied from Szechuan and Yunnan provinces. In these places, a good-looking slave-girl aged from 3 to 12 will fetch from \$10 to \$100. In the family, slave-girls are socially inferior to a secondary wife. They are the property of their masters, who may even sell them if debt or misfortune befalls the family and reduces it to a state of poverty. They may be also beaten and chastised, and both are unmercifully practised as witnessed in the numerous cases that come before the Mixed Court in Shanghai. Slave-girls get little or no wages, the only outlay on them being food and clothing. As to occupations, they fulfil the ordinary duties of servants in Western society, go to market, cook, prepare tea—the national beverage of China—do laundry work, take care of children, light the pipe of their mistress (Chinese ladies are much addicted to the weed), accompany her sedan when she travels, and fan her during the sultry days and nights of summer. When they reach twenty-five years of age, the law compels that they be suitably married, and thus ends their first period of slavery only to begin another subservient to the whims of a celestial mother-in-law.

A petition to abolish slavery throughout the Empire was recently presented to the Throne by the Bureau of Constitutional Reforms and an Imperial Edict issued granting said petition. "Slavery," says the decree, "is abolished in principle, and henceforth no one within the limits of the Empire may buy or sell human beings. Secondary wives are allowed as hitherto but cannot be sold, and may be punished only by the local official. Female servants, if needed, must be hired (not sold), and the gentry may take them as secondary wives. Girls may be hired up to the age of twenty-five, but the parents or guardians must sign the contract and the mother will have the right to visit her daughter. No women may be sold for immoral purposes."

Such is the decree in its principal enactments, a poor and imperfect specimen of social reform, and one which still leaves room for further improvement. Polygamy or legal concubinage with all its attendant evils is maintained as heretofore. Many also are the loopholes whereby the law can be evaded in other cases. Servants may be taken as secondary wives and female children employed till the age of twenty-five will doubtless be abused. China is too corrupt and too sensual to emerge suddenly from her thralldom. On the whole, one must regret to see such a low moral standard adopted by a nation which prides itself in being a model for the whole world.

Among its many philanthropic institutions Shanghai has a "Slave Refuge and a Door of Hope" (the latter for the benefit of the fallen who wish to amend). The work was started some ten years ago and has now acquired a certain importance. It receives native slave-girls to whom freedom is granted by the Mixed Court Magistrate on account of cruelty inflicted on them by their owners. Few enter the Refuge until several weeks or months in hospital, or ill-treatment or want of proper nourishment have reduced them to the state of living skeletons. Since the establishment was founded, 132 persons have been received within its walls. It has at present 64 inmates with age varying from 5 to 20. The cost of maintenance is \$2 gold per month. Two foreign ladies are in charge. The children are taught to read and write, cook, sew and do laundry and garden work. They are also instructed in the general principles of Christianity, and when of age are given in marriage to suitable husbands. A new building will be soon erected and the work of the Institution enlarged. So far, it has rescued from untold misery and shed a ray of sunshine upon many a youthful life.

M. KENNELLY, S.J.

As Seen by a Spaniard

Foreign newspapers received here in Madrid are full of startling references to the "intolerance" of the clericals in Spain. Of course we who know how completely the news agencies of Spain are in the control of Jewish and Masonic heads, are not surprised at the absurd stories. To us the tales of brutality and cruel indifference to the rights of others with which these journals adorn their accounts of the efforts of the so-called "black reactionaries" to render futile the attempts of Premier Canalejas to secure a greater measure of freedom to non-Catholics in Spain, are an old affair. Unfortunately the world beyond the Pyrenees, despite the oft-repeated proof that has been submitted, does not seem to realize our situation. I put the statement thus mildly, since one hesitates to impute malice to his fellows.

At all events it will do no harm to insist once again with the readers of AMERICA that almost without exception the telegraphic and telephonic bureaus of the various press associations in Spain are controlled by Jews and Freemasons, who *mala fide* send out the false and altogether misleading despatches with which the readers of the liberal and freethinking newspapers of the outer world have been regaled since the beginning of the unhappy incidents now disturbing the peace of Spain. Of course conditions here are not at all as described in these journals. Freedom of conscience is respected here in as full measure as anywhere in the world. There is absolutely no repression of the various sects so long as they conform to the law of the land. Nowhere in Europe, probably, is there allowed so great freedom to unsectarian schools, of which a large number have been established among us, to say nothing of the many "lay-

schools" of Ferrer fame, which are nothing more than anarchistic institutions in which the pupils are trained to despise every species of authority.

Despite these evidences of a generous spirit of tolerance among us, the foreign press complacently plies its trade of misrepresentation of Spain and the Spanish people! As regards the problem of reform, now the pet project of our leading statesmen, one can say only this: their program is for effect merely. Instead of seeking to bring about a reasonable harmony of sentiment with the Opposition, in order to secure certain needed legislative reforms without danger of disturbing the peace of the land, Canalejas, evidently yielding to pressure from the partisans of revolution and anarchy, has determined to break completely with the Vatican. Yet any sensible person would say that amity with the Holy See is of prime importance in Spanish politics, since Pius X is naturally the revered guide of a nation 95 per cent. of whose people is sincerely Catholic.

The wild reports of the foreign press notwithstanding, it is proper, then, to look at the question now at issue between Rome and Madrid in cold-blooded honesty, and not to allow other concededly serious questions touching our country's well-being to be debarred from a satisfactory solution because of a malicious handling of this all-important one. Canalejas's intolerable unfairness may lead to results disastrous to other interests as well. His policy may so irritate and offend Catholic sentiment among us as to arouse antagonism among Spanish Catholics that will be not satisfied without ruinous consequences to the reigning family. It is not so long since Peyrolon, the leader of the Carlist senators and deputies of the Cortes publicly announced in parliament the purpose of his followers to forward through the Papal Nuncio in Madrid a letter of sympathy with the Holy Father. And we know how cordially that letter spoke of the "manful action of the Pontiff in handling the present difficulty." Is it equally well known that Peyrolon, on that occasion, urged the Holy See to make no concessions and declared that loyalty to the King himself would fail to hold Spanish Catholics in check were the Canalejas program in regard to the existing Concordat to be forced upon the people?

The behavior of our people in the present trying circumstances is magnificent. With unexampled patience, despite the press despatches sent out of the country, they bear with the clamor and threats of the Republican handful of plotters. They hope that the prudence of Rome and the common sense of the better-minded politicians at home will bring a speedy end to the bitterness that threatens dire consequences to their country. Canalejas, however, seems bent upon forcing trouble upon us. When the Bishop of Madrid, amid the enthusiastic acclaim of his fellow senators, recently declared in a meeting of the Senate that the Catholics of Spain have ever been tolerant, that they desire nothing more in the present juncture than to safeguard their own interests, that they are not opposed to the practice of their worship

by non-Catholics of the land, and that they asked merely that before changing any detail of the existing Concordat proper consideration of Rome's right to a hearing be acknowledged, Canalejas haughtily replied: If the Holy See does not *at once* agree to the provisions of the royal decree involving the proposed change in the Concordat, I shall proceed by resolution to demand the change, to reduce the religious orders and to introduce other meditated reforms.

As one must recognize, Spain's condition to-day is a decidedly critical one. The present liberal Cabinet cares little for the few trifling details just now pushed as the trouble-makers with Rome. Its purpose is a deeper one; it will continue its clamors for reform, using these "orders" as an excuse to hurry the nation into the distressful consequences of a *Kulturkampf*. The absurd demand of Canalejas that the Vatican *at once* accede to his proposal is but a pretext to bring on war. And I am glad to be able to tell your readers that his scheming is sharply condemned here in Spain not by Catholics alone, but by the conservative parties as well. Who can expect the Holy See to yield at once to demands involving a matter of importance with no opportunity being allowed it to examine fully into the why and wherefore of the reforms proposed?

HISPANUS.

A Literary Oddity

Twenty years ago a book appeared in Leipsic which was destined to exercise a decisive influence on the development of German thought and art-ideals—"Rembrandt als Erzieher. Von einem Deutschen." (Rembrandt as Educator). By a German. It was something distinctly new and original, and created a tremendous sensation at the time, running through thirty-seven editions in less than a year—undoubtedly a record for a book of its kind. The forty-ninth edition was published in 1909. The "Rembrandt-German," as the author was called, succeeded so well in veiling his identity that until quite recently it was still a matter of dispute.

On May 3, 1907, a man was buried in Puch, near Munich, who had died almost suddenly in the little Bavarian town of Rosenheim, while on his way to the Tyrol. In the little cemetery of Puch there still stands an ancient hollow linden-tree in which the holy virgin Edigna had, in the eleventh century, spent the greater part of her life in prayer and penance. The deceased's dying wish had been to find his last resting place there, and a Munich painter saw that it was fulfilled. An iron cross was set up on the new-made grave with the simple inscription:

J. A. L.

b. 1851 d. 1907

The certificate of death and the Parish burial-register revealed the fact that here lies Dr. Julius August Langbehn, the author of "Rembrandt als Erzieher."

As soon as Langbehn's death became known, there was a general demand to know more about him. Pro-

fessor Cornelius Gurlitt, the well-known art-critic of Dresden, who had been on terms of intimacy with him for several years previous to the appearance of the Rembrandt, satisfied this legitimate curiosity in a measure by telling all he knew about him in an article in the *Zukunft* (March, 1908). He concludes his highly interesting reminiscences with the following words: "Twenty years and more have passed since then. I have often made inquiries about Langbehn, but to no purpose. His publisher knows nothing about him. He was seen in Berlin ten or twelve years ago. He lived for a time on the Spanish-French frontier. He was in Würzburg once. No one was able to give me any reliable information. I was told that the news of his death had made the rounds of the newspapers."

Julius August Langbehn was born at Hadersleben in Schleswig-Holstein on March 26, 1851. He was pursuing his higher studies at Kiel when the Franco-Prussian war called him to the front. Engaged in the battles around Metz, Orleans and Le Mans, at the close of the war he resumed his studies at the university, devoting his attention chiefly to mathematics and science. In 1880 the doctorate was conferred on him on the strength of his dissertation on "Poultry Culture in Ancient Greece," a thoroughly scientific work, which was very favorably reported on by the university professors and afterwards published in book form. However, he never made much of his hard-earned title, not even giving himself the trouble of writing it. In after years he remarked to a friend that he had done a foolish thing in standing for honors.

On leaving the university, he began a life of restless wandering from city to city, from land to land. In March, 1885, he came to Dresden and there associated only with a select few—Gurlitt, von Seidlitz, one of the directors of the Dresden Museums; Reinhold Becker, the well-known composer; Wilhelm Bode, the art historian of recent Flora-bust fame, and Ferdinand Avenarius, the editor of the *Kunstwart*. He would sit for hours listening with rapt attention to Becker's playing, or to his discourses on the nature of the Volkslied; for, although he was not musical himself, he was passionately fond of hearing good music.

During his sojourn in Dresden his friends strove in vain to induce him to accept some suitable and remunerative position. He even declined a proffered professorship at the Duesseldorf Academy of Art. For many years his circumstances were straitened in the full sense of the word. How he managed to live on 550 marks a year was a mystery to his friends. And yet out of his poverty he was ever ready, like Goldsmith, to assist a struggling comrade. Only dire necessity could compel him to publish an occasional article in a newspaper, and then he always did so anonymously. In 1887 he must have been more hard pressed than usual, as he was on the point of selling a portrait which Leibl had painted of him and which he valued very highly.

Though without a situation, Langbehn was by no means idle. The fact that he was nearly forty years old and still could not boast of having attained a position in life either socially or in the field of letters, made him shy of meeting people whose measure of regard for a man is determined by his "situation." He thus gained the reputation of being eccentric and unsociable. But even towards his intimate friends he was never communicative. They knew little or nothing about his past life, his hopes and plans for the future. One or other accidentally discovered that he was engaged in writing a book on which he based great hopes. The event proved that he had not been building castles in the air.

At last, after many delays, caused by Langbehn's repeated interference in the technicalities of publication, "Rembrandt als Erzieher" issued from the press of C. M. Hirschfeld, Leipsic, at the beginning of January, 1890. The success of the book was instantaneous. For months it was discussed in hundreds of newspapers and magazines and formed the general topic of conversation throughout the length and breadth of the country. It was quoted in the pulpit and on the platform: out of it the Emperor William took his text for one of his famous speeches on Germany's world-mission. Its warm friends and admirers were legion; but not less great was the number of its bitter enemies. Within a few months twelve brochures, some to combat it, others to ridicule it, were published, one of them reaching a seventh edition. It was a case of *veritas odium parit*. The author of the "Rembrandt" had evidently not learned the art of flattery. Many a veiled prophet is unceremoniously exposed to the public gaze in all his hideousness; many an idol of the modern world is mercilessly beaten to the ground. There's no shuffling with him. Old, time-honored lies, born of bigotry, false patriotism or ugly chauvinism, are shown to be nothing but lies. When he puts his finger on a wound of the age, he is not afraid to point, at the same time, to those who are responsible for its being there.

The success of the "Rembrandt" was not due to the arts of the advertiser, but to its own intrinsic merits. To give even a partial analysis of it would lead too far: a few hints as to its general theme must suffice. The book has been well called "an essay in national pedagogics," for it aims at nothing less than a regeneration of German educational ideals and methods. German art, science, philosophy, philology, jurisprudence, politics, culture, are sadly in need of reform—this is its negative or critical thesis. Parallel with it runs the positive, or constructive thesis—the reform proposals. The diagnosis is brilliant, and wins our applause at every step; not so in all cases the remedies proposed. The author demonstrates to our satisfaction that science, which has played the leader until now, has forfeited all right to this supremacy; but when he tells us that the primacy must henceforth be accorded to art as the legitimate heiress, we demur; and when he cries: "Back to Rembrandt,"

we naturally ask, "Why not back to Christ?" When he wrote the "Rembrandt," Langbehn was a Protestant of the extreme liberal type: Christ was to him nothing more than an ideal man, perhaps a little more ideal than Solon or Buddha; Luther, Rembrandt, Goethe and Bismarck were his ideal Germans; Catholicity was a sealed book to him, his knowledge of its teachings being limited to his recollections of the Confirmation instructions of his early boyhood.

But in spite of his very pronounced admiration for Luther and the Reformation, he had told German Protestantism so many unpalatable truths, and, in spite of his ignorance of things Catholic, he had shown himself so free from all anti-Catholic bigotry, that his "Rembrandt" was unpopular from the very first in the circles of the Rome-baiting Evangelicals. These gentlemen received an additional shock when the thirty-seventh edition appeared in 1891. It was both *aucta* and *emendata*. Thirty pages of new matter had been added and important changes had been made in the original text, both due in no small measure to Catholic criticism of the previous editions—a circumstance that lowered the author considerably in the esteem of those Protestants and Free-thinkers who, on principle, never read a Catholic book or periodical. The corrections that interest us most are those relating to Christianity in general and to Catholicity in particular. The author no longer places Christ on a level with Solon or Buddha, but in a class by himself. He combats the error which would make art the religion of the future. He defends the great Catholic historian Johannes Janssen against the shameless attacks of Mommsen and the *Voraussetzungslosen*.

Those who had hoped that the unprecedented success of his book would induce him to make his bow before the public and submit to be lionized for a season, were badly mistaken. A real game of hide-and-seek began. When a reviewer hinted that he was acquainted with the author, Langbehn warned him through his publisher not to make use of former confidences to divulge his secret. When the papers claimed that the author's name was Langbein, he took advantage of the orthographical blunder and denied the report. With his numerous admirers he corresponded anonymously, either through the publishing house or *poste restante*. His former friends lost sight of him completely. "After 1890," Avenarius wrote in the *Kunstwart* (Jan., 1910), "I met Langbehn but rarely, the last time quite accidentally on Brühl Terrace. He was as witty and racy, as fond of aphorisms and paradoxes as ever."

This constant struggle to hide his identity increased his isolation. Although he retained his old lodgings in the Seidnitzerplatz, he seldom slept there. No one knew where he spent the night. He kept a secretary, but changed him frequently, in order that none might pry into his doings. His landlady was instructed to return all letters addressed to him. After some years he broke off all relations with his publisher, who, in 1900, failed

to trace him even with the aid of the police; for years he had claimed no royalty from the sale of his book.

Students of Nietzsche literature will, perhaps, recall that, when the philosopher of the Superman became hopelessly insane in 1889, one of those who gave public advice as to how he should be treated was the author of "Rembrandt als Erzieher." Langbehn was acquainted with Nietzsche's works, but never allowed himself to be influenced by them: he neither wished to be a pupil of Nietzsche's, nor to be looked upon as such. Between "Rembrandt als Erzieher" and "Also Sprach Zarathustra" there is an impassable gulf fixed.

In the summer of 1891 Langbehn published his "Vierzig Lieder von einem Deutschen" (Forty Songs of a German). They fell still-born from the press. There isn't the remotest echo of the Rembrandt in them. The author, the public and especially the publisher were sorely disappointed. The "Songs" caused some talk at the time of their appearance because the Public Prosecutor of Saxony attached them for a time pending an investigation into the alleged immoral tone of some of the poems. "To-day," writes Prof. Roloff in the *Hochland* (May, 1910), "we cannot but wonder at the tenderness of the official conscience twenty years ago. The three poems to which exception was taken are far from being beautiful, but they are purity personified compared with what is allowed to pass unchallenged nowadays." The other thirty-seven poems, with rare exceptions, are decidedly serious, several even religious, in tone. Four of them reveal the psychologically interesting fact that this anchorite, this man who had, so to speak, chosen solitude for his spouse, was, nevertheless, filled with an ardent longing after love and friendship—a confirmation of the old saying that man is made up of contradictions.

With the publication of the "Songs" the most puzzling period of Langbehn's career begins. A thick veil of mystery envelops all his movements. We know that travel and assiduous study filled up the greater part of his time; but whither his travels led him, and what the nature of his studies was, has been but very imperfectly revealed. He was seen in the south of France and on the road to Jerusalem. Was he traveling for pleasure, or was he making pilgrimages to the birthplace of Christianity and to the shrine of the Immaculate Conception? No one knows, at least no one has told. One thing is certain: the transformation which his religious opinions had undergone in 1890, and which he had so fearlessly proclaimed to the world in the 37th edition of the Rembrandt, gradually ripened into full conviction of the truth of the Catholic religion. But what the starting-point of his conversion was—whether it was the study of the Fathers, of the great medieval mystics or of the lives of the saints—how long it was in progress, by what series of steps it was accomplished, by what "cords" he was drawn, what difficulties he had to contend with, and all those other questions we like to ask of converts, we have as yet no means of answering. It seems, however,

that he adopted many of the observances and practices of the Catholic Church long before his formal reception into her communion.

In 1900 Langbehn took up his residence in Würtzburg, but he generally spent the summer months in Lohr on the Main. Here he was often seen kneeling in prayer before a statue of the Madonna, or sitting for hours at a time beside the chapel of St. Valentine, enjoying the beautiful view of the romantic Spessart, and so completely taken up with his own reflections that he was totally oblivious of the crowds that passed by the way. Stories without number, exaggerated no doubt by boasting hotel-keepers and garrulous landladies, are told of his eccentricities and peculiar daily regime. His diet was purely vegetarian. He went to the market-place to renew his supply of fresh vegetables and to the baker's to select his bread and rolls. To the great consternation of his landlady he insisted on having his dinner served in his own room at 1.53 P.M.—not a minute sooner or later. In his dress he set at defiance all the conventionalities of style and fashion, his favorite summer attire being a loosely-fitting coat, and wide oriental trousers. On his walks, in foul weather and in fair, he was in the habit of carrying an open umbrella, which did admirable duty as a defensive weapon against the constant cross-fire of curious glances to which he was subjected.

Once a Catholic, Langbehn was every inch a Catholic. Gurlitt says that he was passionately attached to the religion he had embraced, and that he was often seen before a wayside image of Mary fervently saying his beads. "Catholics have repeatedly assured me," writes Prof. Roloff in an article in *Hochland*, "that Langbehn's devotion at the Holy Sacrifice of the Mass, which he attended daily, deeply edified all who saw him. A distinguished Protestant gentleman who often had occasion to observe him, was convinced that he must have undergone a change such as that which made a Paul out of a Saul."

Langbehn's last place of residence was a small hotel in Munich. His favorite retreat in summer was the little neighboring village of Puch, with its souvenirs of the holy hermitess Edigna, for whom he entertained a very special devotion. Almost his sole companion, and certainly his sole confidant, was the Munich painter Momme Nissen. It was Nissen who accompanied him on his last journey to the Tyrol, who tended him when he lay on his bed of death in the "Koenig Otto" in Rosenheim; it was he who brought his remains to their last resting-place under the linden-tree sacred to the memory of St. Edigna in the picturesque cemetery of Puch; who raised the simple iron cross over the new-made grave; and told the officiating priest, when all was over, that a great and saintly man had just been laid to rest forever.

GEORGE METLAKE.

Now that the only legal limitation upon the personal freedom of King George is that he must be some sort of

a Protestant Christian, the *Springfield Republican* is led to remark: "This is progress, indeed, towards the religious emancipation of his majesty, although he remains the victim of a species of slavery which none of his subjects would endure. That the ultra-Anglican should have fought this concession to the Nonconformists is not surprising. An established church becomes a kind of absurdity if the sovereign himself is to be no longer obliged by law to be a member of it, and it involves no great hazard to say that the action of the House of Commons, the bulk of all parties concurring, brings nearer the day when England will tolerate no longer the official maintenance of a particular church by the State in preference to any other."

CORRESPONDENCE

An American in Russian Siberia

VLADIVOSTOCK, EAST SIBERIA, 6 JULY, 1910.

A Roman Catholic American in Vladivostock does not enjoy unmixed happiness. Accustomed to spiritual riches in our churches at home, one finds the spiritual poverty of Siberia hard to bear. Catholics, of course, are a very small minority, mostly Poles, and are looked down upon, and even persecuted in an indirect gentlemanly way. The consequence is that they are becoming Lutherans in quantities—so a Lutheran told me. I swallowed the dose between two large pinches of salt, divided the Lutheran quantities by two, subtracted half of the quotient, multiplied the remainder by 0, and felt that I had brought the number of converts to Lutheranism fairly within the bounds of truth.

Our church is a small pink, blue and white wooden one built on a hill which makes the "*ivostchuk*" who drives us thither swear not unloudly. The land was given to the priest: and here as elsewhere it will not do to look a gift horse in the mouth. The building is supposed to be a temporary one with all the disadvantages of such. In winter one's breath freezes to one's veil, or mustache as the case may be, during the whole of Mass in various degrees below zero; but the devotion of the Polish soldiers who fill all the corners and crevices, keeps up the courage of ordinary Christians. Now that summer is here insects dispute corners and crevices with the soldiers. One reaches the church sometimes to find the candles lit, no priest and the congregation singing psalms (at least that is what they sound like) in Polish under the direction of the organist. It is all right, of course. They know why things are so. The pastor no doubt explained his movements in his last sermon, Polish of course. But it is hard on the foreigners.

The piety of the Polish soldiers is very touching. I have watched their shaved heads sticking out of their heavy, blankety-looking coats with the little touch of green or red. They are for the most part bullet-heads, altogether unattractive. But the faces—one glance at them, rapt and attentive, one sight of the shadow of sweet and gentle reserve on them, as the men come back from the altar, humbles one to the ground before them. Mass is at eleven o'clock, which means any time within the next half hour or three-quarters, according to the number of confessions. These are made at a screen at the foot of the altar; and while the penitents kneel there,

their comrades lighten the tedium of delay with the psalms I spoke of, intoned with great fervor, but sometimes in different keys. Somehow I cannot help thinking they and the first Christians would have got on very well—been quite chummy in fact.

The Russian Church saddens me. Though so far, it seems so near as I watch devout peasants lighting candles to our Lady. On the Saturday night before Palm Sunday the people receive their palms—pussy-willows—and it was very pretty to see them returning home carrying these and a lighted candle. If this is not extinguished on the way they are sure the year will be lucky for the family.

Their religious feasts strike one as being marked off with different kinds of food. Shrove Tuesday week is looked forward to with delight because it demands literally feeds of "*blimies*." An orthodox Russian devours ten to twenty of these at one sitting. They are very thin pancakes spread with melted butter. On this is a layer of hard-boiled egg chopped fine, then a layer of caviar and over that thick, sour cream. It sounds deadly. One or two go a long way with foreigners, but they are delicious, besides being an experience. The knowledge that they sometimes cause death adds still another flavor to the mess. On Easter Saturday the population, having fasted all the week and for the most part noticeably tight, goes to midnight Mass. The head of each family carries a large tower-like cake, frosted, decorated with violent-looking sugar flowers, and on top a sugar figure, an angel or a lamb, but generally Our Lord. This confection they bring to be blessed, and then it is carried home to be eaten together with Pasca, a sort of cream cheese, very innocent to look at, but containing multitudinous mysteries. On Easter Day the peasants come from miles around to ring the Cathedral bells, which they keep going all day. I looked in vain for signs of the much vaunted Russian bath, for most of them an annual ceremony celebrated on Holy Saturday evening.

I have been studying Russian since my arrival but am still in the stage: "Have you the book of my brother? No, but the hat of the grandfather is in the garden." I find it almost a hopeless task. If Russians will upset the alphabet and pronounce most of their words with their back teeth and the middle of their tongues their language must continue to be most exclusive. Yet one who does not know their language can never get to really know a people, and what I have learned of this has come to me through the eyes and the nose only. My eyes suggest a course of golf for the Russian officers. Only the foreigners here take exercise. They play tennis, the golf links having been destroyed during the war. My sister and I are thinking of taking up fencing as an antidote to the effect of frequent religious festivals. I feel as if I had put on twenty pounds.

Closed carriages are forbidden here, as the guards stationed at every cross road must be able to see all who are abroad. Some time ago we got news that we were to be visited by the Czar's emissaries in search of proof to convict a high official of receiving some very pretty bribes. I felt quite at home in the atmosphere of graft. The officers turned the whole house upside down, but found nothing as we had no connection with the scandal. They are accustomed to pounce on every bit of paper and to regale their friends at dinner—these ears have heard them—with the contents thereof.

There have been riots and strikes at one of the mines. The Russian miners are to be discharged and Chinese are to take their places. The Government has sent up a com-

pany of soldiers to see that it be done peaceably. I do not like the prospect of four hundred enraged Russian miners being set loose in our streets the day after tomorrow; those, however, who are more interested in the matter than I are not disturbed.

AMERICAN ABROAD.

Credaro's School Program

ROME, JULY 25, 1910.

The deputies are no longer with us, parliament has closed for vacations, and our political leaders are scattered near and far. No doubt in view of the condition of party feeling just now many of these leaders will use their holidays to explain to their constituents the "strenuous" labors they have undergone in the session just closed in defending the interests of the people in the important political and industrial problems which came up in parliament! The history of Credaro's tinkering with the school law of the land will naturally enter largely into these explanations and one may well question whether the results of this latest masonic move will be received with commendation. Our Prime Minister, Signor Luzzatti, will meantime enjoy a few months of peace undisturbed by fears lest some unexpected development shatter the solidarity of his small majority held together thus far only by unrelenting vigilance.

It will be some time before his rest will have ceased to be broken by dark dreams of the "interpellations" which so often threatened to make a speedy end of his ministerial glory. The chief worry of Luzzatti was no doubt Credaro's school project, and he is glad that this is for him happily ended. As was expected, the bill passed, but with no great majority. Thanks to the eloquent efforts of the Catholic deputies Meda and Cornaglia, Credaro's scheme was substantially changed in certain of its worst features, although one must concede that his ruthless attack on communal autonomy and on Church schools has been practically upheld. The bill as accepted in the lower house can in no wise be affirmed to meet the needs of our elementary schools.

The amendments to which Credaro was obliged to concede following the onslaught of the Catholic deputies have aroused opposition among those of his own camp as well, and Credaro will miss much of the help of the radical State Teachers' Association in his further efforts to push his proposals for lay schools through the Senate. For, happily, the measure still needs the approval of this higher body and common report has it that the members of the upper house are not generally disposed to vote for the projected law of school reform. This were a hopeful condition for us Catholics were we not aware that the Government will use every influence it possesses to force the miserable plan into effect as soon as possible.

ITALUS.

The Borromeo Encyclical In Austria-Hungary

VIENNA, JULY 25, 1910.

Scarcely had the agitation, recently in evidence in Germany, against the Borromeo Encyclical begun to subside, or at least to make itself felt only in local gatherings of the evangelicals, when we, here in Austria-Hungary, were threatened with a similar outbreak. In Hungary, "the rock of offence" appears to be the publication of the Encyclical by the Archbishop of Kalocsa. It is remarkable, though, that, while his Grace caused the docu-

ment to be officially promulgated as early as June 9, last, the excitement over its content has made its appearance in the kingdom only now, six or seven weeks after that event. Happily it is not difficult to recognize just how and why the claimed popular agitation was thus delayed. The objection made to the Encyclical here in Hungary is all too clearly seen to be in intimate relation with the spirit of the party now in power and the parliamentary majority upholding it. This explains why only now the storm of protest appears in the Jewish and Masonic press. At the date of the document's publication the elections were on and the party in power, uncertain of its strength, needed the votes of the Catholics. Now its leaders are in the saddle with a safe majority and they feel they may safely throw off the mask and openly proclaim what in the earlier day would surely have swept the Catholic voters into the camp of the opposition.

Austria, too, is beginning to feel the upheaval. Dr. Nagl, Coadjutor-Archbishop of Vienna, arranged to have the Encyclical published in Latin in his official organ. At once he is made to feel the violent opposition of the united Jewish and Masonic press of the empire, which charges him with arousing sectarian bitterness because of the Encyclical's ruthless disregard of the feelings of Protestants, and of thus endangering the harmony hitherto prevailing among the various Christian churches in the empire. The writers thus expressing themselves apparently do not realize how laughable and hypocritical is the contention. The publication of a Latin document can scarcely have been an occasion of such dreadful effects among a people even to-day hardly aware of his Grace's action in publishing the Encyclical. Still more laughable, were the matter not an important one, would be the sudden sensitiveness of these writers regarding the disturbance of religious peace in the nation. How must they now look upon their own zealous efforts in the recent "Los von Rom" agitation?

At that time the anti-Catholic press opened its columns to the unworthy stories and slanderous misrepresentations with which the Evangelicals supplied the Jewish and Masonic news agencies. Of course they forget all this when a distinguished Bishop of the Austrian Catholics, who, be it remembered, make up more than 90 per cent. of the total population of the kingdom of Austria, causes to be published an Encyclical letter addressed to the Universal Church by its infallible Head. Such temerity must be denounced as the rash action of a Churchman seeking a quarrel with his neighbors! Happily Austrian Catholics are beginning to show that they have exhausted what patience they have had with this slanderous press; they are proving of late their determined purpose to make clear to the promoters of these anti-Catholic organs that Austria is a Catholic country, and that its Catholic people mean to put effective stop to the ruinous influence these organs have so long been exerting.

V. P. B.

Intolerance in Switzerland

BERNE, JULY 25, 1910.

I presume that your newspapers have not failed to reproduce the slanderous charges and reports that have made the rounds with us anent the Borromeo Encyclical agitation in Germany and the disturbance which the program of Canalejas is creating in Spain. The old cry of Catholic intolerance is quite as easily aroused as ever. Perhaps the readers of AMERICA will not need the warn-

ing to pay little attention to reports spread by our news agencies. We have noted the references repeatedly made by your correspondents to the control exercised by influences unfriendly to the Church in practically all European news agencies. But very probably your readers do not know that the story of intolerance is rather to be urged against leaders in non-Catholic lands. Some interesting facts have been brought to my attention recently, which it may be well to have AMERICA publish.

Zurich, as they will know, is the largest city in Switzerland. Though the chief city of our Protestant Cantons, and though its population is principally non-Catholic, the census of 1906 informs us that among its 176,000 inhabitants, 52,000, or nearly one-third, professed the Catholic Faith. While thus numerous enough to merit considerate treatment at the hands of their fellow-citizens, the condition in which Zurich Catholics find themselves is far from being an enviable one on account of the manner in which existing laws hamper them in the practice of their religion. To quote one detail, Catholics are not allowed to establish schools in which their faith may be taught, and in consequence their children—statistics place the number of Catholics of school age at 6,000—are obliged to frequent the public schools conducted under strictly Protestant influences. One needs but to glance through the school-books used, particularly the text-books in history, to see at once the evil effects that threaten Catholic children in their training.

Teachers, we are informed, take special pleasure in forcing Catholic pupils to commit to memory and to recite in class passages that contain misleading, false and slanderous references to their Church and its teachings. Nor are teachers slow to add their own hateful comment to intensify the false recital; yet should a better-informed pupil attempt to criticize the statements or to question their accuracy, he is speedily made aware of the futility of his purpose. An even worse condition faces our co-religionists in the hospitals and other city institutions. Our informant has no criticism to offer regarding the professional services of those who deal with the sick and others unfortunate enough to be obliged to seek charity in these places. His story turns rather upon the intolerance shown in everything that touches the religious life of the sick and the poor.

A Catholic priest is made to recognize that he is a very unwelcome visitor to the cantonal hospitals and institutions, and he is never permitted to enter one of them except on general visiting days and at the hours appointed for the public. Should a patient or inmate need and desire the consolation of his religion at another time, the priest is not informed of the patient's prayer; and in case the knowledge reaches him from other sources, he is not permitted to hurry to the bedside of the patient but is simply told to call at the regular visiting hours. These are but details of actual happenings in the general relation of Catholics to the non-Catholic majority here in free and liberal Switzerland. It may be looked upon as merely a *tu quoque* argument, but it will be well to spread the knowledge of the facts in a day when an anti-Catholic press is so full of malicious fabrications regarding the "intolerance" of Catholic lands and Catholic churchmen.

HELVETUS.

Archbishop Castelli of Fermo has published a book of 300 pages in vindication of his action in suspending Romolo Murri. The book gives evidence that the Archbishop followed the counsel of Pius X given in 1906, and treated the recalcitrant ecclesiastic with kindness.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 20, 1910.

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Concordats

So much is being said on the abrogation of concordats that a word on their nature is seasonable. A concordat evidently means an agreement, and the word is confined nowadays to agreements between the Holy See and the supreme civil authority concerning ecclesiastical administration. There are three possibilities regarding the relative condition of parties to an agreement. They may be equals and independent, or one may be superior and independent, the other completely inferior and dependent, or one may be superior and independent, the other inferior and dependent in some respects, yet having its supremacy in others. Those who look upon the Church and State as equals and co-ordinate, hold a concordat to be a strict contract in which each party acquires rights that cannot be extinguished except under conditions expressed in it or by new agreement. Few hold that idea regarding Church and State; consequently this notion of a concordat is rare.

Some Catholics, it is true, regard it as a contract, but in doing so they add so many qualifications that they eventually do not differ practically from those who hold the more approved doctrine. Such as consider the State as absolutely supreme and the Church as a subordinate society completely dependent upon it within the bounds of its jurisdiction, look upon a concordat as a civil law by which the former controls the latter and which it can add to or change or abrogate at pleasure. This was the view of Napoleon I, who added to the concordat concluded with Pius VII his organic articles and proclaimed them part of that instrument. It is the view of all Liberals to-day. According to them a concordat is negotiated with the Holy See to humor the Catholic conscience: its only validity comes from the law of the State confirming it, which may be amended or repealed as the State thinks fit.

The Catholic doctrine of the relation between Church and State is that each is supreme in its own order; in purely spiritual things the State is inferior to the Church, and in matters in which the spiritual and temporal orders come into conflict, the right of the former prevails in itself over that of the latter since the spiritual is of its nature superior to the temporal. Hence a concordat from the Catholic point of view, is a privilege or concession granted by the Roman Pontiff.

For a clearer idea of its nature and binding force several things must be noted. First, the power of the Roman Pontiff over spiritual things is administrative only. He is controlled in the exercise of his office by the unchangeable constitution which our Lord gave the Church in founding it. Hence he is not free to grant any privilege that may be desired. Secondly, as he only administers an office instituted by Christ he can neither restrict the rights of that office nor the power of its occupant to exercise those rights fully, whether such occupant be himself or a successor. Hence he cannot bind himself or his successors irrevocably; but he and they retain the power of recalling a concordat. Any expressions therefore in a concordat which seem to imply the contrary must be construed as expressing a serious will at the time of making the concession, that it should not be retracted arbitrarily. Such expressions are common in pontifical documents; they are found in international treaties and are always so interpreted. Thirdly, the civil power is bound strictly by the concordat, and cannot free itself from its obligations by rejecting it. Such obligations, ordinarily speaking, are not things indifferent in themselves which the State was free to promise or to refuse, but modifications of more extensive obligations freely granted by the Holy See. The *extent* of the obligations is diminished: their *intensity* is not reduced. Moreover, an inferior asking and receiving such a privilege from a superior, cannot reject it contrary to the superior's will. Fourthly, should the civil power lawlessly withdraw from a concordat, it falls back into the condition it occupied before the privilege was granted, namely, general subordination in the matter of the concordat to the spiritual power. To suppose it to acquire an independence to which it never had a right is absurd.

Fifthly, should a modification of a concordat be desired the civil power must ask it, stating sincerely what it wants and why, without concealing anything, and, above all, without any hostile intention of using new concessions to the detriment of religion.

Sixthly, we do not deny that a concordat may include matters purely temporal with regard to which the Roman Pontiff, in dealing with the civil power, has acted as a temporal prince. In such cases it is quite possible to construe the concordat according to the rules of ordinary treaties.

From all this Catholics can see that the question of concordats as it is a living issue to-day, is essentially religious, bound up with the divine constitution of the

Church. They are not free to hold what views they please, but are bound to support the Holy Father and maintain with him the cause of Christ against all enemies of our Holy Faith.

Where Modern Thought and Medievalism Meet

In a despatch dated July 25 from Detroit, to one of the daily papers, we read: "Books by a number of prominent authors were excluded from the Detroit Public Library to-day as 'unsuitable.' 'We do not class a book as moral or immoral,' it was explained. 'The literary merit was not questioned, nor is the morality. They are simply regarded as unsuitable.'" The news item then goes on to give the titles of the books and their authors. The books thus barred are, some of them, works of modern writers, and others the works of early nineteenth century authors. There is no need to set down the titles of the modern works. They are already but too well advertised. As to the older books, we find that all of Balzac's and all of George Sand's are on the index of the Detroit Library. Turning to the "Index Librorum Prohibitorum," we discover that it too has them on its list.

The action of the Detroit librarian is in keeping with the enlightened spirit of the times. Throughout the entire country to-day there is a tendency among librarians to censure bad books and to exclude them from circulation. One hundred years ago, the censoring of books was called medieval, tyrannical; now it is educational and up-to-date.

Singularly enough the very men who once cried out against ecclesiastical tyranny when the Catholic Church attempted to shield her children from the dangers of bad books are now using every effort to prevent the moving-picture exhibition of a certain prizefight. They would safeguard the young especially but all men in general from that which might vulgarize their imagination and rouse within them the tiger and the ape. Thus is the Catholic Church vindicated, thus "the whirligig of time brings in his revenges."

Teaching by Pictures

The Baltimore *Sun* in its issue of August 7 contains a complimentary notice of what it terms "one of the most significant educational movements of the day." It refers to a movement launched by the Moral Education Board in 1907, which "aims to instruct children in the simple truths of everyday conduct by means of pictures of real life flashed on a stereopticon screen while a lecturer explains their meaning." AMERICA has given its judgment already regarding the new movement and has ventured to explain its reasons for refusing to accept the opinion of such as deem the plan a great step forward in teaching children the subtle lessons of right and wrong. We refer to the matter now merely to show why we fail to agree with the *Sun's* contention "that it will not be long before

this teaching by pictures will be an accepted part of the course of training of every well-organized school in the country."

The new departure is but another phase of the tendency to include superfluities within a course of studies and thereby to neglect essentials. Men call the tendency "faddism," and faddism, happily, is being every day better known to be a persistent departure from educational common sense. Its votaries launch out into the world with something novel and strange,—“newer methods” they are often called—promising liberally important results. But the experience of the past shows that the promised important results are never realized. “Teaching by pictures,” like so many of our recent educational discoveries, displays too manifestly a desire to attract attention by appearance rather than by merit. It answers neither any specific educational purpose nor any demand of life. It will be but the fashion of an hour, carrying ideas beyond reasonable limits and beyond proper proportions. The very fundamental notion of the new method exploited by the Moral Education Board is a mistaken conception of the functions of the school. Education essentially implies mental development, and mental development postulates definiteness of means, not the pursuit of oddities, such as will be the fanciful, imaginative and dreamy results flashing in and out of the child-mind as the pictures are cast upon the screen before him. One is at a loss to see where genuine instruction finds place in the method of “teaching by pictures”—the mere comment of the lecturer which accompanies the showing of the slides is surely not “instruction” as trained educators understand it. When, however, school-education separates itself from instruction, when development of faculties is divorced from the pursuit of *serious* study, we have but a poor substitute for the greater aim of education. The strong safeguard against such a system is a hard and fast course of study extending to every detail.

The New Status of Alsace-Lorraine

Is Alsace-Lorraine to become a state of the German Empire? The topic has been much discussed in German newspapers. Apparently there was reason for the query. The Governor General of the Reichsland had gone to Berlin, Ministers and other high officials had journeyed to Strasburg, the capital city of the province, and the rumors explaining the negotiations these visits betokened spoke openly of a speedy realization of the project most Germans seemed to favor. Recent, apparently official, pronouncements make clear the effect that has been determined upon. Alsace-Lorraine is not to be elevated to the prestige of statehood in the Empire. The Emperor will continue to rule that province as sovereign in the name of the allied German princes. He will be represented by a Governor General, though it is not yet known what measure of jurisdiction this official will enjoy. All

questions regarding the relation of Alsace-Lorraine to Germany will, as heretofore, be decided by the legislative factors of the Empire—the Emperor, the Federal Council and the Reichstag.

The country will, however, be allowed autonomy as far as respects its own internal affairs. Into the carrying out of the measure of home rule thus conceded three legislative elements will enter,—the Emperor, and the First and Second Chambers. One half of the First Chamber will be made up of ecclesiastical dignitaries and deputies to be elected by the cities and industrial and commercial corporations of the province; the other half will be appointed by the Emperor. The Second Chamber will consist of sixty members, elected by popular vote. The right of franchise is modified in this case by certain conditions,—three years' residence will be demanded before one may enjoy the ballot, but a citizen attaining the age of thirty-five will have two votes, and one who is forty-five will be allowed three votes. The further details of the bill being prepared for legislative action confirmatory of the project are not yet published, and developments during its consideration in the Reichstag may modify even some of these details. Though the plan has not the unqualified support of the Centre, that party proposes to accept it.

They Have Lost Faith

Without presuming to discuss the merits of the controversy which has followed upon Senator Gore's recent charges of attempted bribery in connection with the \$30,000,000 Oklahoma Indian land deal, one may be permitted to call attention to a bit of testimony presented in the investigation now going on in Muskogee. Green McCurtain, a venerable Indian of sixty-two years and chief of 18,000 Choctaws, testified before the Congressional Committee that a large bribe had been offered to him to induce his tribe to withdraw all opposition to the so-called McMurray contracts, which are the source of the trouble now being looked into. Asked why many of his tribe had signed these McMurray contracts, the old chief replied: "They did that because they are losing all faith in the Government. They have lost all faith in the Government officials, and in their tribal officials too. It's because they have had so many promises and the promises have not been kept. The Government promised it would sell the land and distribute the profits in 1906. It has not done so yet. The Indians are becoming disheartened over the Government's promises. That's why they signed the contracts. They thought it would be better to get some of the money than none of it. They are poor; they have been living on promises for so long."

The whole story now being probed in the Oklahoma investigation is so noisome that one may well pray that the ugly charges brought against men high in political station may prove foundationless. At least it is high time that our Indian wards be secured against the sharp practice of those who would rob them of the little now left to them after our "century of dishonor."

Evangelical Methods In Germany

As early as June last AMERICA called attention to the dishonest means made use of by the Evangelicals in Germany and their friends of the press to foment trouble because of the Borromeo Encyclical. *Germania* tells us that whilst the bitterness following the first appearance of the document has quite generally disappeared, the original authors of the agitation are still pursuing their unfair tactics. The German daily in a recent issue mentions two characteristic examples. The *Tägliche Rundschau*, the organ of the "Evangelical Bund," not long since quoted a lengthy passage in which the reformation was praised as a strikingly worthy movement proceeding from the very character and nature of the German race. Gleefully it was announced that the excerpt was from the pen of the great champion of the Church in Germany, Joseph von Goerres. No means of identifying the quotation were given, no mention is made of the edition or volume or chapter from which it is taken, and, as the world knows, the product of Goerres's indefatigable pen was no small one. The *Rundschau* naively remarks: "This passage is not to be found in the German edition of Goerres's works, which was compiled by rigoristic Catholics. (*Ultramontanen*). "But," asks *Germania*, "where then is it to be found? In some French, English or Italian edition of which no one has any knowledge? We have made zealous search, and nowhere have we come upon the excerpt in question. Judging from the unfair dealing proved against the *Tägliche Rundschau* in regard to its early comments on the encyclical it is surely not rash to consider its present offering as a bold forgery." German comment on the quotation suggests a possibility. The great Goerres had a transition period, a time when impressions aroused by the evil within the Church as well as by the vices and extravagance of the French emigrés in his native city of Coblenz confused his mind. In this period he spoke and wrote in enthusiastic praise of the French Revolution, which a few years later he condemned with all the power of his mighty pen. The Goerres of this transition period is not the one whom the Catholics of Germany revere as their hero. "My youth shared many of the errors of the time," he wrote afterwards. Erring Goerres is not a Catholic authority, and it is scarcely fair to quote him as such.

The second example adduced by *Germania* is rather an amusing one. The *Schwäbische Mercur* in its criticisms of the encyclical saw fit to publish an article signed "A Catholic Parish Priest." The writer stated that he had made extensive trips in Italy and Spain and he had much to say of the ignorance and idleness prevalent in those lands. He had seen much of Italian and Spanish Catholics, and had specially watched them at church during their attendance at *afternoon masses*. The phrase shows what manner of "Catholic Parish Priest" the writer of the enlightening article must be!

UNCLE SAM IN A FACETIOUS MOOD.

When Uncle Sam woke up to the fact that Germany was doing a lively business with one-cent postal cards, he concluded to get into line, and forthwith sent out for bids on postal cards. That was in 1870-1872, and postal cards have been made by private contractors until a few months ago, when the old Government Printing Office building was fitted out as a postal card factory, and those who get a pass to go through that sanctum, and those who are content to peep through the old barred windows, can see immense rolls of blue-tinted card-board of a rather flimsy variety being churned into Uncle Sam's home-made postals bedecked with McKinley's head.

But Uncle Sam, postmaster, was after further improvements in 1870. He wanted new postage stamps, and if you have the slightest doubt that he was very particular about those stamps, haul out of the dust a certain report of that time—but no! You are on your vacation, or ought to be. Quiet your doubts by the following extracts taken from the correspondence regarding samples between J. MacDonough, Secretary of the National Bank Note Company of New York, and General W. H. H. Terrell, Second Assistant Postmaster-General, beginning October 2, 1869, and ending April 6, 1870:

"There is a very dirty bust of Lincoln in possession of an importer of claret, who declines to loan or sell it. I am, however, preparing myself for an attack on his premises and hope to capture it."

"The Jefferson . . . is the only bust in this city. It is owned by Andrew J. Garvey, a Tammany 'very big Injun,' who has refused \$200 for the privilege of a copy in plaster."

"One remark in your letter troubles me. I trust it is not your intention to retire from the Department. . . . When we get gum that will stick and stamps that please, your office will be a comparative paradise."

To which Terrell responded that the Jefferson profile for the 10-cent stamp was condemned because "the hair on the forehead has a *backwoods* appearance, and the expression is un-Jeffersonian."

The next day Terrell writes that he had found in the Capitol a "glorious Jefferson" and a "splendid Hamilton," and expected to find a better Jackson. He hoped they would find Clay and Webster at Wells' "bumpological" establishment in New York. He complained: "Your Jackson is too young and not likely to be recognized. 'Old Hickory' is what we want."

MacDonough sent the only Jackson he could find, "which is identified only by superabundance of coat collar." After a few weeks of search: "The inclosed photographs, taken from Powers' bust of Andrew Jackson in the public square, Memphis, Tenn.—they face the wrong way—" provoked the following reply: "Several *decidedly* bad photographs of Jackson, and bill for the same, have been received." "The 'Coffee' bust is the same coat-collar affair we have already engraved."

"You will notice that I have strengthened the features, reduced the size of the lower lip, and removed the drapery; the latter operation was a delicate matter, as the Lord only (who created the anatomy) knew what was likely to turn up beneath it."

Uncle Sam approved of the liberties thus taken in making over Old Hickory, and requested the firm to "trim off a portion of the hero's back hair," also "to tone down his chin a little." Nor was Lincoln to remain unmolested. "Cannot the cheek below the cheek bone," wrote Mr. Tyrrell, "be brought out a little, so that the expression will be somewhat less *cadaverous* and less like that of the Knight of the Sor-

rowful Figure, Don Quixote? I think the *hair on top* might be *shortened* slightly and *tumbled* a little, as, according to my recollection, Old Abe never, or at least very seldom, wore his hair *smooth*."

The postmasters assembled approved the "efforts to provide a new and more *tasty* series of stamps, and recommend the use of a better article of gum." Clay had evidently been renovated, for on March 21, 1870, Terrell remarks, "The Clay (12 cents) looks much better. It will do. The Lincoln (6 cents) is yet to come, with his hair properly parted."

On March 24: "The Lincoln hair, as to the *parting*, will do. Please look after the *back hair*—is it not too clumsy, or too much after the style of Webster's whisker, which you worked over and very much improved? Another point to be corrected is the shade under the *jaw* of Lincoln. . . . It reminds me of the make-up of some who undertake theatrical business—the *foundation* of their wigs don't harmonize with their complexions."

With April 6 came other troubles: "The color selected for the 24-cent stamp, new series, was a pure purple. The gummed and perforated specimen received to-day from the stamp agent . . . looks like poke-berry juice after a hard rain."

And so it came to pass that the National Bank Note Company, having finally satisfied Uncle Sam's exquisite taste in the matter of gums, haberdashery, anatomy, color and general effect, was awarded the contract for making the new series of stamps, that is, new in 1870, and Uncle Sam patted himself on the back, and it was a quarter century before the Bureau of Printing and Engraving, one of his own plants, slyly underbid the other contractors, and began making his stamps right under his own nose.

The series which evolved from the above correspondence was as follows: 1c., Franklin after Rubright; 2c., Jackson after Powers; 3c., Washington after Houdon; 6c., Lincoln after Volk; 10c., Jefferson after Powers' statue; 12c., Clay after Hart; 15c., Webster after Clevenger; 24c., Scott after Coffee; 30c., Hamilton after Ceraachi; 90c., Commodore O. H. Perry, profile bust after Wolcott's statue at Cleveland, Ohio.

M. PELLEN.

LITERATURE

CERTAIN FRENCH WRITERS.

In the July number of *La Nouvelle France*, of Quebec city, the Abbé N. Dégagné, a French Canadian professor, criticizes certain members of the French Academy with a competence and deftness of style that would do honor to the *Revue des Deux Mondes* and with an outspokenness that would hardly be tolerated in that great but insufficiently Catholic review. Granting to René Doumic that judicial temper which is so essential in the literary critic, he regrets that in his "Histoire de la Littérature Française" Louis Veuillot is despatched in ten lines ending with the contemptuous remark that, "in spite of trivialities and excesses of form, one divines in him a born writer." "M. Doumic," continues the Abbé, "is not an ultramontane Catholic. This we can more than divine from a passage of his reception speech, which M. Faguet has so superbly taken up to enhance Louis Veuillot's honor. But how comes it that so fine a critic, the type, as M. E. Dubois styled him in the *Correspondant*, of 'the perfect French man of letters,' should so strangely misjudge the author of so many admirable things? Assuredly here M. Jules Lemaitre has the advantage, he, the unbeliever, the sceptic, who devotes to Veuillot one of his longest essays

and places him among the very first writers of his century. May much be forgiven him for this act of an artist and a free man!

"The Catholic Doumic, on the other hand, in ten volumes of literary criticism, does not find one line to consecrate to one of the purest glories of literature and French Catholicism. Louis Veuillot must, then, have deeply stabbed [continental] Liberalism and the University, since the wounds of the fathers still smart so keenly in the thin-skinned sons. For M. Doumic also has university attachments, and this is another of his weak points. Coming from the Normal School to Catholic teaching, he clings to the State institution. He writes for the *Revue des Deux Mondes*. This environment would suffice to explain why M. Doumic pays so little attention to Catholic writers. The yoke of officialdom is upon his shoulders. It is noticeable in his ideas, his sentiments and even in his methods of criticism. The authors studied and admired are the 'saints' of the University, always the same, who occur everywhere, the only ones that count, good writers because they are unreligious and lay. If at least one adopted the Catholic point of view, there would be some originality. If you have the Faith, if you love the Church, if you feel the worth and the binding force of your title as a Catholic, do please tell us once for all, you who have authority and talent, that those writers are plagues, all the more damnable because of their skill; if you are a French Catholic, do please show to your debased contemporaries the genius and the heart of Catholic France. But is there such a thing as Catholic criticism? Morality, yes; that is good form. But dogma, theology, catechism, nonsense!"

Speaking of M. Faguet, the Abbé Degagné says: "He has, what is not given to everybody, a style. Everybody's style is really no style at all. M. Faguet's style is unexpected thought expressed paradoxically, a taste for archaic grammar producing amusing effects, the simple utterance of a professor wont to speak with ease and familiarity, an intentional habit of repeating things almost in the same words for the sake of limpidity; it is also astounding raciness, sly but not malicious banter, a continuous flow of wit lodged even in words and not balking at a pun." So much for the form; as for the matter, "M. Faguet studies Christianity, grants it preeminence, and that is all. He judges it from without and does not give it the homage of his intellect and his heart. He does not acknowledge in it the only religious and moral system that is not the offspring of a human brain." In other words, he does not seem to know that unadulterated truth and goodness are to be found somewhere. Hence the Abbé sums him up as a "critic of some worth, one of the most conspicuous writers, admired by the present generation, which shares his errors, but for us, taking all in all, one of the bad shepherds."

Of Marcel Prévost Abbé Degagné first quotes Doumic's appreciation: "Neither by the ideas, nor by the facts, nor by the descriptions which are commonplace, nor by the scenes which are lifeless, nor by the conversations which are devoid of surprises, nor by the analysis of sentiments, nor by the style, have these novels any appreciable value." Then the Abbé adds: "As for his matter, though his expressions are less gross, M. Prévost is scarcely more chaste than Emile Zola," and concludes: "Why, then, has he been admitted into the Academy? That is what people are asking. For our part, we have said enough about this unclean writer, this 'literary malefactor,' whose works deserve only reprobation from decent folk."

Abbé Degagné's criticism of Paul Hervieu insists on one of the irrefragable Catholic canons of art, that there can be no real art where the object is bad. Hervieu has been praised

by Jules Lemaitre as one of the most penetrating painters of wicked worldliness. The Abbé, who has read Hervieu's speech at his entrance into the Academy, finds the style labored and graceless. "M. Hervieu's merit must then consist in the truth and force of his paintings. There remains the justification of their object, and that is not possible. There are things that can be decently neither seen nor described. Now, what covers the world stripped naked by the author of 'L'Armature' is a hell of baseness and vileness; those who depict themselves in M. Hervieu's works are the worst specimens of crime and debauchery. And the author is bold among the bold! The bitterness of the tone does not here suffice to extenuate the evil: that is essential."

Not all the Academicians are adversely criticized by the Abbé Degagné. The Marquis de Ségur, whose literary ancestry is as distinguished as his noble lineage, comes in for great praise with the added hope that he who has written so dramatic a *Life of the Maréchal de Luxembourg* may some day write some book more directly connected with the glory and the defence of the Church. L. D.

Life of Reginald Pole. By MARTIN HAILE. New York: Longmans, Green & Co.

This is a very excellent life of the last Catholic Archbishop of Canterbury. It shows finely the noble character of the prince of the great House of Plantagenet, his zeal for the Faith and the sacrifices he made for it. We read in it too of the obstacles put in his way by those who should have helped in the reconciliation of England under Queen Mary. We may quote a little fact apropos of something not yet altogether past history. Pole went to Rome for the Jubilee of 1525. Of this visit the author writes: "Having satisfied his piety . . . he went back to Padua without . . . paying his respects to Clement VII. . . . We are left to conjecture the reason. *Some point of etiquette*, the lack of some necessary letter of credence from the English court may account for it."

Yet Pole was of royal blood, and the omission was certainly not of his choosing. One or two slips of the pen occur. Of these we note the calling of Caraffa, afterwards Paul IV, first Bishop Theatenus and afterwards Bishop Theatino. His title, it is true, in Latin was Episcopus Theatinus, the latter word being an adjective derived from Teate, the ancient name of the modern Chieti. His proper designation in English is therefore Bishop of Chieti. The book is both interesting and useful and we commend it to our readers.

* * *

Astronomical Essays. By the REV. GEORGE V. LEAHY, S.T.L., of St. John's Seminary, Brighton, Mass. Published by the author. Price, \$1.00.

This volume of astronomical essays has been compiled from a series of articles originally published in the *Boston Pilot*. It is a most readable book, and devoid of all technicality. Such elementary things as the shape and rotation of the earth, its motion round the sun, and the like, are presented in so clear and fascinating a style that, old as we are at the business, we had to read every word. There are excellent chapters on Mars, the astronomy of the Bible and the Fathers, Galileo, some noted Catholic astronomers, and the nebular hypothesis, everything, and especially the last mentioned, being thoroughly orthodox, scientifically and otherwise, and brought right up to date.

WILLIAM F. RIGGE, S.J.

LITERARY NOTES

Years ago, Lowell in an essay which still lives, resented "a certain condescension in foreigners." His resentment was not without its effect, although cultured men beyond seas there still are who become mildly amused, and playfully grateful, when we inform them that Chicago is not on the outskirts of New York, and that St. Louisans do not make a practice of going about in feathers and war-paint.

While that certain condescension in foreigners towards citizens of the United States has to a great degree passed away, the condescension of the English literator towards the Catholic Church is still too much with us. Thus, in the July number of the *Century*, Professor Brander Matthews has a delightful article in which he essays at playing the "Devil's Advocate" in regard to the literary reputations of Samuel Johnson, Thomas Carlyle and John Ruskin. Feeling his way towards his subject, he says:

"Here we may profit by the example of the Roman Catholic Church, which keeps alive the honorable custom of adding to the number of the saints. From time to time it elects to this blessed company those holy men whose lives are a perpetual example. But it is characteristically shrewd in its procedure, and it has taken wise precautions to prevent its being imposed upon. It has tried to guard against the danger of having unworthy men foisted into the glorious body of the beatified. It is not satisfied with evidence that a man belongs to the noble body of martyrs, and it insists that his admirers shall prove that he is truly worthy to be enrolled with the older saints. It has prescribed that a fair trial shall take place, and not until a full century after the candidate's death; and it has ordained that an opposing council shall be appointed whose duty it is to bring up all that can be said against him. This officer of the court has the privilege of free speech; he is authorized to analyze all the evidence presented by those who have proposed the beatification, and he is expected to do his best to prevent them from getting their saint unless they can make out a clear case. This useful functionary is known as the Devil's Advocate."

One whose ear is attuned to the music of good prose cannot but pause to admire the nicely balanced periods of this excellent paragraph. There is a lightness of touch which somehow remains within the bounds of respect; a choice of happy epithets; even a certain stateliness. A teacher of English could well make use of the entire paragraph to illustrate the charm of a good style.

However, a Catholic, reading it attentively, would presently begin to open the eyes of astonishment. What is Professor Matthews talking about? he would ask

himself. It would seem, at first blush, that he was speaking about the canonization of saints—so the first period would lead one to believe. However, a little further down, the essayist begins to talk about "the noble army of martyrs." The confessors are ignored. It is not enough, says the Professor, that a man be proved to belong to the army of martyrs, but it must be shown that he is "truly worthy to be enrolled with the older saints." Turning to the proper authorities on the subject of canonization, we are told that "the proof of genuine martyrdom in martyrs is regarded as equivalent to the proof of heroic virtue in confessors. Therefore, Mr. Brander Matthews's sentence comes to this: "It [the Church] is not satisfied with evidence that a man belongs to the noble army of martyrs, and it insists that *his admirers shall prove that he belongs to the noble army of martyrs.*" In point of fact, Professor Matthews is confusing martyrs with confessors. The words italicized in the further statement that "a fair trial shall take place, and not until a full century after the candidate's death," should be divided by two; and it should be added that even this delay may be done away with by dispensation. Also reading the paragraph once more, the context shows that it is extremely doubtful whether Professor Matthews knows the difference between canonization and beatification. To put it mildly the gifted essayist hardly betrays more than what might be styled a gentleman's knowledge of the subject on which in the quoted paragraph he so cleverly writes.

A half a century ago, there would be some excuse for such mistakes; just as a half century ago we could understand the position of an Englishman who could not tell the difference between Chicago and a tomahawk. But this sort of ignorance has no longer excuse for being in the English tongue. Newman has written and the Oxford movement has changed the attitude of English-speaking men towards things Catholic.

Professor Matthews would not dare to confuse Samuel with "rare Ben Jonson." Supposing him to have any doubt on the question, he would go to his references. But in speaking of so grave a matter as the canonization of saints, why—O why—did not Professor Matthews look up "The Catholic Encyclopedia?" The day is not far distant when editors and literary men will not dare to touch Catholic subjects without consulting their references; the day is not far distant when no self-respecting editor will write his editorials on matters pertaining to Catholic doctrine and ritual without referring respectfully to that epoch-making effort of Catholic Americans—"The Catholic Encyclopedia."

FRANCIS J. FINN, S.J.

EDUCATION

A reviewer of a recent number of *The Publishers' Weekly* indulges in a bit of florid writing apropos of the "truly imposing and bewildering array" of educational helps which the amazing growth of school literature in the last century has secured to present day students. His motive for touching the topic is found in the fact that this year's American "Educational List" devotes a hundred or more closely printed pages to the multitudinous variety of text books now on the market. The literary section of the *New York Times* early in August happily summarizes the reviewer's conclusions:

"The writer in the *Weekly*, however, wonders whether the present rage for 'differentiation and specialization' has not come to about its limit, and suggests that there is already discernible in educational circles a tendency toward simplification, 'a revolt against pedagogical fads and trimmings.' Truly, no one would care to go back to the crabbed hornbooks of our forefathers. Nevertheless, a study of the classification and sub-classification, the technical titles, the apparently limitless field of learning comprised in a contemporary 'Educational List' fills one with wonder at the change that is taking place in the schooling of our youth—and with the wonder comes a bit of curiosity as to what will happen to the youngster after he has waded through all the tabulated erudition here provided for him."

* * *

There have been students of school courses and school methods who have all along insisted that the "differentiation and specialization" referred to have been due to the enterprise of book-publishers rather than to well-founded approval of capable teachers of the multitudinous variety of educational helps such an "Educational List" affords. The best test after all of school methods unquestionably rests in the results achieved, and one hesitates to-day to affirm that the evolution in school methods following upon, not leading up to the efforts of our text book publishers has improved the standard of educational work among us.

The veteran teacher of the classics, for example, is rarely slow to confess the notable absence of thoroughness characteristic of the classes he directs to-day in comparison with that of classes of twenty and thirty years ago before the enterprising bookmen had flooded the country with their labor-saving annotated texts. It is not well to make the way of the student too free from obstacles which his own persistent effort must surmount. "Knowledge hath a bloody entrance" is as true in our time as it ever was, and genuine culture and effective training of the mind cannot be

hoped for except where diligent plodding and delving have helped the student to make his own that which his teacher merely explains and opens before him.

* * *

How often do we find this to be the guiding principle of teachers of our time—that a young mind must develop along the lines of a painless and unconscious evolution; that the child-mind must develop from within, must grow as does the plant without overmuch interference on the part of its guide. All this seems of course very natural if we forget that man is a moral and not merely an intellectual being, and that he is not bringing out the fulness of human power when he follows the easiest road to what he deems success. We must not forget that education should first and foremost train, and training has for its very substance the overcoming of obstacles. Is there not noticeable to-day the tendency to do away with one of the most essential elements in elementary training—hard and constant application—to remove, as far as possible, all difficulties, to make everything pleasant? To-day the strength of drudgery is not encouraged in the child. He virtually comes to his instructor with a bill of rights, saying: "You must not be dull, you must attract, you must please my attention. If you want me to be virtuous, heroic, accomplished, you must make these things easy for me. Do not jar my inclinations or sensibilities while you are making the attempt." And so the wise student of the child-mind learns his lesson from the inexperience, the petulance, the unwisdom of childishness, and proceeds to develop its weakling faculties by methods that never rise above this same weakness.

An excellent answer, of its kind, to Mr. Crane's book on the value of a college education, is that contained in a report issued early in July from the office of the Chicago University. According to statistics therein given out the manager of the office of information and employment bureaus of the University affirms that 782 men and 250 women, obliged to work to pay their way while attending classes, earned a grand total of \$63,310.50 during the period of July 1, 1909, to July 17, 1910. Imbued with the idea that one must have a college education in order to win success in the world's battles, the young men and women of Chicago University stoop to all sorts of odd jobs in the efforts to make ends meet during their free time from class engagements. A recital of the hardships and sacrifices which stand out grimly from the cold figures of the employment bureau, impresses one vividly that despite Mr. Crane's insistent claims, there is an objective value in a college training which inspires heroic effort on the part of young people eager to make it their own.

PULPIT, PRESS AND PLATFORM

The Mexican Herald invites tourists to study the wonders of church architecture with which our sister republic is so generously adorned.

"The artists who designed these churches seemed to have had free play to express their love of beauty and originality in tower, façade roof and dome, and except in a general form there is nowhere any similarity between them. Often, as one goes whizzing through some small town, or even in the open country, there can be seen above the green tops of ancient trees the marvelous domes and towers that recall pictures of the tombs of sheiks and califs, abundant in all Moslem countries; then again will appear a slender tower that recalls a graceful minaret.

"One interesting thing about the churches of Mexico is their diversified and often surprising locations. In the United States the church in the small town is found in the centre of the village green, and each one is almost an exact counterpart of the other, but here they are built in all kinds of unusual forms and interesting places. At Santa Fé there is a grand, weather-beaten old structure that seems to hang precipitously over a deep gorge, and the temple of Guadalupe is built on the side of a rock-covered hill. And in the country one can see the domes and towers of churches arising from the midst of a limitless expanse of maguery, or standing boldly out in the open plain, with every outline clearly defined. The Holy Metropolitan Church of Mexico, universally known as the Cathedral, is one of the largest and most ambitious churches in the Western Hemisphere. It is built on the very foundation of the ancient temple of the Aztecs, the cornerstone of the present building having been laid in 1573, and the first service was had in 1573, but it was not till 1626 that it was formally dedicated. One may get some idea of the size of this church from the fact that there are fourteen different chapels in the building.

"San Cosme is one of the oldest churches in the city, having been established about the year 1538. This monastery became a military post in 1835, and it was in the tower of this church that Lieut. U. S. Grant placed the howitzer that was used to such advantage in the battle of Sept. 13, 1847.

"Guadalupe is the most beautiful church and the holiest shrine in Mexico City. Before railroads were built over the country, Indians walked hundreds of miles over the mountains to worship there. The railing around the altar contains twenty-six tons of pure silver, and the floor is laid with diamond slabs of white and black Carrara marble.

"Another well-known church is San Diego, which was founded in 1621 by Franciscan monks. This church is just west of Alameda, and contains some of the most noted pictures in the Republic, among them being 'Prayer in the Garden' and 'The Last Supper.'

"The original church and monastery of San Francisco were once the greatest in all Mexico, and its name is closely identified with the great events of the country from Cortez to Juarez. The ground covered three squares, in what is now the heart of the city. Cortez heard Masses from its altars, here his bones were interred and here was sung the first Te Deum of Mexican independence.

"If one does not come to Mexico for any other reason, it is well worth the time to visit and study ancient churches, chapels and cathedrals that are scattered so generously over the land."

SOCIOLOGY

In a future day historians writing the history of the early twentieth century will marvel as they tell how the nations exhausted themselves in building monstrous battleships, each of which was the wonder of the hour till it was surpassed by its successor, and all after briefest years of service were brought to the scrappers' yard and returned nothing to their builders but their price as old steel.

But they will be no less amazed at the automobile mania. The recklessness of the nations with regard to battleships finds its counterpart in the recklessness of individuals in acquiring automobiles. There is the same seductiveness in both machines, the same rapid change of the type.

The battleship that is to-day the nation's pride is soon to be despised; and the automobile that this year is its owner's delight, will next year be a grief to him. The single cylinder run-about, his first love, was soon replaced by a double cylinder twenty horse-power machine, and this had to make way for a four cylinder forty horse-power touring car. The multiplication of cylinders, the increase of power, the invention of manifold improvements rob him of his joy in the machine he possesses, and he is not content till his hand is on the wheel of the latest model. Like the nations with their ships, he runs into debt to acquire it. Cases are not infrequent in which the home or the farm are mortgaged to satisfy the craving for a machine "strictly up to date."

As with the battleship, so with the automobile, reasons the most specious are found to justify the lavish expenditure they demand. Yet all these are opposed by sound economics. The nations will soon have nothing to show for their ships but an intolerable debt; the automobilists will have

nothing to show for their machines but empty bank-books and perhaps debts it will take years to pay.

In the British Parliament the Home Secretary, Mr. Winston Churchill, has announced a plan of prison reform. He has already sent a circular to all magistrates urging them to use the Probation Act as far as possible in the cases of first offenders, and he hopes to pass in the autumn session a Bill providing for persons with a fixed abode a period of grace in which to pay fines imposed for misdemeanors. He stated that more than 90,000 persons a year are sent to prison because of their inability to pay their fines on the spot. These are drunkards for the most part, in whose case a fine is more efficacious than imprisonment. For youths between 16 and 21 guilty of minor offences, such as rowdiness, he proposes a defaulters' drill instead of prison. Should these, however, have to be imprisoned, since for them punishment should be chiefly disciplinary, no sentence should be for less than a month. Finally, persons sent to prison for causes not implying moral turpitude, are not to be compelled to wear prison clothing, nor are they to be searched, nor bathed, nor to have their hair cut. Neither are they to be forced to clean their cells. On the other hand, they are to be allowed to get their food from outside, and to take exercise twice a day, during which conversation is to be permitted them.

These proposals have some good points. The last, however, though satisfactory from the Suffragettes' point of view, rests upon the false principle that crimes with their root in sensuality are worse than those springing from pride. As a matter of fact the reverse is the case. That principle is contradicted on every page of divine revelation. The world was lost through disobedience, says St. Paul, and only by obedience it was redeemed. Rebellion and disobedience are as witchcraft and idolatry, were Samuel's words to Saul. Here is the cause of the lawlessness of the age. Authority has lost the sense of its dignity in ignoring Him who is the origin of its power; and therefore the people have forgotten the obligation of submission, and people and rulers alike treat the defiance of authority as the lightest of evils.

A society of Mexican ladies has undertaken a novel work of lasting utility as their contribution to the worthy celebration of the centenary of the independence of their country. Each member of the society, which is composed of people of education and refinement, has undertaken to impart the elements of an education to some poor person who has passed beyond the school age without having had the opportunity of profiting by the private or public institutions of learning in the republic. This

charitable work, which implies no little sacrifice of time and leisure, will raise from the ranks of the utterly illiterate a considerable number of worthy people in the capital. Each member is to choose her own pupil, man or woman, and begin with the primer. The results of the undertaking, with some notes on the pupils and the methods employed, ought to make a brochure of more than passing interest.

ECONOMICS

The Japanese Government advised the State Department at Washington that it has decided to terminate every commercial treaty entered into with a foreign nation, including Great Britain. New treaties with the smaller countries, it was stated, will have been formulated by Jan. 1, 1911. The commercial treaty with the United States was terminated a month ago, and the arrangements for the document to replace it are virtually completed. Japan announces that there is no political or diplomatic significance in this action, which is taken to meet new conditions that have arisen in the Empire during the past five years.

Students of economics call attention to the fact that some of the most useful products of our planet are confined to small areas of its surface, situated at a great distance from the main centres of population and industry. India rubber is one of these, and teak, the most valuable ship timber in existence, is another. Extensive teak forests are restricted to Burma, Siam, and Cochin-China. There are only three ports in the world from which teak is exported—Rangoon, Moulmein, and Bangkok. It is a beautiful dark-colored wood, taking a high finish, and its value in shipbuilding depends upon its strength, its durability, its resistance to both moisture and drought, its nonliability to be attacked by boring insects, its lightness in the water, and its resistance to the influences of iron when brought into close contact. In this last point of excellence it has no substitute as a backing for armor-plate.

The total trade in the French colonies of West Africa amounted to 81,056,207 francs during the first quarter of 1910, an increase of 20,844,497 francs over the total trade for the first quarter of 1909. Decomposing the total for the first three months, we find the imports 34,036,580 francs, that is, 8,540,686 francs more than in the corresponding period of 1909, and the exports 47,019,627 francs, that is, 12,303,811 francs more than last year. The principal articles exported were, in order of importance, ground nuts, caoutchouc, palm oils and palm almonds. In the imports the increase occurred especially, in sugar, textiles, ready-made clothes and coal.

SCIENCE

As the latest refinement in the measurement of astronomical photographs we have the proposal of Prof. E. C. Pickering, director of the Harvard College Observatory, in his Circular No. 155, reviewed in the *Astronomische Nachrichten*, No. 4418, of placing a source of heat, such as a small electric lamp, on one side of the plate, while moving two fine parallel platinum wires by means of a micrometer screw on the other side. These platinum wires form the arms of what electricians call a Wheatstone's bridge, whose object is to measure electrical resistance. As such resistance is increased by heat, and as in a negative the image of a star is black and intercepts heat better than the rest of the plate, it will happen that whenever the wires are set equally distant from the middle of the star's image, they will be cooled to the identical amount and the two arms of the bridge will balance, as will be seen by the position of the needle of a delicate galvanometer, or better still by the reflection of a spot of light by the mirror attached to this needle. Additional accuracy may be secured by placing the wires in the focus of an enlarging lens. This method is especially serviceable in determining the position of spectrum lines.

Photographic star magnitudes would be best obtained from enlarged positives, where the stars would form circular spots varying in size and brightness. These may then be measured by substituting one broad metallic ribbon in place of the two wires, adjusting this to intercept all the light of the image, and then moving a second sensitive ribbon by means of a micrometer screw towards the source of heat.

Instead of the principle of the bolometer, which this method embodies, that of thermo-electric couples, or selenium cells, or radiometers might be employed for the same purpose. If any of these methods could be adapted to the transit micrometer, in which the observer tries to keep one or two wires as steadily as possible upon the moving star, it might eliminate the "bisection error," of which R. M. Stewart complains in the *Journal of the Royal Astronomical Society of Canada*.

WILLIAM F. RIGGE, S.J.

As far back as 1889 Lenard and Wolf observed that certain metal surfaces shed clouds of minute particles when exposed to the ultra-violet rays. Svedberg, a Swedish chemist, uses the fact to produce colloidal solutions, *i. e.*, mixtures of solids and liquids more intimate than that obtained when the solid is merely suspended in the fluid. He has made such solutions of silver, tin, lead and copper. Platinum and aluminium are little if at all affected by the ultra-violet rays.

ECCLESIASTICAL ITEMS

A church for Catholic deaf mutes will, it is hoped, be started in this city early next year. They now have a very flourishing organization of about three hundred members zealous in the practice of the Faith.

The fortieth annual Convention of the National Catholic Total Abstinence Union opened in Boston, on August 10, with a solemn military Mass at the Cathedral of the Holy Cross. In his sermon the Most Rev. William H. O'Connell spoke on the evils of intemperance and the need of practical personal work.

Forty-three candidates for the Institute of the School Sisters of Notre Dame took the white veil at the Motherhouse of the Institute in Baltimore, on August 12. The Very Rev. Ferdinand A. Litz, Provincial of the Redemptorists, conducted the ceremonies.

At Mount St. Mary's Seminary, Scranton, Pa., on August 2, twenty-eight new members were received into the newly established Congregations of St. Cyri' and St. Methodius and St. Casimir, the Right Rev. M. J. Hoban, D.D., Bishop of Scranton, officiating. Seventeen novices made their profession and eleven postulants were clothed in the religious habit.

The Congregation of St. Casimir was founded a few years ago by the Right Rev. John W. Shanahan, D.D., Bishop of Harrisburg, for the Lithuanians in his diocese, and the Congregation of St. Cyril and St. Methodius by the Right Rev. M. J. Hoban, D.D., for the Slovaks of the Scranton diocese.

At the request of a large number of Catholic laymen of Louisiana, the new St. Charles College, Grand Coteau, La., has been turned into a House of Retreats for Laymen during the summer months. Grand Coteau is in the centre of a Catholic population and easily reached from all parts of Louisiana. The exercises are conducted by Rev. Henry Maring, S.J., Rector of the College. The work will be continued in other parts of the New Orleans province during the fall and winter.

Rev. Father Lorente, O.P., Pastor of St. Anthony's Church, New Orleans, has been appointed Secretary-General of the Province of the Holy Rosary, the most extensive and numerous of the Dominican provinces. He will reside at the University of St. Thomas, Manila, where he will be professor of civil law. He will also represent his province at the General Chapter of the Order of Preachers to be held in Rome next September. Other American members of

the Chapter will be Father Heagen, of Washington, Very Rev. A. L. McMahon, of San Francisco, and Very Rev. Father Hage, of Canada.

On the Feast of St. Ignatius ground was broken on the campus of Loyola College, New Orleans, for the erection of the new Marquette University. The Marquette Association, under the direction of Father Biever, S.J., has been working for this object during the last few years, and a recent donation of \$50,000 by a lady of New Orleans has completed the sum necessary for the initiation of the work. Archbishop Blenk turned the first sod and urged upon all his people the duty of contributing by financial and moral support to make this University a monument to Christian principle and intellectual enlightenment in the Catholic city of New Orleans. Among the other speakers were Mayor Behrman, Rev. Father O'Connor, S.J., Provincial, and several of the most prominent citizens in New Orleans. The laity and the clergy, secular and religious, of the city and State were represented and pledged their cooperation in making the project a success. The plans include a series of buildings on St. Charles avenue, adjoining Tulane University. The grounds, which are extensive and splendidly situated, were purchased some twenty years ago by Rev. Father O'Shanahan, S.J., with the view of establishing a college when the city development, which he had then foreseen, should make it feasible. When Loyola College was founded later, Archbishop Chappelle impressed on Father Biever, its President, the desirability of developing it into a Catholic university for the South, particularly for Louisiana. Archbishop Blenk has warmly approved of the plan and lent his powerful influence to its realization.

PERSONAL

En route to the convention of the leading astronomers of the world, who are to meet at Pasadena, California, the Rev. Aloysius L. Cortie, S.J., F.R.A.S., of Stonyhurst College, England, passed through this city last week.

Father Cortie has been selected to observe for the British Government, next January, the total eclipse of the sun in Southern Pacific waters. He will be met on the coast of Australia by a British warship, and will be obliged to travel 20,000 miles and spend five months away from England to get a three-minute transit.

Father Cortie was born in London in 1859. In 1878 he entered the Society of Jesus and was ordained priest twelve years later. Since 1881 he has been attached to Stonyhurst. He became a Fellow of the Royal Astronomical Society in 1891 and has served on its council. He has also been a director of the Solar Section of the British

Astronomical Association and vice-president of the Manchester Astronomical Society and of the Liverpool Astronomical Society. He directed an expedition to observe the total solar eclipse in Vinaroz, Spain, on August 30, 1905. Father Cortie is the author of some fifty memoirs and papers on solar and stellar physics, spectroscopy and terrestrial magnetism, contributed to the prominent astronomical publications.

Journeying to this same meeting, the Rev. Ricardo Cireira, S.J., Director of the Observatory of Ebro, Tortosa-Roquetas, Spain, arrived in New York last week. Father Cireira will represent the well-known Academia Real de Ciencias y Artes of Barcelona at the coming Congress convoked by the International Union for Cooperation in Solar Research. He is accompanied by Rev. M. Balcells, S.J., delegate representing the Physical Society of Spain. Father Cireira brings with him a cordial letter from the Academia Real inviting the Congress to call its next meeting, three years hence, in Barcelona.

V. Rev. Canon C. F. Mittelbronn, of the Church of St. Rose of Lima, New Orleans, celebrated the diamond jubilee of his priesthood, August 15. Born in Lorraine, 1827, he was being educated for the priesthood of his native diocese, when hearing of the need of priests in the United States, he set out for New Orleans on his own initiative in his eighteenth year, 1845, and offered himself to Bishop Blanc. Having studied at Archbishop Kenrick's Seminary and with the Lazarist Fathers, near New Orleans, he was ordained in 1850, and spent the thirteen years following on the country missions of Louisiana, building many churches, several from his private funds, and distinguishing himself particularly during the fever epidemic of 1853, and for his services during the Civil War. After the fall of New Orleans he was arrested and imprisoned for having encouraged the men and blessed the flags of two Confederate regiments from his district. Charged with performing civil ceremonies not permitted to aliens, he replied: "Yes, I baptize, perform marriages, and bless the body for burial—these are religious ceremonies; then I make the records of each—these are civil ceremonies; I bless a flag, that is a religious ceremony; but I make no record—our flag will make its own." Given charge of the parish of St. Rose of Lima, New Orleans, in 1866, he built a church, school and presbytery, largely out of his own savings and private funds, while he lived in the simplest poverty. His parishioners celebrated his diamond jubilee by receiving Holy Communion in a body at the Mass of which the Jubilarian was celebrant.

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CHRONICLE

New Drastic Labor Laws.—Acute interest is manifested by manufacturers, contractors and all other employers in the amendments to the labor laws of New York State, which go into effect on Sept. 1. Heretofore if an employee, who was himself entirely free from negligence, received a bodily injury through the neglect of his employer, the employer was bound to indemnify the employee for the damage he sustained. The *Journal of Commerce* Bulletin notes in the new legislation the beginning of a great change. In place of "damages" to be fixed by a court and jury and hinging on whether or not the negligence of the employer was responsible for the injury, hereafter, in certain "especially dangerous" occupations, the employer must "compensate" his injured workman, no matter, one can almost say, who is at fault. The especially dangerous employments are named in the law. The economic principle underlying this liability is that industries should pay for lives and limbs destroyed just as they pay for coal consumed and machinery worn out. The compensation principle is generally accepted as right in theory and beneficial in practice.

Alaska Coal Lands Valuable.—The latest Bulletin of the Geological Survey states that the accessible coal of the best Alaskan fields, even at half a cent a ton in ground, is worth more than most of the coal lands in the Eastern States, notwithstanding their nearness to lines of transportation and to market. At the rate named the best Alaskan coal lands are worth from \$50

to \$500 an acre, values far above the average price of bituminous coal lands in the United States. Speaking of the influences which have held back the development of the Alaskan coal lands, the Bulletin says that the coal-land laws have been the most serious handicap.

Rival of Panama Canal.—An enterprise that threatens to rival seriously the Panama Canal is the recently opened railroad across the Isthmus of Tehuantepec, writes the Marquise de Fontenoy, in the *New York Tribune*. Since the line has been opened traffic developments have been so great that the Mexican government has contracted for the immediate doubling of the tracks. Fifteen steamship companies are to-day running vessels to and from Salina Cruz, the Pacific Ocean terminal, and to and from Puerto Mexico, the terminal on the Atlantic. Another steamship line will soon be running between Vancouver and Salina Cruz. Even this year a large amount of wheat from the western provinces of Canada is to be forwarded to Europe by the new route. Japanese companies are likewise in negotiation with the new Isthmus railroad, and unless the tonnage dues of the Panama Canal are lower than those of the Tehuantepec railway, the latter will retain the bulk of the transisthmian trade.

France Accepts Statue.—A bronze duplicate of Houdon's celebrated statue of Washington in the State House at Richmond, Va., the gift of the State of Virginia to the Republic of France, was formally presented on Aug 18. The presentation ceremonies took place in the Napoleon Hall of the Palace of Versailles, in the presence of the

French Minister of War, General Brun; the French Ambassador to the United States, M. Jusserand; the American Ambassador, Robert Bacon, and the Marquis de Lafayette. General Brun, who presided, spoke of the statue as the greatest work of the greatest French sculptor of the eighteenth century. The speech of presentation was delivered by Col. James Mann, chairman of the Virginia commission appointed for this occasion by the General Assembly of the State last session. Ambassador Jusserand, in the absence of the French Minister of Foreign Affairs, accepted the statue on behalf of the French government. He pointed out that in the palace consecrated to the glories of France, General Washington would be surrounded by his French companions in arms, the Marquis de Lafayette, Count Rochambeau and Admirals d'Estaing and de Grasse, in the very building where the treaty of peace between Great Britain and the United States was signed in 1783. At the request of the State of Virginia a list of the American officers and soldiers who fought in the Revolution was sealed in the pedestal of the statue, the Marquis de Segur, whose ancestors fought with the American army during the Revolution, performing the ceremony.

Big Fees from Indians.—The testimony of J. T. McMurray before the Congressional committee investigating Indian land affairs revealed that he held as many as half a dozen contracts with the Indians for legal services, all covering the same period of time. For general services McMurray had two contracts with the Chickasaws at \$5,000 a year each; another contract for special services at a fee of \$15,000, only \$3,000 of which was paid; a yearly expense allowance of \$2,700 under one contract, and other general expenses amounting in all to \$180,000 a year. All of this money was in addition to the \$75,000 allowed his law firm as a contingent fee in the citizenship cases, and in addition also to the contracts by which he now seeks to obtain 10 per cent. or \$3,000,000 as a contingent fee on the sale of \$30,000,000 worth of asphalt and coal lands. It was also shown that the Indians had employed other attorneys besides McMurray, each tribe paying \$5,000 a year, and one of the tribes \$12,000 a year, for special council. How much money in the aggregate the Indians have pledged themselves to pay for attorneys has not yet been determined by the committee. What gives a sinister aspect to these transactions, to say nothing of the bribery charges, is the fact that the Indians had to sign so many contracts in order to get their affairs straightened out, when the Government was supposed to look after a great part of the work.

Decoration for Diaz.—The Marquis of Polavieja, who will attend the celebration of the centenary of Mexican independence as special ambassador from Spain, will bring the grand collar of Carlos III, conferred on the President by Alfonso XIII. The king has also signified his intention of restoring to Mexico the uniform of José

Maria Morelos, the priest-general who was captured and shot by Viceroy Calleja, on Dec. 22, 1815, during the struggle for Mexican independence.

Drought in Mexico.—Lack of rain and shortage of water for irrigation have occasioned the almost total loss of crops from Chihuahua to Tamaulipas. Sheep and cattle on the range are dying of hunger and thirst, and the people find difficulty in securing water for household use.

Pan-American Congress.—Among the projects brought before the Congress in Buenos Aires are the establishment in that city of a permanent industrial exposition for all America, a uniform copyright agreement, and a change of the unwieldy name "International Bureau of American Republics" to "Pan-American Union."

Exit Madriz.—The triumph of the revolutionary forces under General Juan Estrada has resulted in the abdication of Madriz, who has withdrawn with his family to the seaport of Corinto, whence he will sail for the United States or Europe. Practically all Nicaragua is now under the control of Estrada.

Pilgrimage in Argentina.—In honor of the tercentenary of the death of St. Francis Solano, the great Franciscan missionary in South America, Archbishop Espinosa, of Buenos Aires, organized a pilgrimage to Santiago del Estero, Argentina, the scene of a part of the saint's labors, where still stands the convent which was his home. The archbishop has also taken the preliminary steps for the canonization of Maria de la Paz y Figueroa, known in religion as Sister Maria Antonia, foundress of the work of retreats for the laity, who died in Buenos Aires in 1799.

Porto Rican Tobacco Industry.—Porto Rico has a remarkable showing for this year's tobacco crop, exporting between July, 1909 and June, 1910, 150,000,000 cigars and close to 4,200,000 pounds of leaf and scrap tobacco, valued at a total of \$5,739,347, and in addition to these figures over \$2,500,000 worth of cigars and \$600,000 worth of cigarettes have been manufactured for home consumption, the greatest output in the island's history. The quality of the tobacco likewise shows improvement. The industry is in the hands of corporations connected with great tobacco concerns in the United States, which is Porto Rico's exclusive tobacco market.

New Line to Cuba and Jamaica.—The Hamburg-American Steamship line has made formal announcement of its entry into the steamship trade between the United States, Cuba and Jamaica. According to the published schedule the two 5,000 ton steamships Prinz Eitel Friedrich and Prinz Sigismund will maintain a re-

gular fortnightly service between New York and Cuban ports, the first sailing from New York, on Wednesday, Aug. 24. These two steamships have heretofore been employed in the Atlas service between New York and the West Indies. The new ports will be Havana, Santiago, Cienfuegos and Manzanilla, Cuba. Kingston will remain the port of call at Jamaica.

Canada.—Mr. Laurier was met by a deputation of western farmers who demanded the free entry of agricultural implements from the United States and negotiations to bring about the free entry of Canadian wheat into that country. Mr. Laurier answering them assured them of his attachment to free trade in general, but added that its application to Canada is an affair of time, and that his party is unalterably attached to the policy of British preference. Of course the railways and the manufacturers will not hear of a change that would make Canada the dumping ground of the excess of goods of the American factories.—The Hon. R. E. Lemieux will represent the Dominion Government at the opening of the South African Parliament.—The Canadian Pacific Railway has raised its dividend on ordinary shares to 8 per cent., viz., 7 per from traffic receipts and 1 per cent. from Land Revenue.

Protests in Spain.—Catholic associations of all kinds in every part of the kingdom continue to besiege the President of the Council with protests against his anticlerical propaganda. He has called the attention of the Holy See to the fiery utterances of some of the priests, especially in the Basque provinces; but he has not noticed the public speech of the notorious Pablo Iglesias, who openly advocated assassination in furtherance of anticlerical principles.

King Alfonso in Paris.—Republican France is very fond of entertaining royalty. The strain in the blood asserts itself. The usual ceremonies were observed when Alfonso and Victoria made their appearance in the capital. Their goings and comings were daily noted by the press; what kind of a hat covered the royal head and what sort of a gown the queen affected were set down in type, but what the King of Spain said to President Fallières and his Minister Briand did not reach the public ear, though the conferences were unusually protracted. It is surmised that they did not confine themselves to discussing the weather.

Great Britain.—Thomas Burt, M. P., of the Labor Party has written to the Miners' Association on the frequent sudden stoppages of work by employees, which, he says, involve breach of contract, and also disloyalty to the Unions, since these are held to be responsible for their action.—There is a movement on foot to celebrate the centenary of Dickens' birth, occurring next year, by the raising of a fund for the benefit of his descendants, of whom not a few are in straitened circumstances.

It is proposed to issue a Dickens' stamp, which everyone owning one or more of the author's works will put in each volume in his possession. It is hoped that the public will fall in with the idea, the more so because the poverty of the present Dickens' generation is attributed to unsatisfactory copyright laws which prevented the author and his descendants from getting their full share of the value of his works.—The Dreadnought cruiser *Lion* has been launched. She is 700 feet long, of 26,350 tons, 70,000 horse-power. She is to steam 30 knots, and to be armed with eight 13½ inch guns.—The Tariff-Reform party is said to be disconcerted at the agitation springing up in Western Canada for Free Trade with the United States in wheat and agricultural implements. It assumes that American immigrants are at the bottom of the matter, which may be ignored for the present, but it fears for the future, when the rapid development of the West shall have given it a power it does not possess now.

Ireland.—The majority report of the Viceregal Commission, recommending the purchase by the Government of existing railroads and their transference to a new Board on which the County Councils' representatives will predominate, has been approved by the elected bodies and accepted by Mr. Redmond into the party platform. The plan contemplates payment to present shareholders either in cash or in stock, guaranteed on the same security as British Consols and of par value. The fact that Mr. Lloyd George has stated that if the trade Union Congress introduced such a measure for England he would do all he could to forward it, indicates that the Irish scheme which is of greater urgency will receive Government support. The dispute between Mr. T. W. Russell and Sir Horace Plunkett is still filling the papers. It appears that Mr. Russell declines to subsidize Sir Horace's private Agricultural organization, especially co-operative banks, unless he retains control of the monies. Meanwhile the reports of attendance at industrial schools and Mr. Russell's practical activities in many directions have won him general, if not enthusiastic, support. Two new Gaelic Colleges have been opened recently at Spiddal, in Galway, and at Glanore, Cork, both in Irish-speaking districts. There are now over a dozen Gaelic Colleges and schools among the Gaelic-speaking districts of the Southern, Western and Northern coasts in session during the summer months. The teachers are generally men and women of all-round scholarship and university training, and among the pupils are school teachers, university and professional students and not a few continental scholars. Some 2,000 students are spending their vacation in these educational seaside resorts.—In connection with the All-Ireland deputation to Washington in the interest of Queenstown as a port of call for all Cunard steamships, Mr. Roosevelt has informed Capt. Donelan, M. P., that he is already moving in the matter and hopes to discuss it fully with Mr. Redmond on his arrival here in September.—Archbishop Bourne paid

tribute at the Leeds Catholic Conference to the Irish party, and to Mr. Wm. Redmond in particular, for their action in securing a change in the Coronation Oath satisfactory to Catholics.

Persecution by Dynamite.—The Catholics of France enjoyed some little consolation when at the end of the violent period of the rupture with Rome, the Government promised to let Catholics enjoy the use of the expropriated churches and generously offered to keep the edifices in repair. But now it appears that too much confidence was reposed in Briand and his men. From all over France come complaints that roofs are falling in and walls are tumbling. Why do not the people repair them? The Government will not allow it. In one instance in spite of voluntary offers to undertake the work, the authorities refused until the edifice was a public menace and then set engineers to blow it up. The outlook is that in a few years there will not be a church in France where you can say your prayers.

Kaiser Dedicates Palace in Posen.—The chancelleries of Europe were more than ordinarily aroused in view of what Emperor William might say in the political address he was announced to have specially prepared for the dedication exercises of his new palace in Posen. Reports thus far received show little reason for the unwonted excitement. The only reference that may be considered pointed occurs in the sentiment contained in a toast to the province of Posen at the splendid banquet on the first day of the dedicatory services. "This castle shall be a token of my paternal interest for this beautiful German province, which has attained a high degree of prosperity under the sceptre of my house. I shall also encourage all who are willing to work together with soul and body and all their faculties in developing this country. May this province prosper and grow to be a corner stone in my crown." The palace, the fifty-eighth owned by the Emperor, has been built for reasons of state to symbolize Prussian supremacy in German Poland. The festivities marking its dedication were imposing. All the members of the Imperial family were present. The new palace has been assigned by the Emperor as the permanent residence of Prince Eitel-Frederick, his second son.

Gravelotte-St. Privat Monuments.—The fortieth anniversary of the victory following the fierce fighting at these towns west and northwest of Metz, was made the occasion of an imposing celebration, August 18. The victory, it will be remembered, marked Germany's success against the troops of France and was the beginning of the downfall of French control in Alsace-Lorraine in the war of 1870. The special feature of the day was the dedication of monuments on both battle fields to commemorate the heroism of German soldiers in that stubborn fight. Thousands of veterans from all over

the empire gathered about the platform, from which Field Marshal Count von Haeseler, representing the Emperor, delivered the dedicatory address.

Germany's Navy.—Germany evidently means to keep up the naval pace set by other nations. In the bill which the government will lay before the Reichstag this autumn, an appropriation will be asked to build three battleships and one battleship-cruiser. This information comes from an article published by Count Reventlow, the German naval expert and naval editor of the *Deutsche Tageszeitung*. In addition appropriations will be asked to replace the two old battleships Weissenburg and Kurfürst Friedrich Wilhelm, which recently were sold to Turkey.

Russia's Waterway Program.—In order to provide for a direct communication by water from the Baltic Sea to the Caspian and Black Seas, Russia is to undertake a comprehensive waterway program. The program proposes an extended improvement of the inland waterway system of its European provinces at an estimated cost of \$79,895,000. The two most important projects are to connect by canals the river Dvina with the Dnieper at Vitebsk and Orsha, and the Dvina with the Volga, using the rivers Mesha, Obscha, Warusa, Moskva and Oka.

Kaiser Francis Joseph.—Despite the fact that no official notice was taken of the Austrian ruler's eightieth birthday beyond the family celebration at Ischl, the day was marked by enthusiastic celebrations spontaneously organized by his subjects all over Austria-Hungary. The reports of the joyous outpouring of his people and of their affection and respect shown in these festivities deeply moved the aged monarch. He was specially pleased to learn that the day had been marked by the foundation of an extraordinary number of charitable works in different sections of the empire. This action was entirely in accord with the Emperor's desire. He had made known his wish that money which would have been expended in official commemoration of the day, should instead, in each instance, be turned to the profitable use of his people—through charitable endowments. In Berlin Emperor William presided at a magnificent state banquet in honor of the day. During it he offered a toast "to his true friend on the Hapsburg throne, the venerable ruler who has been firm as a rock in his association with the German Empire."

General News.—The Australian Commonwealth House of Representatives has passed by 35 votes to 2 a resolution in favor of the decimal system of coinage and calling on the Federal Government to bring the matter before the next Imperial Conference with a view to obtaining its adoption throughout the Empire. It should be observed that less than half the members were present when the vote was taken.—Ships arriving in Seattle report that most of the Alaskan volcanoes, from Akutan Island, near Unalaska to Chignik in the Alaskan Peninsula, east of Coal Harbor, are in eruption.

QUESTIONS OF THE DAY

A National Catholic Conference

It was from a popular lecture course on historical subjects, that the great German Catholic Congresses sprang, and at the first of these, held at Mainz, in 1848, Wilhelm Von Kettler, the parish priest of Hopsten, and later Bishop of Mainz, preached his gospel of social reform which was to be productive of splendid results to religion and fatherland.

History will perhaps repeat itself, and the coming National Conference of Catholic Charities, to be held at Washington, September 25-28, will mark the beginning of a vast Catholic social reform movement in the United States. One entire session of the Conference is to be devoted to a consideration of the social problems which the Church should meet, and many of the papers which will be read by title, and published in the proceedings, will bear on the same topic.

Indeed if the Conference accomplish no other good, it will bring together men and women who have given some thought to the social questions of the day, and who are fighting the battle of social reform in an isolation, not of their own making, that is neither splendid nor effective.

There are some timid souls, who no doubt will be frightened by the juxtaposition of the words Catholic and social reform.

In London, a few years ago, the Catholic Social Union was antagonized, because its name was supposed in some occult manner, to connect it with Socialism, and the Christian Democracy of Continental Europe was believed by some to be a movement against constitutional monarchy. Fortunately we have the highest approval, if not for the name, at least for the activity which it connotes. Pope Leo XIII in his Encyclical, "Graves de Communi," declares that "the path of improvement [of the condition of the people] is better assured and more quickly traversed, the more we have the co-operation of leading men, with their opportunities of effectual aid. We would have them consider for themselves, that they are not free to choose whether they will take up the cause of the poor or not; it is a matter of simple duty."

The Pope is not speaking here of mere almsgiving but of the endeavor "to make the lives of laborers and artisans more tolerable; and gradually to give them the opportunities of self culture, so that at home, and in the world, they may freely fulfil the obligations of virtue and religion, may feel themselves to be men, and not mere animals, Christian men and not pagans, and so strive with more facility and earnestness to attain that 'one thing needful,' that final good for which we came into the world."

Social Reform is, therefore, a specific activity, directed toward the relation of capital and labor, the function of the State, the social constitution of the laboring class, the

theory of property and the rights of the individual and the family. It is born of the sense of mal-adjustment; of the consciousness of contradiction between economic progress and spiritual ideals, and it manifests itself in such movements, as the Anti-Tuberculosis crusade, the Child Labor campaign, the effort to improve housing conditions in large cities, the Association for Labor Legislation, the Standard of Living Committee, etc.

While individual Catholics are active in all these movements, and much excellent preventive charity work is done in every diocese, there is no organized effort along national lines to find the remedy "for the misery and wretchedness pressing so heavily and unjustly at this moment upon the vast majority of the working classes." Resolutions in plenty are adopted annually by various Catholic societies, but they rarely lead to definite social action. "The movement is not a national power," says Rev. Dr. Kerby in the "Encyclopedia of Social Reform," "nor even a vital element in the national life in this country. There is no whole plan of social reconstruction." The circumstances of our national and religious life are no doubt responsible for this inaction.

Half a century ago we were engaged in proving that a Catholic could "render to Cæsar the things that are Cæsar's and to God the things that are God's." Until recently we were adjusting the relation between religion and science, but to-day the dominant interest is fixed on the organized life of man, and Sociology and Political Economy are coming into their own. What the Catholics of Germany and Belgium have done along the lines of social reform we must do. The strength of the appeal made by Socialism is not in its impossible program of social revolution, but in its demand for economic justice. The Church as an organization has nothing to do with economic programs, but it can keep social impulses law abiding and it can guarantee sanity in social reform.

"An agitator," says Professor Shailer Matthews of the University of Chicago, "mad with altruism is as dangerous as any other madman." Ready to hand is the raw material from which a sane social reform movement, based on Catholic teaching and directed by legitimate authority may be developed. Members of the St. Vincent de Paul Conference in many dioceses take an active interest in the annual Conference of Charities and Corrections, held in their respective States. Their experience and their view-point are helpful in the discussion of the best methods of caring for the poor, the sick and the insane, but they have come to realize that behind the problem of methods is the wider problem of poverty itself, not the poverty commended by Our Lord, but degraded and unnecessary poverty in a country rich in natural resources and in the products of industrial labor.

The problem has its root in economics. Those who have to deal directly with the poor realize this. The transition from charity worker to social reformer is easy and natural. Catholic workmen who belong to labor unions would be a valuable acquisition to this movement.

Their union has been their school of economics. In the struggle to better their condition they have acquired a stock of information on social subjects which would astonish those who are not familiar with the labor movement. Here is an excellent point of contact between the Church and organized labor. Both have set their faces against Socialism and perhaps fifty per cent. of union labor is Catholic.

If the reform movement is once started leaders will soon be found. In 1869, the German bishops in conference at Fulda, recommended that "individual priests should be induced to take up the study of Political Economy, and should be furnished with traveling expenses, in order that they may learn from personal observation, both the needs of the working classes and the institutions which help to meet them."

Such a plan, if followed in the United States would give us leaders and would insure development along proper lines. Catholic Social activity is superior to mere philanthropic endeavor, for its ideal is spiritual, and its motive supernatural. The better the theory, *ceteris paribus*, the better the work. The week-end Retreats for men of all classes, recently inaugurated with so much success in this country, will play an important part in giving a proper perspective to the movement. Workingmen who make the Retreat will realize that social work can never be a substitute for religion. It is a means and not an end. "We need," says the "English Catholic Year Book," for 1910, "to withdraw ourselves now and then for a space and let the eternal truths soak into our minds and hearts. We must set ourselves in order before we can help to set the world in order."

WILLIAM J. WHITE, D.D.

Gambling

Seeking information, a distinguished Professor of Literature in Columbia University, New York, writes to ask: "If a Protestant may come to AMERICA with a request for enlightenment." The answer is obvious, and we hasten to shed what light we may on the question he presents. It is about gambling, and was prompted by a strong feeling of dissatisfaction with the utterance alleged to have been made by the Protestant pastor and a Catholic priest, on the occasion of a raid made on a fashionable Club House at Narragansett Pier, where gambling was said to have been going on, and in consequence of which some conspicuous people were in danger of being cited to court.

It is somewhat difficult to do justice to such a subject in the restricted space of an article, but the general outlines of Catholic teaching on this very vital and very actual question of the day may be given.

Gambling, properly so called, is risking money on games of chance, where there is nothing but chance to be reckoned with as in throwing dice; or where science and skill afford a basis of calculation, as in billiards or whist and the like.

To the question, is it wrong, moralists generally speaking answer in the negative. It may shock timid souls at first, but even in throwing dice there is nothing *per se* against the moral law. If I can give away my money, when and in what way I choose, there is nothing to prevent me from making such disposal of it depend on the turning up of three spots instead of six. It is like tossing up a coin to see which road I shall take. What is true of games of mere chance is to be said also of those in which the skill of the players diminishes the element of hazard. In wagering on results in such a case I often take no more risk than when I am buying a house or a horse.

But the morality of an act is not to be measured by the act alone. The circumstances must be considered. Especially in gaming there must be what theologians call the virtue of *eutrapelia* or moderation. Hence the staking of extravagant sums on a game would be wrong; and consequently when the Episcopalian pastor at the Pier is haled before the public as saying: "If I had \$100,000 to spend, it is nobody's business how I spend it," he must have been misquoted. It certainly is somebody's business if the money is thrown away recklessly or spent for some silly or immoral purpose.

Secondly, the money staked on a game must belong to the player. A lawyer cannot put up the money of his client, nor a clerk that of his employer; nor can a man run the risk of plunging his wife and children into poverty.

Thirdly, a player must be perfectly free to play. He cannot be inveigled or forced into the game; and it would be manifest robbery for a man to gamble with another who is under the influence of liquor; an easy possibility in gambling houses where the liquids flow freely for visitors, and where the professional player is usually a man of abstemious habits.

Fourthly, all cheating and trickery must be debarred, though the usual and accepted ruses of the game are not forbidden.

Finally, there must be equality between the players, at least when there is money at stake. Conspicuous superiority in a player of which his opponent is unaware would of course be fraud.

If these conditions are observed gaming is permissible. But as every one knows, in the rough and tumble of life, especially in the life not only of a professional gambler, but of those who are inordinately addicted to play, these safeguards are usually swept away. The fury of the game and the eagerness to win, especially when the stakes are high, will make short work of codes of honor and scruples of conscience. Indeed, if there were nothing else resulting from gambling but the development of a fierce uncontrollable passion that alone would be sufficient to make repeated and protracted card playing a dangerous pastime. The passion develops with dreadful rapidity, and in some countries its ravages are worse than those of drink. It involves a scandalous

waste of time and a neglect of the most sacred obligations of life; it easily leads an unsuccessful player to crime, to recoup his losses, and the sequel of it all is too frequently the felon's cell or the suicide's grave. Hence, although academically, and in the abstract, gambling may be permissible, and all the qualifying conditions may be observed, yet, in the concrete and considering men as they are, it means ruin. Nor can there be any doubt that the civil authority which has forced upon it the knowledge of the dishonesty, fraud, strife and crime that accompany certain kinds of play, has, not only the right, but the duty to forbid them, and that a corresponding duty ensues on the part of the people to obey.

As to public gambling houses, Catholic theologians agree that their proprietors are guilty of the most grievous sin of scandal and of cooperation in crime. The same is true of those who contribute money to form gambling clubs which are public, or equivalently so. One great authority affirms that the governments which authorize gambling houses do so for the same reason that they license houses of ill-fame, viz., for inspection and control and to prevent greater evils.

Lotteries are not in themselves wrong, provided a proper ratio is observed between the money paid, the prize offered, and the hope of winning. Some maintain that the profit of the lottery should not exceed the market value of the objects played for; but others regard this as rigorism, and require only an equal chance for all contestants, along with a hope of winning which varies with the amount invested. Others will have it that in lotteries for benevolent purposes, the purchase of tickets is merely a charitable contribution for the cause, and has little or no hope attached to it of a return for the investment. Nevertheless, although not intrinsically wrong, lotteries have led to such grave abuses that in many countries they are forbidden. In the game of policy, for instance, it is of common knowledge that poor people who are otherwise most estimable will sometimes even sell their bed clothes to purchase a ticket.

What is true of gambling in general, is also true of the speculative dealings of exchanges. They lead to the disturbance of the natural prices of commodities and securities, do grave injury to producers and consumers, and are frequently the result of most dishonest methods in influencing the market.

The Catholic sentiment with regard to another kind of gambling which is not practiced in what are properly called "hells," but in what have ceased to be called homes when women, even mothers of families, and young girls spend whole days and nights at cards, is pretty well known. It has been denounced again and again in most withering language by a preacher whose reputation is world-wide. A man who gambles is bad enough, but a woman-gambler is indescribable.

From very early times gambling was forbidden by canon law. Two of the oldest among the so-called canons of the Apostles forbade games of chance, under

pain of excommunication to clergy and laity alike. The Council of Elvira in 306 excluded from the Church for a year any one guilty of gambling. The Lateran Council in 1215 forbade clerics to be present at games of chance. The Council of Trent commanded the ancient canons to be observed, and other particular councils declared that playing at dice and cards was unbecoming and forbidden to clerics. There was some discussion as to whether or not even chess was forbidden. The Council of Maynooth, 1900, inveighs against card playing because of the waste of time and possible scandal. Nowadays it is commonly held that positive ecclesiastical law only forbids games of chance even to the clergy when in themselves, or for some extrinsic reason, such as loss of time and scandal, they are forbidden by the natural law.

Such in general is the attitude of the Church towards gambling. It is not extreme, not exaggerated, not fanatical. It admits that games of chance, even for money, are not fundamentally and intrinsically wrong, but it warns us that the abuses arising from the habit of gambling are quick to ensue, that the passion is hard to control and terrible in the ruin it effects. It is not without reason that it is recorded in Holy Scripture that some of those who crucified Christ cast lots for his blood-stained garments at the foot of the Cross.

T. J. CAMPBELL, S. J.

Florence Nightingale

Fifty-six years ago the ill-starred Crimean War was beginning. On September 14 the allied English and French landed in the Crimea, the battle of the Alma was fought six days later. Balaklava followed on October 25, and November 5 saw Inkermann. The war had been forced upon England by Palmerston to further the schemes of continental revolution in which, with Napoleon III, he was involved so deeply, and its result was the admission of Sardinia into the Anglo-French alliance and of its representative to the Congress of Paris, in which the way was paved to the greater war in Italy. Men used to believe in Palmerston's patriotism. They used to call him the staunch upholder of England's honor. They know him better now.

The conduct of the war reflected little credit on the allied nations. No general worthy of the name appeared in either army. That the Alma, Balaklava and Inkermann were not disasters was due to the personal courage of regimental officers and their men and to an incapacity in the Russian commanders scarcely less than that of their opponents. St. Arnaud, Canrobert, Pelissier are not immortal in the military annals of France. Still they stand head and shoulders above Raglan, Simpson and Codrington. From the navy in which Nelson's laurels were yet fresh, the English people expected some achievement. It had to be content with Napier's vaporings, arrogant but barren, and the discretion which was the better part

of the valor of Dundas. It looked for the Russian fleet and Cronstadt: it received only a few captured merchantmen and the bombardments of Sveaborg and Bomarsund.

Some blame all this on the inefficiency, not of the military and naval chiefs, but of the instruments put into their hands. Certainly, as the parliamentary investigation showed, both army and fleet left the shores of England in 1854 singularly ill-equipped; and though they were in a better condition in the following year, the Russians too were better prepared to meet them.

When the allies reached the East, the invasion of the Crimea was little more than a possibility. They established their base at Varna on the Black Sea, and everything seemed to point to a campaign along the Danube. The failure of a French reconnaissance into the Dobrudscha, in which the troops were literally overwhelmed by cholera, and the breaking out of the same disease at Varna settled the matter. The army was embarked and landed at Eupatoria a few miles to the west of Sebastopol.

The chief hospitals, nevertheless remained at Skutari on the Asiatic shore of the Bosphorus. Thither came from the front a never intermitted stream of sick and wounded. The cholera was with the army, it was in all the country round; and many a soldier was carried into a bare ward to die without ever having heard the sound of battle. The condition of the English hospital was beyond belief. The French had the Sisters of Charity to nurse their sick and do all that skill and devotion could, to restore these to health. With the English were found only hospital orderlies, inexperienced, insufficient in number, and drowning their fears of contagion in drink. The medical staff, too, was unequal to its task. Its members were few and had little practical knowledge of field work. The sick and wounded were laid in a double row round the immense barracks which was used as a hospital. The mortality, frightful as it was, was insufficient to provide for the accommodation of the multitude of sufferers daily arriving, who were thankful to be thrust into beds from which the corpses of the last occupants had just been carried. Having compared the sorrowful state of the English with the happier lot of the French, and having seen that this was due almost entirely to the Sisters of Charity, William H. Russell, the *Times* war-correspondent, sent out the appeal that thrilled the nation: "Are there then no women in England to minister to England's soldiers in the hospital of Skutari?"

There were such women in England and in Ireland, too, nuns, equals of the French sisters in skill and devotion, who would gladly have given themselves to the work. But a Protestant government could let its soldiers perish: it could not turn to the charity of the Catholic Church to save them. Many an Englishwoman not of the Faith heard the cry from the Bosphorus and yearned to offer herself. But without knowledge and skill and experience what could she do? Could she but find a leader, how gladly would she follow! Fortunately for the suffering army one such leader was found in all Protestant England.

Florence Nightingale, of an honorable and wealthy family, had from girlhood been deeply interested in the amelioration of hospital nursing, and had sought instruction in it not only from the Lutheran deaconesses of Germany, but also from the Catholic sisters of France. Could she have had her way, she would have studied medicine, in order to have had the physician's authority in putting her knowledge to practical use. This the times would not allow. Nevertheless, she continued her studies, and when the war broke out she was a woman of thirty-four fully capable of the service required. In her high social station she was a friend of Sidney Herbert, the Secretary of State for War, and to her he turned for help. She had been beforehand with him, and had written volunteering her services, while he was making up his mind to apply for them. She therefore set out immediately at the head of a nursing staff of forty persons which included ten Catholic nuns from England, and landed at Skutari early in November. A few weeks later she was followed by Miss Stanley, sister of the future Dean of Westminster, with another party of volunteers, amongst whom were fifteen Irish Sisters of Mercy.

Florence Nightingale was an admirable organizer. In an incredibly short time she wrought a complete change in the hospital. As for the red tape of the administrative branch of the army, she simply cut through it, her official position as head of the nursing staff and her great power with the government forbidding any remonstrance. Patients were well-cared for and properly nursed, and the mortality dropped to figures so low that they would be noteworthy even in these days of systematic sterilization. From Skutari she went to the front and reformed the hospitals in Balaklava; but wherever she went the Sisters followed her, giving her with self-effacement those services without which she could have done but little, which she was always ready to praise.

No wonder Florence Nightingale became the idol of the army, of her countrymen, of both English-speaking nations. She was the inspiration of the Sanitary Commission of our own civil war and of the Red Cross Society which had done so much to alleviate the sufferings of the soldiers. The British people in their gratitude gave her fifty thousand pounds: she devoted the sum to the foundation of a school for nurses, which has been the seed of many similar institutions. But man is prone to forget. It is not strange, then, that the name with which the English-speaking world was ringing in the middle of the nineteenth century, should, as the century hastened on its course, have fallen into partial oblivion. But the bearer of that name still lived, and the close of the nineteenth and the opening of the twentieth saw that it was not altogether forgotten. Florence Nightingale was one of the twenty-four chosen by the late king to bear the insignia of his order of merit; and only two years ago she received a kindred distinction, the highest London can bestow, the freedom of the city.

Of those who shared in Florence Nightingale's Crimean

work, the two most closely associated with her, Miss Stanley, her lieutenant, and Lady Herbert of Lea, wife of the War-Minister, came with others of less note into the Catholic Church. We would gladly have seen Florence Nightingale so ending her career; but this was denied us. She passed away on the thirteenth of this month at the ripe age of ninety into the hands of Him Who said: "Inasmuch as you did it to one of the least of these my brethren, you did it unto me." May He have mercy on her soul!

W. H.

The Coming Mexican Centennial

When some vague notion of the enormous extent of her American possessions had dawned upon the mother country, colonization was not uppermost in Spain's plans to profit by the feats of her discoverers and explorers. Far from being encouraged and helped during the three centuries of her sway, the emigration of families of settlers to the New World was discountenanced, if not absolutely prevented. Few women and girls ventured to undergo the privations and dangers of the long sea voyage, and there was no wholesale consignment of prospective brides as was made by the English to Virginia and by the French to Louisiana. Yet a native population did spring up, a population distinct from the subjugated Indians, distinct from the hungry hordes of royal officials.

This distinct native population which began to appear was not strictly homogeneous, for it consisted of the children of white Spanish parents, and of the offspring of unions between white and Indian, white and Negro, and Indian and Negro. The first were called creoles and though numerically weak, were often the leaders in thought and action; the second were called mestizos, and among them both Church and State found men endowed with ability and probity of a very high order. The other mixed bloods were neither numerous nor influential. This mixed population, first frowned upon and then tolerated, was Spain's undoing in America. Oddly enough, the first recognized signs of clashing interests and aspirations were seen in the religious orders. Spain governed by royal decrees and decisions of the Council of the Indies; the viceroys, within the limits of their authority, imitated the home government; and the town councils walked in the same narrow way. The bulk of the people had no voice in the legislation. The case was quite different with the older religious orders,—the Augustinians, the Dominicans and the Franciscans,—whose democratic "rule," or constitution, empowered the religious to elect their local and mediate superiors. As vocations to the religious life multiplied in the New World and additional recruits arrived from Spain, the Spaniards seem to have claimed the elective offices as theirs by some kind of a higher right, while the creoles were left with the husks. As early as 1623 the difficulty had reached an acute stage among the Augustinians, for

in that year the Holy See ordered that the higher offices should be held for terms of three years by Spaniards and creoles alternately. Similar decrees were issued for the other two orders at a somewhat later date.

The diocesan clergy had not the same means of redress, for nomination to church dignities was in the hands of the Spanish monarchs. Although creoles and others were not excluded, they were rarely promoted to high positions, for of the thirty archbishops of the city of Mexico under the Spanish domination, for example, only one, Alonso de Cuevas y Dávalos, was a native of the place. Thus a gap was gradually formed between the foreign prelates, who had a handsome guaranteed income, and the native parish clergy who were near the common people and shared their life. No one can deny that many wise laws and salutary regulations were sent over from Spain; but it is equally true that the advisers in America upon whom the kings relied for suggestion and counsel, were for the greater part sojourners for glory or wealth, or closet philosophers, whose theories of economics were as fine-spun and as substantial as a spider's web.

The vicissitudes of the home country towards the end of the eighteenth and the beginning of the nineteenth century brought many hardships upon New Spain, for taxes and assessments were multiplied to fill the royal treasure-chest. Yet, when the word "independence" was cautiously whispered to one's nearest and dearest friend, whether in Mexico or Buenos Aires, it was independence of the French domination, then supreme in Spain, an independence which meant a kingdom in the New World with Ferdinand VII, or one of the royal family, as king. The notion of a republic was neither well defined nor general.

Miguel Hidalgo was a creole priest. Born in the then province of Guanajuato, in 1753, he was raised to the priesthood in 1779, and later appointed parish priest of Dolores, a town some thirty miles north of the city of Guanajuato, where he interested himself in bettering the temporal condition of his parishioners by introducing new industries, and improving the methods used in those already in existence. Able, resourceful, sympathetic, of commanding mien, he so endeared himself to his people by his intelligent efforts to help them to rise in the social scale that their personal allegiance to him was fully secured.

A revolutionary plot, of which he was not the originator, engaged his attention and enlisted all his sympathies. Some inkling of it having reached the authorities, the prearranged date of the call to arms had to be anticipated by nearly three months; but his state of unpreparedness did not prevent him from summoning his parishioners, and haranguing them in favor of the uprising. Closing his impassioned address with a cheer for independence, he professed his readiness to lead the way. It was Sunday, Sept. 15, 1810. His battle flag was the sacred banner of Our Lady of Guadalupe, the

most revered shrine in Mexico; his watchword was "Religion, Ferdinand VII, and Country."

Charles IV was a vicious man, and his consort, Maria Luisa, was more vicious than he. Between them, they gave a vicious education to their heir, Ferdinand, Prince of the Asturias, who repaid their neglect of him by his scandalously undutiful and unfilial conduct. Fearing for his life in a popular tumult, Charles IV abdicated in favor of Ferdinand on March 19, 1808; but by the fifth of the following May, both these being in Napoleon's power, Charles withdrew his abdication as having been extorted by fear, and at once resigned the crown into the hands of Napoleon, who conferred it on his brother Joseph Bonaparte. The Spanish royal family were kept under restraint by the French until 1814, when Ferdinand was re-established on the throne. Committees of government had been established in the meanwhile and these had given place to a regency and the Cortes which met at Cádiz in 1810. This Cortes was not a legally constituted body, for it did not represent the nation. It was a shift at government during the imprisonment of the King, yet it arrogated to itself supreme power in Spain and its dependencies. The membership was partly composed of men picked up in Cádiz as proxies for those entitled to attend but unable to reach the city. Whatever Spanish authority there was in Mexico from 1810 to 1814 was exercised in the name of the self-appointed regency and the trumped up Cortes of Cádiz.

Hidalgo's plan was not brutal nor bloodthirsty. If in its execution his half-savage followers threw off all restraint and reveled in deeds of wild ferocity, it was not by the priest's will but in spite of his command. His plan was to secure the cooperation of the army which consisted at the time of native troops exclusively, to imprison wealthy Spaniards until they promised to leave the country or to submit peaceably to the new order of things, and to establish a government free from the vexations of the self-constituted committee of regency who, during Ferdinand's imprisonment in France, looked after public affairs in the Spanish dominions, being at the same time scrupulously careful not to be blind to their own interests. He does not seem to have thought of a republic.

A motley horde followed Hidalgo out of Dolores. Recruits were added as the sorry army proceeded. The first successes were comparatively bloodless, but one turns with horror from the scenes of cruelty and butchery which followed the capture of Guanajuato. Within three months he had been transformed from a parish priest into a general at the head of eighty thousand troops. But that number included a few soldiers and a host of Indians, these being so ignorant of the nature of artillery that they sought to silence the cannon by stuffing their straw hats into the muzzles.

The earlier successes of the revolutionists were followed by reverses which brought loss of prestige to the leaders and caused wholesale desertions among the troops.

As a consequence of a defeat at Calderon, Hidalgo was forced to surrender the supreme command and yet remain with the army, for his presence was helpful. Then began a retreat which developed into a flight and brought to the town of Saltillo all that remained of the patriot host. In March, 1811, the leaders carrying with them an immense treasure in jewelry and coin, set out with a military escort for the United States, their object being to purchase arms and hire mercenaries; but by a piece of despicable treachery, which was made possible by their own neglect of even primitive military formation tactics, they fell into the hands of the viceregal troops. Hidalgo was one of thirteen priests and forty-nine officers that were captured on March 21, 1811, at the water hole of Bajan. Securely bound and conveyed under guard to Chihuahua, he was tried and condemned to be shot. The sentence was carried out on July 31 of the same year. Ten weary years of desultory fighting and guerrilla warfare followed before the independence proclaimed by Hidalgo at Dolores was achieved by his successors and acknowledged by the last viceroy Juan O'Donjú, but the Mexican nation reveres the memory of the creole priest who first raised the cry of freedom from the sway of the Cadiz oligarchy.

H. J. SWIFT, S.J.

The Oblate Jubilee.

The Oblates of Mary Immaculate are celebrating the fiftieth anniversary of their establishment on the mainland of British Columbia. They appeared on the Pacific Coast in 1847 at the call of Bishop Blanchet of Nesqually. Bishop Demers obtained them for his Diocese of Vancouver Island ten years later, and old residents of Victoria remember the little mission at the junction of what were called in olden times the old and the new Esquimalt Roads, where Father L. J. D'Herbomez ruled the missions of the Pacific. In 1859 Father Casimir Chirouse, one of the pioneers of 1847, who had baptized on Puget Sound the great chief Seattle, began to work among the natives of Vancouver Island, and in the same year Father Charles M. Pandosy laid the foundation of the Okanagan Mission in Southern British Columbia. Towards the end of that year there came from France two young priests who were to be celebrated in Oblate annals, Fathers Pierre P. Durieu and Léon Fouquet. The latter was sent to New Westminster, then just founded. That was in 1860, and thus was fixed the date of the present celebration.

Conditions in the new town were horrible. Through it were passing and repassing continually the multitude of gold hunters drawn to the diggings on the Fraser. The natives soon grafted the vices of these newcomers upon their own, and drunkenness, impurity, violence and murder became their daily occupation. Nevertheless the missionaries did wonders in a short time. The following year the Governor congratulated Father Grandidier at Fort Hope, then in the very mining district, on the re-

markable sobriety and decency of his Indians. This new virtue among the natives drew upon the missionary the enmity of the whites, and once he received a severe beating at the hands of one of them.

But there were other enemies. Miss Burdett-Coutts founded and endowed the Church of England Mission in 1859, and the Society for the Propagation of the Gospel supported it liberally. Stations were established at Hope, Yale, Douglas, Lillooet and Lytton. The Protestant bishop fell under the natives' suspicion for his objection to the Sign of the Cross: his ministers took to railing at the French priests and their doctrines. Finally wearying of their futile work, they soon returned to England. All the Indians in the region they occupied are now Catholics, with the exception of those round about the junction of the Thompson and the Fraser Rivers. These became nominal Protestants, converted, it is said, by the liberal alms of their missionary to all who came to church and also by his defence of native polygamy.

In 1861 St. Mary's Mission on the Lower Fraser was established as a central house for the region round about. Its work was remarkable. Three years later Father Fouquet came to New Westminster for the celebration of the Queen's birthday with a flotilla of six or seven hundred canoes, which carried 3,500 natives, and sixty mission flags, a red cross on a white ground bearing in gold the words Religion, Temperance, Civilization. In 1865 Father Edward Horris opened St. Louis College in New Westminster. The mission of William's Lake was founded in 1867 for the Upper Fraser region, and in 1873 that of Stuart's Lake for the extreme North of the Province, in 1876, the Kootenay Mission for the South-east, and the Kamloops Mission in 1878 for the country bordering on the Thompson River.

On the north shore of Burrard Inlet, opposite the city of Vancouver, is the great work of Father Fouquet's companion, Pierre Durieu, the Mission of the Squamish and Sechelt Indians, the coast tribes for fifty miles northward. There they live in perfect civilization. Their houses are neat and comfortable, their village is lighted and supplied with water in the most approved manner; but their glory is their church. In it the solemn feasts, especially those of Corpus Christi and the Sacred Heart are celebrated with a splendor that draws many visitors from the neighboring town. It was built in 1899, but its dedication was saddened by the death of its founder. Burned to the ground in 1906, it was rebuilt two years later.

Three Oblates have worn the mitre in British Columbia, Louis J. D'Herbomez, Pierre P. Durieu and Augustin Dontenwill. The latter transferred the see from New Westminster to Vancouver, which was made an archbishopric. Shortly afterwards he was chosen Superior-General of the Congregation, and Bishop Neil McNeil, of St. George's, Newfoundland, succeeded him in Vancouver.

HENRY WOODS, S.J.

The little town of Soledad Gutierrez, State of San Luis Potosí, Mexico, is the scene of the latest display of Catholic intolerance and bigotry against a lamblike Protestant preacher and evangelist. This worthy, Juan Ramos Castillo by name, has demonstrated that he has neither religious principle nor good sense, nor good manners. Entering the parish church when only a few men and women were at their private devotions, he went into the pulpit and burlesqued a sermon; next, entering a confessional he pretended to hear the confession of the female who accompanied him, then he mockingly imitated various Catholic ceremonies. A worshipper present, Señora Juana Tello, reproached him for his misbehavior in a religious edifice, but he simply laughed at her, and went off snickering in company with his evangelical make-weight. Not wishing to violate the sanctity of the house of God by any unseemly disturbance, the Catholics who had witnessed the evangelist's vulgar and clownish antics, laid a complaint before the president of the town board, Don Julián Galarza, who summoned the preacher. Quite a crowd gathered in front of the president's office, for the messenger of peace and good will had not come unaccompanied. As he emerged after the hearing, one of his supporters greeted him with a shout so highly offensive to Catholic ears that it cannot be reproduced. That indecent shout so irritated the Catholics present that they charged the Protestant squad and only the activity of the police prevented a bloody riot with possible loss of life. The authorities have set an investigation on foot with the intention of fixing the blame and punishing the guilty. Wherever the judicial rod may fall, the good townspeople trust that it will not miss the Protestant evangelist whose contemptible conduct deserves the reprobation of all respectable people.

Will the Poles in Prussia be expropriated? The new German Minister of Agriculture, von Schorlemer, and the Minister of Finance, Dr. Lentze, are on a tour through the Prussian Polish provinces. The trip is looked upon by many as a preparatory step to the expropriation law, a measure enacted during Prince Bülow's term with the help of his bloc to give the government a right to condemn the private landed property of Poles in order to settle Germans on the lands of these provinces. But the *Magdeburger Zeitung*, commonly a well-informed journal, states its conviction that so far from the tour of the ministers having any such end in view, the law will probably not be carried out so long as Bethmann-Hollweg is Chancellor. Its reason appears a good one. By pushing the execution of the law, it says, the strength of Germany's faithful ally, Austria, would be weakened, since the proposed expropriation would surely provoke the bitter resentment of Austria's Slav subjects and thus tend to increase the domestic troubles of that empire. This, says *Germania*, is to practically condemn the entire Prussian policy in regard to the Poles, as every act of injustice committed against

them in Germany, will similarly increase the animosity of the Slavs towards the Germans in Austria.

IN MISSION FIELDS

THE BOROROS COROADOS OF BRAZIL.

In the southwestern part of Brazil there is an immense State known to be rich in diamonds and the precious metals and containing vast unexplored tracts of forests where the rubber tree and other tropical woods are awaiting exploitation. The civilized population is almost insignificant, for the State is the range of various Indian tribes, some of which enjoy a well-earned, if unenviable reputation for bloodthirstiness and treachery.

To this State of Matto Grosso the Salesians were invited in 1894. They established themselves at Cuyabá, the capital, a town of some twenty thousand inhabitants, which they made their headquarters for their contemplated missionary work among the savages. There they found work close at hand for Cuyabá was a town remote from the advantages of civilization. Their first care was to provide for the welfare of the children of Cuyabá by establishing a school which has since developed into an institution of considerable importance, and has found favor with the Federal Government to the extent of being empowered to confer degrees.

But as the place is a frontier town the various trades which the missionaries teach in their industrial department will probably appeal more strongly to students for some time to come. From a scientific standpoint, their most important work at Cuyabá is a meteorological observatory, which is well supplied with instruments. With a view to increasing the available number of apostolic workmen they have, with characteristic energy and forethought, opened a training school for missionaries close to the capital of the State.

Their first permanent station among the Indians was placed at a distance of three hundred miles east of Cuyabá and was dedicated to the Sacred Heart. It was a wearisome journey of thirty-two days which took them to the scene of their labors where they arrived on January 18, 1902, and began their settlement. Their first care, after the erection of some rude huts, was to clear the land and prepare for the future by planting corn, rice and vegetables. In the beginning, the wary Indians, not understanding the nature of the new venture, gave the place a wide berth; but they were won over little by little so that on June 17, 1903, the vigil of the feast of the Sacred Heart, one hundred and forty of the tribe of Bororos Coroados came in from their wanderings and settled at the mission. It was no easy matter to induce men who knew nothing but fishing, hunting and warlike raids to take an interest in hoeing corn and similar prosaic affairs of civilized life, although no difficulty was found in prevailing upon them to partake freely of the produce of farm and garden.

From the beginning of the mission, nuns had been at hand to instruct the women and children in such feminine accomplishments as they were capable of mastering and utilizing. These religious are known as Sisters of Maria Auxiliatrix. Like the Salesians, they owe their foundation to Don Bosco and are commonly called Salesian Sisters. They have proven themselves second to no sisterhood in the Church in their readiness to take up mission work in remote and uncivilized lands.

The first baptism of adults took place in June, 1905, when twenty-six, after careful instruction and probation, were admitted to the great sacrament of regeneration. In the same year a second settlement was started at a distance of thirty-five miles from the first. Among the various prudential reasons which suggested this policy of expansion may be mentioned the deep-seated inclination of the Indian to move from place to place. If he tires of one colony he can now pass over to the other without losing the little that he has learned or gained. The missionaries have also learned that separate settlements or reservations for separate tribes are highly desirable, for occasions of dissension and bickering are thereby removed.

Their object is to make their neophytes self-supporting. The tract of land which they have secured is prodigiously fertile and well suited to maintain a large agricultural and pastoral population, such as they hope to evolve from the wild and warlike Bororos Coroados.

Just at present there are so many things happening in France in the attempt to exterminate Catholicism in that country that people almost forget the story of how a certain Duez, one of the receivers of the expropriated ecclesiastical property, had pocketed 5,000,000 francs of the money. His trial is dragging its slow length along, but he has confessed to the 5,000,000. It now appears, however, that the figure is higher. The clever swindler had also in the course of his work got the courts to confirm a number of his charges, for which there was no basis whatever, and he had paid out sums to his associates which were far in excess of services rendered. He says that he trusted his clerks and signed accounts without looking. We are not told how many other swindlers of this sort are yet to be found among the official liquidators. Disestablishment in France has been disastrous to Protestantism. "Our people," says M. Charles Luigi, "remain sceptical, indifferent, soft, without horizon, and lifeless," and he adds; "There is a frightful and incomprehensible scourge, which is more accentuated than ever and which is ravaging our towns and depopulating our country-sides. What a spectacle! these households which fear to have children, these desolate firesides, this race which is killing itself out, insensible to all warnings. May not Protestantism, which has survived persecution, die of the passion for comfortable living?"

CORRESPONDENCE

Closing of the Pekin University

SHANGHAI, JULY 20, 1910.

The educational work inaugurated by Yuan Shi-kai and others has been crowned with success in North China. In the province of Chihli there are more than 200,000 students, of whom some 17,000 are in the city of Pekin, which is a district in itself and is not included in the provincial system. The Imperial University occupies the foremost place among the educational establishments of the Capitol and has an actual attendance of 600 students. Lately an epidemic of small-pox broke out and the professors and scholars were dismissed.

The decision to close the establishment was arrived at only after the foreign professors had sent in a written protest to the Director-General against the filthy and unsanitary condition of the buildings, and requested that the place should be closed during the warm weather. The Director demurred at first and consented to defer the examinations till August, the ordinary studies proceeding meanwhile as usual, but finding that the professors were resolute and refused to attend further, he finally ordered the University to be closed.

Many of the students had already left, owing to the fear of infection. It is said that the present buildings are badly constructed and that the accommodation is entirely inadequate. The dormitory rooms are small and in each of them six students live, where there is hardly space enough for two.

Outdoor exercise has no place in Chinese life. Pekin, like other great cities of the Empire, has no parks, no public playgrounds, no open spaces for sport or relaxation, and this drawback is much felt by students and professors. The shocking condition of some of the streets is also a menace to the general health. Sanitation is much needed, and till it is better attended to, epidemics are always to be feared, especially during the hot season.

The Peking University has also been closed on account of illness among the students.

M. KENNELLY, S.J.

New Observatory in the Philippines

MANILA OBSERVATORY, JULY, 1910.

Baguio, the capital of the Province of Benguet, Island of Luzon, is situated one hundred and forty-three miles north of Manila. In December, 1900, the Philippine Commission proposed the construction of a government railroad, 49 miles long, from Dagupan, the northern terminus of the Manila railroad, to Baguio, and the establishment there of a sanitarium for troops serving in the Philippines. The object of this was to avoid the necessity of sending them to the United States or Japan to recuperate, following the policy of other governments in Asia, as Simla is the sanitarium of Bengal and Poona of Bombay. A new meteorological observatory has recently been established at Baguio, on an isolated hill close to the western boundary of the town site. To this station has been given the name Mirador, or Look-out Mountain, on account of the magnificent view which may be enjoyed from its summit. The top of the hill chosen for the observatory is a miniature plateau, nearly elliptical, about 5,000 feet above sea level. Like the Manila Central Observatory, the new station is under

the superintendence of the Jesuits, and connected with the Weather Bureau of the Philippines.

Mirador is very conspicuous from every part of the valley. The road to San Fernando, Union, passes at a short distance to the north, skirting the limestone hills, at a level of 4,800 feet above the sea. Towards the west a valley stretches out from the foot of Mirador to the distant coast. On a clear day the view in this direction is limited only by the horizon and the China Sea; there lie in magnificent panorama the Gulf of Lingayen, the Bolinao Peninsula, and the China Sea beyond, with many miles of the coast lines of the Provinces of Pangasinan and Union. Towards the southwest stands out prominently Mount Santo Tomás, with its three peaks, the highest of which is 7,425 feet above sea level.

In the center of the elliptical plateau, forming the summit of Mount Mirador, rises a substantial stone building, 184 feet long and 35 feet wide in its central part. The building is flanked by four towers, two at each end, but as each pair of these has a continuous roof, they appear as two cross wings, giving to the whole structure the form of the letter "I." These towers have a height of 35 feet from the ground to the ridge of the roof, while the height of the main building, measured in the same way, is 30 feet.

The construction was begun in November, 1907, and was sufficiently advanced in the beginning of January, 1909, to allow of the installation of some instruments. Last September the work was finished. A wagon road has been constructed from the San Fernando road to the top of the hill. The building serves a two-fold purpose: as a sanitarium for the Mission of the Jesuits in the Philippines and as a branch station of the Manila Observatory for meteorological and geodynamic observations.

Mirador would be the highest meteorological station east of India were it not for the establishment of a station a few months ago on Mount Fuji by the Japanese Government. The exact elevation of this station has not been ascertained, but it appears to be approximately 11,650 feet, which would place it 750 feet below the summit of the snow-capped volcano. Tsukuba, formerly the highest station in Japan, has an altitude of only 2,854 feet; and the highest station in Australia, Alice Springs, South Australia, 1,926 feet.

JOSÉ ALGUÉ, S.J.

Social, Scenic and Religious Japan

SHANGHAI, JULY 12, 1910.

The *Kobe Shimbun* states that suicides in the Japanese army show a tendency to increase of late. The principal reasons are insanity, misconduct, crime committed, worry, fear of denunciation and love affairs. In Europe, Austria comes first in the list of suicides in the army, next Japan and then Germany, France, Russia, Spain and Holland, respectively. The number of suicides recorded in the Japanese army during the past few years is as follows: 75 in 1900; 77 in 1901; 71 in 1902; 70 in 1903; 90 in 1906 and 92 in 1907. The years 1904-1905 are not counted, as during these war was carried on. The average number of suicides in the army is therefore 79.

The correspondent of the *Daily Chronicle* (English) has written home on the many drawbacks that foreign visitors encounter in Japan. The scenery in Japan, he says, is by no means exceptional; at its best it can be paralleled in Canada and four European countries. Vulgarizing agencies in the shape of the advertising fiend

are much at work everywhere; excluding a few temples and two or three palaces there is little architecture worth mentioning; the boasted flower season is so short-lived that it is the very reverse of accurate to speak of Japan as "more or less a perennial feast of color." Finally tourists encounter a system of organized spoliation. With two or three exceptions hotel accommodation is bad; the train service, always indifferent, is steadily deteriorating under government ownership; guides are very unreliable and collaborate with the shopkeepers; coolies who speak English can seldom be trusted, as they know only enough to mislead. Doubtless there must be some justification for these strictures. It is a well-known fact in China that a number of people nowadays abandon Japan and seek some other place for their summer holidays. The exactions to which travelers are exposed become a by-word. With the prospects of the new tariff raising the price of all foreign imports the cost of living will become more and more expensive, and the number of visitors will also diminish.

An incident that occurred lately near Kobe shows how strong a hold superstition still has on the people. The wife of a spinning operative—a woman of about thirty years of age—had been suffering from mental trouble. The neighbors concluded that she was possessed by the spirit of a fox and it was decided to chase the wily inmate out of her. Prayers were at first offered, accompanied with considerable din, as is wont in the East, and lasted about five days. During this time the unhappy victim was kept without food, in order to starve out the evil spirit. Despite all, the fox kept to his den and it was resolved to have recourse to more drastic measures. The invalid was bound hand and foot and swung over the smoke of a large fire, in order to drive the fox out of his retreat. Luckily the police got news of the treatment and suddenly appearing on the scene arrested the neighbors for attempted manslaughter. What has become of the fox; has he returned to the earth and communicated with the dead of whom he was but the ghost, nobody knows. The belief in fox-elves is general throughout the country, and is connected with transmigration, witchcraft and ghosts, and finally with demonolatry, which is rampant among the people. K. M.

Catholic Social Organization in Poland

In its issue of August 11, the weekly *Kölnische Volkszeitung* presents valuable data concerning the progress in social organizations among the people made in recent years by the Catholics of Poland. "In the year 1904," it says: "Pfarrer Albrecht established in Lodz the first popular union for social work among Catholics under the name of 'The Christian Workmen.' Similar unions were speedily organized in Czenstochowa and other districts in Poland. In 1907 the first general congress of these unions convened in Warsaw. In 1908 the general association of the kingdom numbered 40,000 Christian workmen, in 1909 the lists contained 50,000 names, and the marked increase is still continuing. The general association controls a weekly paper, the *Polish Workman*, supported by 20,000 subscribers. Despite numerous obstacles, many of them coming from ill-concealed opposition on the part of the government, the finances of the organization were placed on so favorable a footing that the directors determined to erect an imposing popular clubhouse. On December 8, 1909, the splendid edifice resulting was solemnly dedicated, and it has since been the focus of all Catholic social work in Poland. Within its

ample space there has been found room for the clerical force of the general association, a large free library and reading room, the editorial, and managerial staff of the newspaper already mentioned, the offices of certain popular savings societies, and several large assembly halls. The expense incurred in carrying the building project to a successful issue was a heavy one, but with the exception of one gift of 200 rubles (a ruble is 51.5 cents) the whole sum was contributed by the members of the union. The success they met in this enterprise seemed but to arouse the energy of the union. In the spring of 1910 the association opened a continuation-school for the daughters of Christian workmen. In this institution young girls receive excellent training in the domestic arts, to enable them to fit themselves for place as house-servants, thus to be freed from the necessity of seeking dangerous service in factories. The union has moreover organized a Savings and Loan Company with branches in every part of Poland, whose chief purpose is to aid the thrift of members of the body by advancing loans at reasonable rates. A central Bank Association, too, with a capital of 1,000,000 rubles has been established by their efforts. Two-thirds of this capital was paid in by the local unions affiliated with the general body, the remainder being advanced by wealthy Polish Catholics eager to help the cause."

The School Question in Belgium

BRUSSELS, AUGUST 5, 1910.

The readers of AMERICA have had explained to them the curious and painful fact that in Belgium, a Catholic country, and under a Catholic rule, the official or neutral schools have become ever more numerous, ever more anti-Catholic. The evil has grown to be crying enough to demand redressing, and if this is not done by a Catholic Government one may easily foresee the disastrous consequences for the Catholic Schools of a possible change of ministry. Many loyal Catholics believe that the danger may be set aside by continuing to defend in its entirety educational freedom, embodying as it does with us liberty in school attendance, as well as liberty of instruction, while they remain prepared to meet its accidental evils through non-official remedies.

A distinguished advocate of this plan is the well-known member of parliament, M. Woeste, who is radical in his opposition to any measure of support of Church schools from government resources. Last autumn, at the Catholic Congress in Mechlin, M. Woeste fought the resolution introduced by Prof. Kurth, asking that free Catholic schools have equal right to State support with the official communal schools. The delegates to the congress by decisive vote sided with Prof. Kurth, and it is known that the existing government holds the same views. Were our Ministers, however, to attempt to carry the policy out, the anti-clericals would seize the opportunity to fill the land with the cry of "State support of Church schools," and fierce agitation might result through the spread of the false and misleading representations which would ensue.

As is well known it is untrue to affirm that all free religious schools here in Belgium are Church schools, not one-half of them are supported by Church bodies or religious communities; and that even such as are kept up by religious bodies have deserved well of the country through their aid in the instruction and training of the poorer classes only prejudiced bias will deny. The Ministry recognizes full well the difficulties into which

it will be forced, if it makes an attempt to execute the demand of the Mechlin Congress, even though this assembly spoke the sentiments of almost the entire Catholic population of Belgium.

Arthur Verhaegen, the Catholic representative of Ghent, comes to the Ministers' rescue with a proposal which may contain the desired solution of the problem. His suggestion is a compromise, which, making certain concessions in regard to "compulsory education," strongly urged by the anti-clericals, will mayhap smooth the way to kill their opposition to State aid for free Catholic schools. Recognizing, as do many of the Catholic party, that a compulsory law is bound to be enacted in the near future, Verhaegen is of the opinion that it is better to put a compulsory law upon the statute books through Catholic influence, since such an enactment passed by an anti-clerical majority very likely will be tainted by anti-Catholic features.

His proposal, in consequence, embodies the idea of compulsory education together with full safeguarding of freedom of instruction, and he adds a clause making the status of free Catholic schools entirely the same as that of public communal schools in respect to State support. A necessary condition to such support of the Church schools will be their compliance in every regard with the school program officially approved, though they will be free to add to this their own program of religious instruction. M. Verhaegen's compromise thus yields to the demand for compulsory education made by the Liberals and Social Democrats, while it seeks to assume the legitimate claim of Catholics to State subvention of their schools.

In all probability the Ministry will view this compromise with favor. Whether, after their experience in the last session of parliament in pushing through the compromise on the Military service act, its members will be ready to hazard the acceptance of M. Verhaegen's proposal, remains to be seen, as it remains, too, to be seen, whether the Opposition will be inclined to make any concessions in the school question. The bitter anti-Christian spirit long dominating its press in respect to everything that touches Belgium's schools disposes one to fear they will not.

At all events the Catholics of Belgium should recognize a solemn duty laid upon them fairly to settle the problem and speedily. To be sure a fair settlement will entail provisions for a heavy financial sacrifice, since it is especially in the way of material development that Belgium's school needs must be met. But a land that has squandered hundreds of millions during the last few decades in the erection of public buildings more out of ostentatious show than to satisfy the serviceable demands of such edifices, will surely not prove itself penurious when there is question of giving its school-teachers a salary equal at least to that of a railroad switchman or a letter-carrier.

BELGA.

The Fifth Sodalists' World-Congress

The *Allgemeine Rundschau*, of Munich, in its issue of July 30, contains the following interesting communication from Salzburg. "If the claim made by the Reverend Parish Priest of Nyitra Banya, in Hungary, in an address at the Congress be admitted: 'that Salzburg in its charming attractiveness is the flower of all Austrian cities,' one may be bold to affirm that our ancient Reichsland's capital during the days of the recent World-Congress was the flower of all the cities of the world. From

July 17 to 22 Salzburg extended its hospitality to more than 5,000 guests, gathered within its walls to participate in the work of the fifth general meeting of sodalists representing the Catholic world. Our city is not unknown beyond the Alps; attracted by its picturesque beauty, its storied past, its wealth of ancient art treasures, the thousands of tourists visiting it every year have spread its fame in every direction. But July's assembly gave it a unique characterization.

"Our population numbers scarcely 40,000 souls; when, therefore, 5,000 strangers stormed into the city at once, coming from every country of the Catholic world, when the same fixed purpose held the minds of all these visitors during their week's sojourn, when each one of this multitude eagerly carried the insignia marking his purpose to do honor to Mary's name, your readers may easily conclude how the whole life of our city took on a new phase during the sessions of the congress. Naturally ecclesiastics made up no small part of the visiting multitude; Church dignitaries and priests of every tongue and from many lands formed a noble body-guard about the two and twenty bishops who had heeded the cordial invitation extended to them by the venerable Primate of Austria. The 'Rome of Germany' is the honorable title long borne by Salzburg, and, like the Rome of Italy, deprived to-day of the temporal sovereignty and temporal dominions its prince-archbishop once enjoyed, never before, perhaps, has it carried itself with more splendid dignity than during these days of magnificent outpouring of Catholic Faith.

"The spacious and lofty hall of the majestic Cathedral had been selected as the place of meeting of the Congress. Beautifully garlanded, provided with raised tribunes for the presiding officials and the many dignitaries, ecclesiastic and civil, who were present, and filled to the doors with long rows of chairs for the delegates, the imposing temple proved an ideal assembly-place for the congress. Twelve thousand worshippers may find place in the Cathedral, and there were sessions of the week's program when its capacity was exhausted. Notably was this the case during the special meeting of the Sodalists' Union of Germany, which body held its annual congress coincident with the World-Congress, as also during the enthusiastic public meeting which closed the assembly. The Catholics of Salzburg thronged the sessions, seemingly determined to protest by their action against the policy of the evangelicals, who are just now busily engaged in fanatical endeavors to disturb the peace of the Church in this locality.

"No one, of course, found more reason to rejoice in the enthusiasm and success which marked the passing of the days than did the venerable ruler of our diocese, the Cardinal-Protector of the Congress. Tears of joy and of inexpressible gratitude bedewed the beloved countenance of our revered pastor and guide, and well they might.

"Accredited delegates from Sodalities of the Blessed Virgin of Austria, Hungary, and the German Empire; of Switzerland, Russia, Poland and Italy, of France, Belgium and Holland, of England, Croatia and the Balkan States were present; practically the entire episcopate of Austria appeared at the congress, either in person or by delegated representatives; the nobility of Austria and of the German Empire, especially of Bavaria, was splendidly in evidence, and the Emperor Francis Joseph commissioned two Archduchesses, Alice of Tuscany and Marie Christine to appear for him in the great gathering of Mary's children."

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, AUGUST 27, 1910.

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Fair Criticism.

It were too much, perhaps, to expect the *Independent* to put itself in the place of a Catholic when it has in mind a bit of criticism of Catholic teaching or of Catholic action. To try to think as Catholics think and to judge incidents from a Catholic viewpoint would too readily blunt the keenness of its charges. Yet critics who are wont to write "that the truth may appear" are not slow to recognize the virtue contained in this same putting of ourselves in another's place. This refers to the reports which the *Independent* chooses to accept as certain basis of its offhand slurs at the "medievalism and obscurantism" of two eminent Catholic churchmen. It ought not, however, to be too much to look for ordinary fair dealing from the *Independent* in a matter not connected with religion. Thus leaving out of the question possible differences of opinion regarding a policy accepted and staunchly adhered to by the government of the land, how would the *Independent* characterize the conduct of trusted officials under that government who neglected to conform courageously in their action to that policy? Yet the Catholic Bishops of Trenton and Springfield are held up as types of "a narrow, anti-American spirit" in the *Independent's* August 18 issue, when what is charged against them is a simple, unaffected doing of their duty as bishops of the Catholic Church. Would their critic have them disloyally turn traitor to the great body in which they fill eminent posts, and abandon principle to curry favor with the enemy? Happily these churchmen recognize that strict adherence to their church's tenets is entirely possible without in any sense incurring the odious charge of narrowness and anti-Americanism. Loyal living up to duty is not so common to-day that a high-class review should find in it occasion for unseemly slurs.

In the Net.

How was the net woven in which the Pope, Cardinal Merry del Val, the clericals of Spain and the Church at large seem to be hopelessly enmeshed? The craftsmen from France stood over the loom and directed the weaving. Indeed the methods adopted by the politicians on both sides of the Pyrenees are so similar that it looks as if The Craft were losing its cunning, or that the slowness of honest men to suspect evil could always be counted on.

The Ferrer incident was the first strand that was spun—the Pope being made responsible for the death of that "apostle of higher education." So the cables were hot with the charge and the world accepted it as true; for newspaper readers believe in the infallibility of the press more devoutly than Catholics do that of the Pope.

Then came the Borromeo Encyclical. Some historical commonplaces about Luther, which are axiomatic for people who know how to read, were sufficient proofs that the Pope was wretchedly medieval, and out of joint with modern aspirations. Emphasis was laid on the fact that the Pope's intolerance coincided with England's willingness to change the King's Oath; and over and above all that, the Vatican was going out of its way to insult the great German people.

Maura's fall coincided with these outbreaks, and after the brief and inglorious rule of Moret y Prendergast, Canalejas came to the front. With the consent of the King he straightway addressed himself to the religious question. Maura had already brought it before the Pope, but his efforts had been balked by the same Spanish Liberals who are now so anxious to have it settled. They had changed their note, because it would never do to let Maura have the credit of the achievement. Besides, it had to be settled only in one way, and so Canalejas girded himself for the task. He cared nothing about the other reforms which Maura had begun, such as the division of the public lands among the peasants, the opening of the mines, the stimulation of commerce, etc. The poor could shift for themselves. He was flying at higher game.

Negotiations were already under way, but were not rapid enough for Canalejas. To accelerate them he cancelled the famous Article XI of the Concordat, which had been the law of the land for sixty years, and then charged the Pope with trying to force a rupture with Spain. He recalled the ambassador from Rome, and while giving the few Protestants of the country a right to "demonstrate" he not only refused it to the Catholics at San Sebastian, but reminded them that he had an army at his back. All this was a copy of Combes's maneuvers, with the addition of coarseness.

The young King was then despatched to France and England, ostensibly for hunting and yachting; but in Paris we find him closeted with Briand and Fallières. What was said in these protracted conferences of course

was not given to the world; but the Paris correspondent of *La Epoca* declares that "Alfonso expressed his sentiments very categorically. He did not propose to obey the injunctions of the Vatican, and he assured M. Briand in very emphatic language that he had no intention of tolerating the threats of Pius X, much less of permitting the interference of Rome in the affairs of his kingdom. He had no desire to see his country relapse into obscurantism at a time when Liberalism was triumphing everywhere, nor would he allow the reactionaries and clericals, at the bidding of a foreigner to build a dyke against the rising tide of progress." If this is mere invention, it is at least a picture of what his advisers would have him become.

He is now with his Protestant relatives in England, and it is not to be expected that they are going to reprove him for the broadness of his views. The Liberals of Spain knew what they were about when they married him to an English princess. That and other influences have had their effect. The son of Christina would never have embroiled himself with the Pope, or hobnobbed with the rancorous enemies of God, but the husband of Victoria has lost his scruples.

Finally the *Journal* of Paris informs us that he is to go to Rome next December to confer with Victor Emmanuel, and of course to receive the felicitations of Nathan, the atheist Jew, who rules the Eternal City. It is a sorry spectacle to see the representative of the heroic nation which stood in the mountain passes of Castile for six centuries to defend the faith of Europe, now paying court to worse infidels than the Turks of olden times! The net has not been thrown over Pius X. It is young Alfonso who is hopelessly entangled in its toils.

The Conscience of Publishers

On one of the broad avenues of lower New York City, admirably located for the convenience of its huge shipping departments, there stands a lofty building, imposing and solid in construction, that gives external proof of the substantial well-being of the industry carried on within its walls. There issues through its doors and windows, wide open during these hot summer days, a ceaseless hum of busy workers, and huge vans piled high with their product are forever hurrying to catch trains and steamers, which shall carry that product into every city and town and hamlet of our continent. One would not hesitate to affirm that the business carried on in this busy hive, covering well-nigh an entire block of lower Manhattan's valuable real-estate, must represent a capital running up to a million dollars.

Quite an investment, to be sure, when one reflects that its increase depends on pennies. Yet it does, for this solid, substantial and imposing sky-scraper is one of the factories,—there are several of them in New York,—whose output is made up of the five and ten cent cheap literature with which America is flooded. Who has not seen its flaunting vulgarity in our shop-win-

dows and book-stalls of the streets, on our railway news-stands, and heaped high on the arm of railway news-dealers? One recalls the sounding titles, the highly-colored pictures, that distinguish a traffic which under the name of literature corrupts good taste, good sense, and common decency; which teaches the language and the manners of the streets, and which begets the flippancy of mind of which we have enough and to spare in these United States.

It were labor lost, to be sure, to remind the authors, the publishers, and the sellers of this wretched stuff that their enterprise is a sinful one and that they are morally responsible because of their formal cooperation in the evil, for the corrupting influence their "five cent dreadfuls" exert upon the youth of the land. The income assured them by their vile truckling to immorality is too alluring a bait. But it may not be equally futile to warn Catholic parents that there are sins of omission as well as sins of commission in the matter of the training of children. Failure to exercise careful supervision over the reading matter of their children is not the least of such defects of omission. Unhappily the negligence in this respect of some fathers and mothers who in ordinary matters are normally sane and prudent is almost incredible. We refer in the educational column of this issue to the efforts being made in Germany to stamp out what is recognized to be a moral plague. Surely the fathers and mothers of this land are equally concerned in the matter.

Why Not Tell the Truth?

"La Chiesa Episcopale—The Episcopal Church" is the title of a pamphlet, issued by the Commission on Work among Foreigners, a proselyting body in the Diocese of Connecticut. It is printed in Italian and asserts, without attempting to prove, that "the Episcopal Church is Catholic, but not Roman Catholic." This assertion it elaborates as follows: "The Episcopal Church is an American Catholic Church, . . . Catholics coming to the United States from Roman Catholic countries, and keeping up their allegiance to the church system of those countries, the Episcopal Church does not disturb in that allegiance."

This indeed is an amazing statement. To say that the Episcopal Church is Catholic is to juggle with words; but how shall we characterize the further assertion that it does not disturb allegiance to the church system abroad? Allegiance to the church system in Italy is unequivocally bound up with Rome; that is with the See of Peter and the first thing that all Protestant bodies strive to do, the Episcopalians with the rest, is to sever the allegiance of the Italian Catholic to his chief pastor, the Bishop of Rome.

After all is said the Episcopal Church willy nilly is Protestant, and as the editor of *The American Catholic*, the organ of the Episcopalians of Los Angeles, observes,

"some little embarrassment is naturally found in explaining to the Italian mind how a Protestant Church can be at the same time Catholic." The embarrassment is not due to the obtuseness of the Italian but to the plain contradiction in terms. If a man is a Protestant, by no known process of reasoning can he be regarded as a Catholic.

If the Italians are to be told that in this country the Episcopalian Church is Catholic, they must if they are treated honestly be told at the same time that in spite of this claim, the Roman Catholic reprobates the Episcopalian Church as heretical, as every Episcopalian knows she does. Is it fair to conceal that fact from these poor people? Moreover, others besides these prospective converts ought to understand that this attitude of the Roman Catholic Church is a declaration of the absolute untenableness of the Branch Theory, on which this whole effort of proselytism relies for its strength. Either the Catholic Church errs in this matter, or she does not. If she errs, she is not a branch of the true Church at all, and neither Italians nor any one else can owe her allegiance; if she does not err, then the Episcopalian Church is heretical, and it is wrong to belong to her. There is no escaping this dilemma.

No wonder that an "embarrassment is naturally found in explaining to the Italian mind," or to any other mind, "how a 'Protestant' church can be at the same time Catholic." No wonder that the editor of the *American Catholic* says: "We understand it, but can anybody else?" We answer nobody else can, and if you understand it, then you have an understanding all your own.

Jury Tampering

Two weeks ago there occurred in a great western city an incident that makes an unheard of low level in criminal trials in this country. A judge, hearing a case involving charges that scandalously affect the reputation of leading politicians of a great state, was obliged to call in a venire of forty-five or fifty prospective jurors, question them himself, and then dismiss them on the ground that every one of them had been tampered with. Without charging either side with the guilt of interfering with these talesmen, the judge was clear in his declaration that indefatigable efforts to poison the springs of justice had been put forth by nameless agents of unknown men. The words of indignant protest uttered by the judge, when he had personally convinced himself of the evil practices which had evidently been used, will be heartily echoed by every good citizen, as will those other words with which he took such summary action in defence of the honor of his court: "We might as well stop trying criminal cases in this county if we cannot get fair juries."

Time was when honest men took grim consolation in the assurance that public corruption sooner or later betrays itself and that there is adequate punishment for its crimes

in the long arm of the criminal law. The consolation ceases to be when one reflects upon the results which such ruthless disregard of right and justice as is manifested in the case in question will make possible, should the example be commonly followed. Americans continue to show an inexplicable indifference to the viciousness of corruptionists in official and political life. Certainly incidents such as this should open their eyes. Mere theorizing will never effect the thorough reform in political methods in this country which present day conditions appear to demand. The clean and wholesome will be at home among us only when our reputable citizens meet and shatter every effort made by corruptionists to perpetuate their power. The Chicago incident ought to be followed by a practical cure. The men responsible for the "tampering" ought to be sought out by every legal means and punished without mercy.

Señor Canalejas has shown that he has qualities that make him a leader of men; he has also shown that the Catholic Faith which he professes is to have little if any influence over his conduct as President of the Council, for in his speech on July 20 in the Chamber of Deputies, he declared himself committed to the policy of lay or neutral schools, namely, those from which religious instruction is to be excluded. With a population of nineteen millions, of which only thirty thousand are non-Catholics of all kinds and descriptions, Spain is to have no religion in her schools. This is the first pronouncement of King Alfonso's prime minister. Will he be unhorsed?

In spite of the many religious troubles in France there is to be a great celebration on September 10, 11 and 12, to commemorate the one thousandth anniversary of the famous monastery of Cluny. It was founded in 910, and was the great establishment of the second Benedictine reform. Its first abbot was St. Odon, and with it were affiliated nearly two hundred other abbeys. St. Mayol, St. Odillon, St. Hugues, and Peter the Venerable lived there. It gave to the Church Popes Gregory VII, Urban II and Pascal II. Abelard also passed some time within its walls. Viollet-le-Duc says that Cluny was the cradle of modern civilization. Towards the beginning of the thirteenth century its glory somewhat declined. Its great Church, which was next to St. Peter's in size, was demolished by speculators during the First Empire.

In Russia the spread of the cholera is causing great alarm. It is epidemic not only in St. Petersburg and its neighborhood, but also in South Russia, where the cases and the deaths are numbered by tens of thousands. Neighboring countries are taking strict precautions against it. The plague has broken out in Odessa in addition to cholera.

LITERATURE

Simple Catechism Lessons. By DOM LAMBERT NOLLE, O.S.B. London: The Catholic Truth Society; St. Louis: B. Herder. Price \$1.00 net.

How to teach the little child the catechism is the question about which the storms of controversy not unfrequently rage. At one extreme, we have the teacher who would begin with birds and the songs, flowers and their perfume, etc., etc., and from these things rise to the thought of him who made them. The facts that God is a spirit, that there is a Trinity, the existence of sin, and many mysteries are slowly, gradually and in the long process of the school grades revealed to the little ones, and the natural order—the Creation, the Fall and the Redemption goes by the board. At the other extreme the natural order is carried out severely, irrespective of the children's mental capacity.

Both extremists are in error. The first by taking too little into account the action of grace. Holding fast to the laws of pedagogy—profound word—the children are treated as though they were *not* baptized, *not* in a supernatural state, *not* equipped with the habits of the theological and other virtues. And yet the Catholic priest who has had to do with souls must know that little children often see with "other, larger eyes than ours." In a sense different from Wordsworth's "Heaven lies about us in our infancy." If one wishes to see faith in all its simple and exquisite beauty, one must go to the little children of the Catholic school where these chosen ones of Christ have been taught catechism—*not* according to the strict laws of modern pedagogy.

As to the second class of extremists, those who follow the natural order to the bitter end, they are apt to become professors of theology instead of teachers of the Christian Doctrine. The gift of faith does not, and cannot entirely supply the intellectual limitations of extreme youth.

Dom Lambert Nolle has endeavored, not without success, to take the middle of the road. His sentences are short, his diction clear. In the endeavor, however, to attain extreme simplicity, he sometimes, in our opinion, gives too little credit to the child's natural ability plus the supernatural helps. For instance, p. 32, "servile work is work which people do not do themselves, if they have servants or workmen to do it for them" is rather vague; also the sentence, p. 121, "God loves all animals, and He will punish us if we give them unnecessary pain," would unnecessarily put a stop to a great deal of fishing and hunting. What, then, does the author mean by "unnecessary pain"? Is the harmful unnecessary cat to be allowed to go his way unchecked? The housefly to alight with impartial feet on the dishes of the groaning board and the refuse of the noisome swill barrel? Once more; is the sentence, p. 167, "not to hope what God has promised is called despair" to be taken as a definition? It reminds one of the small boy's definition of memory as "the thing you forget with." Also, p. 185, "When the Pope teaches all the Christians what they must believe, or do, he cannot make a mistake," we are confounded by the word "do." Of course the words "do" and "believe," we suppose, are equivalent to faith and morals. But the words are not particularly happy.

At the risk of seeming captious—and what man who has prepared nearly two thousand children for first Communion will not be captious?—we think that the definitions of mortal sin, the explanation of contrition, and the distinction between sin and imperfection could be a little deeper, a little fuller. The child with the gift of faith is much brighter than we give him credit for.

The book is attractive by reason both of print and binding. May it attain the author's noble purpose and bring thousands

and thousands of children, no less through its questions and answers than through its excellent practical applications, nearer to the child-loving Christ.

FRANCIS J. FINN, S.J.

Lives of the Popes in the Early Middle Ages. By REV. HORACE K. MANN. Vol. V. St. Louis: B. Herder.

In this volume Dr. Mann concludes his study of the Popes in the days of feudal anarchy. It is a relief to find that the period depicted in the present volume is less dark than those which preceded it. The book opens with the accession of Sylvester II (999-1003) and closes with the death of Damasus II (1048). The same qualities of candor, earnestness and conscientious adherence to contemporary sources which marked the preceding volumes are noticeable in the closing one. The figure of the great Frenchman who ruled the Apostolic See as Sylvester II, and whose learning in an age of ignorance caused him to be looked on later as a magician, is finely delineated in these pages. One hundred and twenty of the three hundred pages of this volume are devoted to his pontificate. It is probably one of the best biographies of Pope Sylvester that has been compiled. The troublous reigns of the disedifying Benedict IX and of the unfortunate but well-meaning Gregory VI are treated with historical impartiality. The influence of the emperors of Germanic nationality on the volatile but quick-witted inhabitants of the Italic peninsula is portrayed in lively and sometimes rather ironical language. In his epilogue to the reign of Damasus II Dr. Mann remarks: "Now that we have drawn the portraits of the Popes during Rome's darkest hour with practically all the significant details which have been left us by contemporary authors, it is to be hoped that such as have had the patience to scrutinize them will be in a position to estimate at their true value the words of wild exaggeration which are used to describe the Popes of this period by many Catholic and non-Catholic writers alike."

This is a well merited rebuke for the words of Rev. A. Fortescue, who in his "The Orthodox Eastern Church" (p. 172), speaking of the Popes of this epoch, uses the following exaggerated language: "During that long period (884-1046) of a century and a half, there is hardly one, perhaps not one Pope, who was an ordinarily good bishop." This is an instance of a Catholic showing his impartiality by a decided partiality for—the enemy. Despite the fully-deserved name of the Dark Ages for the period described by Dr. Mann, we heartily agree with his conclusion: "The Popes of the tenth century were, in the main, not so disedifying as those of the sixteenth. The temporal position of the former was weak, while that of the latter was strong; and as soon as the Pontiffs of the Dark Ages were freed from the tyrannical grasp of the Roman barons they improved immediately. Still, it is with a sigh of relief that the biographer of the Popes of the tenth century and the first half of the eleventh, brings his labors on them to a conclusion. And this, not so much on account of the characters of the Popes themselves, as of those around them, and on account of the general lawlessness and obscurity of the times."

W. FANNING, S.J.

Waifs and Strays. Vol. II. By RT. REV. HENRY BRANN, D.D., LL.D. New York: Franciscan Missionary Printing Press.

This second collection of Mgr. Brann's sermons, lectures, addresses and essays is also published by the Franciscan Missionaries of Mary for the benefit of their charities. It is more comprehensive than the first and of wider interest, inasmuch as it treats authoritatively and luminously many

of the burning questions of the day. There is one lecture on Christian Education and five addresses, all dealing with phases of the same subject, and we are not acquainted with any more clear, forcible and practical exposition of the Catholic position on the question. The necessity and utility, from the point of view of State or individual, of permeating secular education with Christian principles, is stated with a compelling logic and a directness of language that on this score alone should make the volume a welcome assistant to pastors and teachers everywhere. The relations of parochial schools to the state, and the advantages, secular as well as religious, of parochial, collegiate and University schools operated on Catholic lines and in accord with Catholic traditions, are expounded in a vigorous and homely style that appeal equally to common sense and to Catholic instincts.

He exposes the inconsistency of those who while professing Christianity exclude this highest and most potent of all educative influences from their educational curriculum, bar the Cross from the classroom and shut out the Light of the World from their system of enlightenment. He brands "Electivism" as the method of "go-as-you-please" in contrast with the Jesuit method which, "believing no more in indifferentism in education than in religion, chooses the best in everything, in literature and science, and compels the youth to learn that, allowing him to elect his studies only when he has acquired wisdom with age and experience."

"The Divinity of Christ" is a thoroughly Catholic exposition delivered to a Protestant audience. Other illuminating lectures and essays that deserve a lengthier treatment than space permits are: "St. Thomas Aquinas," and the effect of his genius and erudition on the development of human knowledge and the trend of thought; "The Influence of Christianity on Roman Law," showing that the fundamental changes it effected in the Justinian Code were the first legal declaration of the rights of man; "Essay on the Popes," proving that they have been and will remain the only adequate barrier to the usurpation by State or despot of popular rights; "Henry George and His Land Theories," "The Schism of the West" and "The Real Jesuit," a touching tribute to the work and worth of Father Thiry, S.J.

The final essay, "Dante and the Popes," brings out some facts that correct the inferences drawn by a certain class of critics who rejoice to find, as they think, a Pope and a saint consigned to the Inferno. It is pointed out that though Dante's Theology is always correct, his Inferno is not a theological, but a poetical and political hell; that the *Divina Commedia* abounds in strong and clear assertions of the supreme authority, moral, dogmatic and administrative, of St. Peter and his successors, to some of whom Dante was politically hostile; and that many of the best and most ancient commentators deny that "the shade of him who to base fear yielding abjured his high estate" refers to St. Celestine V. In any case Dante cannot be said to have put a canonized saint in hell in contempt of papal authority, for the Inferno antedated the canonization. The poem was written in 1300, St. Celestine was canonized in 1313, and the bull was not promulgated until 1328.

This second batch of "Waifs and Strays" should find asylum with the first in every well-selected library.

The Boys' Cuchulain; Heroic Legends of Ireland. By ELEANOR HULL. New York: Thomas Y. Crowell & Co. \$1.50 net.

Miss Hull has done much to popularize the heroic cycles of pre-Christian Ireland. The greatest of them all, the loftiest in some respects among the pagan epics of all lands, centres

in Cuchulain, the gentlest slayer of thousands that has floated down the centuries on the purple stream of epic or romance. More loyal to his King and in manners and morals more Christian than El Cid, as brave and victorious though not as invulnerable as Achilles and, unlike Homer's heroes, always a gentleman, Cuchulain is enshrined in a literary urn that is neither Greek nor Roman, Saxon nor Italian, but in the truest and best traditional sense, "kindly Irish of the Irish."

Apart from the epic value, the Cuchulain legends as interpreted by the ancient Gaelic bards have a peculiarly exhilarating freshness unknown to other literatures. We must confess that the boys for whom Miss Hull has fashioned this handsomely illustrated volume are denied much of the distinctively epic quality of the heroic cycles of the Gael. Taking shape in the first or second century of our era they were variously expanded in the course of centuries by the bardic schools, so that in the eleventh century, from which date the oldest existing manuscripts, there were several variant versions, easily distinguishable, however, from the more terse, dignified and vigorous originals. Later bards and bardlings interpolated symbolistic and imaginative expansions down to the eighteenth century, and Miss Hull not only draws from all of these at will, arbitrarily arranging dubious or spurious versions, but "freely rearranges or prunes the tales, adding details from different sources (regardless of authoritative values) and occasionally expanding an imaginative suggestion indicated by the scribe."

Thus the work is no more Cuchulain, and often considerably less, than Macpherson's poem is Ossian. Abandoning the rich and almost inexhaustible sources of Cuchulain epics she launches into "Shadow-land," introducing gods and goddesses of whom the ancient bards deliver us no knowledge. This is in accord with the half-idealistic, half-Ibsenistic, but wholly spurious conception of the "Abbey" school of poetry. Nor is Miss Hull always happy in her variations. Her essay to escape "the barbarity" of the olden bards often results in more essential barbarity. Expanding freely what she conceives as poetical vistas she omits some of the most beautiful episodes of the cycle, for instance Ferdia's herald finding the fierce warrior champion sitting on a log, a blackbird perched on his upraised hand, "the while Cuchulain is singing to the blackbird and the blackbird was singing to Cuchulain."

Under the sub-title "Heroic Legends of Ireland," is fitted the story of Deirdre and the Sons of Usnach, though Cuchulain's deeds would alone fill a goodly and attractive volume. Here, too, the less authentic and, we think, the less pleasing versions are used. In the older version King Fergus and his sons are the soul of loyalty, but in Miss Hull's rendering they are false, with one exception, thus bearing the same relation to the older story as the treacherous Ulysses of Grecian drama to the wise and valiant hero of Homer. It would have been better, even for youthful readers, to present Cuchulain and his fellows as the ancient bards conceived them. We have read them to the delight and, we think, the moral benefit of youthful pupils and found little to omit, not more than in the reading of the *Iliad*, and not nearly so much as in the *Odyssey*.

Miss Hull claims liberty on the ground that she is not writing a text-book, but this places her readers under the disadvantage of having later to re-adjust their conceptions and find many of them at variance with the older and nobler version. Still the flowing, graceful style and the elemental worth of the story, however watered with "modern culture," will make "The Boys' Cuchulain" pleasant reading as it stands. Bentley wrote of Pope's *Iliad*: "It is a pretty poem, Mr. Pope, but you must not call it Homer." Miss Hull has written a pretty story but it is not Cuchulain.

M. K.

Reviews and Magazines

A previous number of AMERICA contained the story of a distinguished English convert of the eighteenth century, Dr. Walker, author of the Dictionary and numerous grammatical and rhetorical works. Rev. Bernard Kelly, in the current *Irish Ecclesiastical Record*, gives an interesting account of another eminent Englishman of the same period who while the Penal Laws were still actively enforced braved the legal penalties of Recusancy and social ostracism to embrace the Catholic Faith.

Rev. George Chamberlayne was born in Norfolk, 1738, entered Eton and later King's College, Cambridge, where he took Orders in the Established Church, and in his twenty-first year was elected Fellow and appointed Bursar of the College. Traveling as companion to the son of the Earl of Lincoln to obtain in the European centres of culture a more complete knowledge of the liberal arts, he became acquainted with a Dominican friar, from whom he sought information on the doctrines and discipline of the Church. The Dominican wisely eschewed controversy, referring him to the pages of Bossuet and others on the points at issue between Rome and Canterbury. He told his friend "that the first book which began to make an impression on him was Bossuet's *Universal History*," which so clearly shows the superintending providence of God over His people, the Jews; and it seemed strange to him that the same Providence should suddenly cease, after His formal promises to watch over His Church with paternal care, by leaving it to the caprice of private judgment."

The splendid harmony of the Faith of the ages as compared with Protestant discord, "the orderly and religious behavior of Catholics, especially at Vespers"—this in Paris, 1760—and further converse with Catholic priests, produced intellectual conviction, but it took some eight years to bring him to submission. He was received into the Church, 1778, in the Sardinian Chapel, London,—one of the few places in England where Mass could be legally celebrated—and was confirmed by another convert, Bishop Challoner, Vicar-Apostolic of London.

Mr. Chamberlayne's renunciation of the Established Church lost him not only his living and his Fellowship, but his friends. Edmund Burke had not yet initiated the movement to mitigate the persecuting statutes which at that time reflected the opinions and attitude of society and the public. It is pleasant to record that there was one illustrious exception to the general condemnation. When Mr. Chamberlayne's sister told Dr. Johnson of the great pros-

pects in the Church of England which her brother had sacrificed by his conversion to the Catholic Faith, the doctor warmly applauded his act, fervently exclaiming: "God bless him."

On the advice of Dr. Challoner he studied for the priesthood at Douai, and returned to England after his ordination, in 1783, with the repute of "a sound scholar and a very pious man of remarkable gentleness and suavity of manners." This, with humility and zeal, characterizes his ensuing fifteen years of labor in the remote country mission of Cossey in his native county of Norfolk. Once he was nominated to a bishopric and also to the presidency of St. Omer's College, but respectfully declined, preferring his humble work to advancement or publicity of any kind.

One of his scruples illustrates his conscientiousness and throws an interesting light on Reformation casuistry—a gift we are often told is peculiar to Jesuits. Father Chamberlayne had been a Fellow of King's College, founded by Henry VI, and one of the conditions was, and still is, that the Fellow should pray for the soul of the pious founder. While a Protestant he neglected this duty like the rest, but when he became a Catholic he deemed himself bound to restitution, and on the advice of Mgr. Stonor, made compensation for his negligence by almsgiving. This done, he was able to say with truth, "he was the only *statutable* Fellow of the College, as the Fellows of King's College and of Eton, both founded by Henry VI, are obliged to *swear* that they will accept no dispensation from the statutes of their founder."

Father Chamberlayne spent the last years of his life with Bishop Douglas, in London, where he died piously, 1815. As one who sacrificed and labored much for the Faith he deserves commemoration.

LITERARY NOTE

The late Sidney Porter, better known by his pen-name "O. Henry," enjoyed during his lifetime a literary reputation that is not easy to describe. His work rarely, if ever, appeared before the public under the auspices of the more literary magazines. The periodicals that are called popular were his sponsors. A fastidious reader was not apt to come across much of his work. His death last June in New York changed all this. It seemed to give his writings some of that dignity which it is said to impart to the features of the motionless face. "O. Henry" suddenly shot up as a candidate for classic honors, demanding comparison with that prince of short-story writers, de Maupassant.

We are of the opinion that the pathos of Mr. Porter's life has something to do with this posthumous candidacy. He was a writer of unusual cleverness, far above

the level of the company he appeared with in the cheaper magazines. But his cleverness needed discipline and restraint badly; it was always the cleverness of the gentleman adventurer among his inferiors, dazzling them with sporadic glimpses of forfeited elegance and wealth amidst an outpouring of slangy speech and slangy thought that kept them aware of his superiority in a lower sphere despite his visions of a higher one. Mr. Porter's admirers say "he shielded his soul with flippant and humorous phrases." If this were all, Mr. Porter might have been a great writer. It seems to us, after a somewhat limited examination, that he sold his soul for flippant and humorous phrases. He had great thoughts; but the only use he found for them was to drive them up Broadway and down the Bowery to be pelted with argot for the delectation of folly and cynicism.

EDUCATION

The plague of trashy literature and improper pictures which has long been working disastrous effects upon the youth of America has spread to other countries within the past decade, and its evil results are so manifest that vigorous protests are being poured in upon the authorities urging restriction of the output and sale of these destroyers of youthful virtue. In Germany the condition has grown so intolerable that official notice has been taken of the evil by the government. Two years ago the Ministry of Cultus of Bavaria issued a lengthy instruction to school officials and teachers of that Kingdom, whose contents may prove of interest to those in charge of the training of youth in our own land.

The instruction says: "The show windows of our book and stationery stores are in many cases filled with books and pamphlets having alluring titles and glaring frontispieces, and with immodest photographs and picture cards whose presence is certain to exert a vicious influence on the moral nature of young people. Ordinarily there is no question in the mind of the proprietors of these shops of any desire to promote a love of art among their patrons—they are making a profitable business out of this truckling to immorality. All interested in the welfare of our school children recognize the necessity to use effective means to put an end to this plague of corruption threatening our youth.

"It is consequently ordained that the municipal authorities pay diligent attention to shops visited by school children in order to buy their school supplies, and that they be insistent in demanding the removal from show-windows and from salesrooms of all such vicious books

and pictures. Proprietors of these shops are furthermore to be warned that in case of negligence in the matter on their part, school children will be debarred by the disciplinary authorities of the schools from any dealings with them. To make our present ordinance effective the Police authorities of the cities, towns and villages are ordered to use such measures with school-children, book-sellers and school-disciplinary officers as will bring about a faithful observance of its provisions."

The instruction was speedily followed by preventive legislation to check the spread of the evil. Some of the details of this legislation exhibit an admirable example of practical sense on the part of school authorities in Bavaria. For instance: Owners of shops were forbidden to rent their premises except to those who pledged themselves to refrain from selling such books and pictures. An index covering the objectionable wares was provided, that all might know what was condemned. In its three sections this index makes mention of Indian tales, detective stories, narratives of wild incident largely drawn from American sources; of vulgar comic papers; and finally of immodest photographs and pictures of the human form.

A catalogue of safe and helpful books was prepared for the use of storekeepers in stocking their shops. School officials were directed to make up a similar list of cheap books, clean and wholesome from a moral, religious and aesthetic viewpoint, and to have teachers recommend the use of this list to school children. In addition to all these efforts to stamp out the growing pest, the District Inspector of Schools has introduced many other details of supervision, largely local in character. The good news comes to us that these efforts have wrought a gratifying change in a condition which had come to be a serious one in school training in the Kingdom.

Chicago is about to inaugurate an experiment in school work which will undoubtedly be followed with interest by educators. AMERICA has several times commented on the remarkably small percentage of boys and girls who enter high schools upon the completion of their elementary grade work. The reason of this condition is not hard to trace. High schools as at present established and conducted in this country are looked upon as institutions whose work is meant to be a preparation for colleges, and whether through disinclination to give the time needed for college training or because of lack of means to take up the work profitably there are comparatively few among us who purpose to acquire

a college training. Why then should they waste valuable years in pursuing a course of studies whose main intent is to make them ready for college? It is to meet this condition that the energetic Superintendent of the city schools of Chicago, Mrs. Ella Flagg Young, proposes the experiment mentioned.

She has arranged, for the benefit of pupils finishing the eighth grade who reject the opportunity the present high schools offer, a two years' course of further school work of a practical character. The training to be given will comprise instruction in shorthand, type-writing, mechanical drawing, dressmaking, home nursing, housekeeping and similar useful arts. Under the guidance of competent teachers boys and girls, it is hoped, will be enabled to learn easily and quickly what they would otherwise learn slowly and laboriously or not at all. It will be an experiment—one to which young people that have not the time for or do not see the advantage of four years in our present high school formation will be presumably attracted. Whether so marked a departure as it implies from the school methods and intents thus far prevailing will be entirely successful time alone will tell. There are insistent questions of paternalism involved in the project which sooner or later must come to the fore.

PULPIT, PRESS AND PLATFORM

Father Bernard Vaughan, London's famous pulpit orator, sees in England's future a danger that cannot be warded off by military and naval expenditure. He says:

"Mere words are powerless to express the thrill of horror which I feel, as a patriotic British subject, when I reflect upon the consequences to England of the ideas now in vogue among fast married people concerning married life.

"The very existence of love between husband and wife has become 'bad form,' while the 'great sacrament,' instituted by God himself, has become a mere question of convenience and personal expediency, and young persons about to enter upon the holy state of matrimony actually determine the number of children they will permit themselves to have in much the same business like fashion as they settle how many servants they propose to keep.

"The future of England, the unborn generations that should populate this fair land of ours, are dependent upon such petty trifles as a new ball dress or a new motor.

"With a sigh I look back to the days of my early boyhood, when the birth rate instead of being what it is now

(twenty-four and twenty-five per thousand) was thirty-seven and thirty-eight per thousand. For my experience goes to show that quite apart from the other questions involved the larger the family, the healthier and merrier the children.

"But the parents of to-day ridicule the notion of having big families. Instead of being proud, society is becoming ashamed to own a nursery full of children. And motherhood, instead of being looked upon as a blessing, is regarded as a curse and disregarded as a duty.

"In one sense—the sense of the child's well being—I am sometimes tempted to think this almost a good thing, rather than the evil thing it really is. For what with club life and club habits and club morality there is little or no time for a modern society mother to look to her one and only child. Fashion has decreed she shall neither feed nor even see it saving perhaps at tea time, when it is brought down to show off its fine clothing, and it grows up almost a stranger to its own parents, knowing nothing of a mother's love. None the less it is a bad day for our island home when women forget their calling to be the joyful mothers of children.

"There is no wealth like human life, no health like that of an increasing population, and the outlook for any country whose birth rate is on a decreasing scale is black indeed. I wish I did not find in the story of our own times so many chapters that recall Gibbon's 'Decline and Fall of the Roman Empire,' but the points of resemblance are so striking that no student of history can avoid comparing them.

"We seem to be returning with insensate speed to the days of Roman decadence, when so-called civilization had reached its highest point of paganism—a period which historians wrongly call the 'palmy days of civilization.' It was an age when the inviolable character of wedded life was utterly ignored, when its duty to the race was regarded as an intolerable burden, to be cast aside like the chains of slavery for the license of free men.

"And its end was this—that in the reign of Augustus the very highest and noblest families were dying out for want of heirs, while the lower orders were desolating whole provinces and Rome itself by their practice of self-inflicted extinction.

"To such a fate as this is society blindly rushing in our own day. England, once known among nations as the 'land of beautiful homes,' is fast becoming the land of empty cradles; and, as was the case in the days of decadent Rome, so now in decadent England, the unfit are the most fertile.

"A considerable amount of the current literature read by idle persons tends to encourage and foster this dread state of affairs, but it is impossible for Christians, in any walk of life, to pretend they can persuade themselves that when once they are married they may, with perfect impunity, thwart God's designs in them.

"Outside the pale of the church, however, the laws regulating married life are becoming more and more widely ignored, and the evil practices of which I speak are part and parcel of everyday existence, all manner of specious excuses being put forward for shirking the sacred purposes of marriage.

"To be the means, under God, of bringing a larger family into the world than they can conveniently provide for, society people will calmly tell you, is not cruel, but wicked. Should their means be too ample to admit of this excuse, they will explain, instead, that there are personal considerations altogether independent of mere fortune that go to regulate what the world calls a well-ordered married life.

"The claims of personal health, the claims of personal convenience, the claims of society, even the claims of Dame Fashion—all these things are put forward as sufficient to prove that it is the business of husband and wife, or both, or of either, and not of their Creator, to settle the momentous question of the nursery and the number of children to be allowed in it.

"And what does this destructive philosophy of life really mean? We all know well enough that the empty cradle must eventually mean the empty home; but it means infinitely more than that. It means a demoralized and depopulated country ripe for the hand of the invader. It means the fate of ancient Rome."

SOCIOLOGY

In connection with the Celtic Congress at the Brussels Exhibition, the Brussels Musée du Livre has organized an exposition of Celtic literature. Baron de Borchgrave, President of the Royal Academy of Belgium, has prepared a descriptive catalogue of the histories, poems and other publications of every Celtic land. Dr. Douglas Hyde is president of the Celtic language section, Mr. F. J. Biggar of the historical department, Count Plunket of Antiquities, and Dr. Grattan Flood of Music. Deputations have arrived not only from Celtic lands, but many others, one of the largest being from Bohemia. The Gaels of Cork and Tipperary will entertain the delegates with an exhibition in hurling and other Gaelic sports. There is also a Celtic Exhibition of Arts and Manufactures, which will remain open through September. The

King of Belgium has invited the Celtic delegates to visit the Royal Library, where its Irish manuscripts, some of the most important in the world, will be placed on exhibition.

SCIENCE

According to the report in the *Astronomische Nachrichten*, No. 4425, of v. d. Pahlen, of the astrophysical observatory at Potsdam, near Berlin, Prof. Schwartzschild obtained twelve spectrograms of Halley's comet during the time of its transit across the sun. As the comet was absolutely invisible, the slit had to set upon its computed place, which later and better data proved to have been very accurate. The spectrograms were carefully scrutinized at the wave-lengths indicated by Hartmann, Lowell and Rosenberg, but no difference whatever from the normal solar spectrum could be detected, so that if there are any gases at all in the comet's head, their absorptive effect is too weak to be noticeable.

This thorough scientific investigation by means of a refractor of 31½ inches aperture confirms the observations reported in AMERICA, July 2, of the transit of a star through the nucleus of Halley's comet, and brands as sensational the newspaper story that on the day after the transit the Yerkes observers noted a most remarkable change in the solar spectrum.

In the same journal G. Müller, of the Potsdam observatory, says that, in company with Dr. Kron, he spent the time from April 11 to May 20, on the island of Tenerife, at altitudes as high as 3,300 meters (about 11,000 feet) in order to observe the comet. He strongly advocates such high altitudes with their transparent skies for work of this kind, and such low latitude (his was about 28°) with their minimum length of twilight. Unfortunately his meagre instrumental equipment did not permit his making use of the advantages of his position.

WILLIAM F. RIGGE, S.J.

The Smithsonian Institute has just published a new estimate of the age of the earth computed by Professors F. W. Clark and G. F. Becker, of the United States Geological Survey. Their figures are, "not above 70,000,000 years or below 55,000,000 years." Here are some of the more important of past estimates: Lord Kelvin, (1862) 20,000,000 to 400,000,000 with a probable 98,000,000 years. King and Varus, (1893) 24,000,000 years. Kelvin, (1897) 20,000,000 to 40,000,000. Le Lapparent, (1890) 67,000,000 to 90,000,000. Walcott, (1893) 70,000,000.

* * *

Up to the present time laboratory tests have failed to disclose any physiological effects directly attributable to magnetic

forces. Indeed physiologists asserted positively that one putting his head between the poles of a most powerful electro-magnet perceived no sensible effects. Recently, however, the experiment was tried in an alternating field of sufficient intensity and a positive action was detected by all who submitted to it. The field in question was produced by a coil of thirty-two turns of copper wire, heavy enough to carry a current of 180 amperes. The coil measured eight inches in length, and had a diameter of nine inches with a current rate of fifty. The maximum strength of the field was calculated at 1400 G. G. S. units at the centre. On placing the head within the coil and closing the eyes one perceived a weak and fluctuating light, either colorless or of slightly bluish tint. The period of fluctuation was rather poorly defined. The light seemed more defined about the periphery of the coil than at the centre. In full daylight luminous pulsations were discernible. None of the other senses were affected with a possible exception of the sense of taste.

* * *

Paul Sacerdote, in investigating the effects of the X-Rays on colorless and yellow diamonds, has observed that in general these rays do not affect the color of the stones. However, when the diamonds are put into the vacuum tube and the cathode rays allowed to fall on them, they assume at first the tint of Madeira wine, changing rapidly to a brownish hue more or less pronounced according to the length of the exposure. This color is permanent and unaffected by direct sunlight. Under a temperature of from 300 to 400 degrees C., it disappears.

F. TONDORF, S.J.

ECONOMICS

The Aero club of France has prepared for the French Government a set of aviation rules of the road, to be used as a basis for the regulation of airship traffic. The suggested laws provide that a band of lights must be displayed on buildings at every 250 foot level. Overhead wires must be indicated by flags by day and by lights at night. Airships must keep 150 feet above private property. Balloons have the right of way over all dirigible aircraft and are at liberty to go wherever the wind listeth, but they must keep 150 feet above aeroplanes and 300 feet above private property. The outcome of the suggestions made will be awaited with interest. In case laws governing airship traffic and providing regular laws and courses for various types of aircraft are enforced in France, it may not be long before other civilized countries will enact similar legislation.

The highest price paid for cotton since the war was reached in Augusta, Ga., Aug-

gust 11, when the first bale of the season was sold at 34 cents a pound. There was great competition among the farmers of Georgia in the race for first honors, and a scientific white farmer had made special preparations to obtain the lead, but it was won by a negro, another negro farmer securing second place.

ECCLESIASTICAL ITEMS

Archbishop Moeller of Cincinnati arrived in this city during the week en route home from his *ad limina* visit to Rome. While abroad he visited the town in Germany where his mother was born and there learned from the parish register that he is related through her, in the third lateral degree, to the famous Windthorst family.

On the invitation of Bishop Allen of Mobile, the Lazarist Fathers will assume charge of an extended mission district in Alabama, the headquarters of which will be located at Opelika, Lee County.

In spite of inclement weather some thirty thousand people ascended Croagh Patrick Mountain the first Sunday of August. Masses were celebrated in St. Patrick's Chapel on the summit by twenty-five priests from Ireland, Rome, Spain, France, the United States, England, Scotland and Australia. America was represented by Rev. P. J. O'Reilly, S.J., Los Angeles, Rev. John Waters, Oregon, and Rev. M. Scanlan, Harrisburg. Archbishop Healy, who blessed the pilgrims ascending and descending the mountain, sent the following message to the Pope: "The Archbishop of Tuam, with the priests and people from all parts of Ireland and from many other countries assembled in the pilgrimage on Croagh Patrick Mountain, send to the Holy Father, Pius X, the same greetings which St. Patrick himself from this same spot sent to Leo the Great, an expression of undying loyalty and affection for his person and his throne, and prostrate on our knees we humbly beg his Apostolic Benediction." Cardinal Merry del Val immediately cabled in reply: "The Holy Father, deeply touched at expression of filial homage. He affectionately blesses your Grace with the clergy and people assembled in pilgrimage to Croagh Patrick Mountain." Over thirty special trains conveyed pilgrims from all parts of Ireland, including students from all the ecclesiastical colleges and representatives of the religious orders. The principal addresses delivered were in the Gaelic language.

In St. Louis, Mo., the Children of Mary of the Convent of the Sacred Heart have inaugurated a Catholic outing home, where poor children can have fresh air recreation during the summer months.

Making the recent retreat for laymen at St. Mary's College, St. Mary's, Kansas, there were ninety-three laymen, representing thirty-three cities in the States of Kansas, Missouri, Illinois, Nebraska and Oklahoma.

The corner-stone of New York's first Lithuanian church was laid by the Right Rev. Mgr. Lavelle, V.G., on August 21. The church will be dedicated to Our Lady of Milna.

In the patio of the old mission church of Our Lady of the Angels, situated in original Sonora Town, the one hundred and twenty-ninth anniversary of the founding of Los Angeles, Cal., was celebrated by representatives of the Spanish population on the Feast of the Assumption. General Antonio Aguilar, aged ninety years, who resisted the advance of Fremont, presided over the celebration, wearing the uniform in which he fought the Americans in 1848.

PERSONAL

The twentieth anniversary of the death of John Boyle O'Reilly on August 10 recalls his constant and ardent championship of the American negro. The *Boston Transcript* affirms that this distinction was as remarkable as any in the character and career of the distinguished Irish patriot. In this sympathy for the hard lot of the American negro, O'Reilly had before him the example of another Irish patriot, Daniel O'Connell. Frederick Douglass, the gifted and accomplished representative of his race, used to recall with grateful acknowledgment the indebtedness of the negroes of the South to the aid and sympathy of the champion of Catholic Emancipation. When, before the Civil War, Douglass visited Europe to enlist the sympathy of the nations in the lot of the Southern slaves, the first to welcome him, he used to say, were the people of Ireland in the person of the distinguished Liberator, and amid the greatest enthusiasm of the people they travelled together from the Hill of Howth to Cape Clear.

In like manner John Boyle O'Reilly never failed to insist on justice and manhood's rights for his black fellow citizens. "No man ever came into the world with so grand an opportunity as the American negro," said O'Reilly in a burst of Irish eloquence at an indignation meeting in Boston over a Mississippi massacre of colored people in 1886; "he is like new metal dug out of the mine. He stands on the threshold of history, with everything to learn and less to unlearn than any civilized man in the world. . . . His nature has only been injured on the outside by these late circum-

stances. Inside he is a new man, fresh from nature—a color-lover, an enthusiast, a believer by the heart, a philosopher, a cheerful, natural, good-natured man. . . . The negro is the only graceful, musical, color-loving American. He is the only American who has written new songs and composed new music. He is the most spiritual of Americans, for he worships with his soul and not with his narrow mind," and so on, prophesying that the negro will be great in future history making "if he will avoid modeling himself upon the whites;" and he counseled the negroes not to try to become "great merchants or traders, not rich men, bankers, insurance mongers or directors of gas companies; but great thinkers, great seers of the world through their own eyes. Great poets—ah, great poets, above all, and their brothers, great painters and musicians and sculptors. One poet will be worth a hundred bankers and brokers. One great musician will speak to the world for the black man as no thousand editors or politicians can."

LETTER TO THE EDITOR

To the Editor of AMERICA:

Among the Literary Note, in your issue of July 16, mention was made of a notice in the *Revue Augustinienne*, of A. Boehmer's "Les Jesuites" (Colin Library, Paris) translated by M. Monod, which said that the book seemed to be written with impartiality. This impartiality, however, is relative. In the introduction, for example, M. Monod takes occasion to compare St. Ignatius and his own patron, Calvin; not to the advantage of the saint! Calvin appears as the man of intellect, study and sound, moral sense! Ignatius as the imaginative mystic; Calvin is the apostle of sincerity and of hatred of a lie—a virtue of which the Jesuits do not mention the name, either in their Constitutions or their programmes of Education." (p. XXXV).

Again, on p. LXXXI, after a deal of praise, we read the following quite notable qualifications: "But . . . it is said, and not without foundation, that the same ardent public spirit which makes the Jesuit indifferent to well-being, liberty and life, makes him indifferent also to truth and humanity; that no means which can advance the interests of his religion seem to him unlawful and that he too often confuses the interests of that religion with those of his Society . . . that they (the Jesuits) were in certain countries the most dangerous enemies of liberty, in certain others the most dangerous enemies of order."

The Jesuits can dispense with such impartiality.

E. F. GARESCHE, S.J.

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CHRONICLE

Decision Against Strike.—Justice Goff in the Supreme Court issued an order restraining the Ladies' Garment Workers' Union from picketing, visiting non-union men in their homes or in any way hindering the manufacturers from employing whom they please. The court declined, however, to enjoin the strikers from issuing circulars or holding meetings, declaring that their right to free expression of opinion could not be curtailed. In granting the injunction Justice Goff said in part: "The primary purpose of this strike is not to better the condition of the workmen, but it is to deprive other men of the opportunity to exercise their right to work and to drive them from an industry in which, by labor, they have acquired skill, and which they have a right to pursue to gain a livelihood without being subjected to the doing of things which may be disagreeable or repugnant." It is pointed out that from the beginning of the strike the strikers interfered through violence with the business of their employers; that there were forcible entrances, destruction of property, assaults of a serious nature on employees refusing to stop work, threats and the like. Quoting from a decision of the Court of Appeals which held that it was against public policy and the interests of society for employers who control practically the whole trade of the community to combine for the purpose of compelling workmen to join a particular union, the Justice concludes "what the employers may not do the workmen may not do." This decision should cause little surprise as the employers, it seems, were willing to increase wages

and better conditions, but the union sought to control the business of the manufacturers.

Timber Land Frauds.—The commissioners appointed by Governor Hughes to investigate the Forest, Fish and Game Commission, of which J. F. Whipple is the sole commissioner, have obtained much evidence that New York State has been robbed of millions of dollars through huge thefts of timber from State lands in the Adirondacks; that the accused have escaped criminal prosecution except in a few instances; that civil suits to recover the value of the timber and the penalties prescribed by law, have been compromised for a small fraction of the amount demanded; and that vast tracts of practically worthless lands have been sold to the State at exorbitant figures by individuals and corporations that had stripped the land of its valuable timber. It has been found that in three months alone more than 5,000,000 feet of timber had been unlawfully cut in State lands in the Adirondacks. The investigation is the aftermath of the legislative investigation of the bribery charges against former State Senator Allds, a friend of Commissioner Whipple. The inquiry is covering every department of the Forest, Fish and Game Commission, and it is estimated that its report will cover more than one hundred pages.

Report on Church Salaries.—A bulletin just issued by the Government shows that there were 164,820 Christian ministers in the United States in 1906, and 1,084 Jewish rabbis. The average salary is \$663, and the total paid to them in 1906, was \$69,667,587. In Manhattan and

Brooklyn scores of ministers receive salaries exceeding \$5,000 a year. Several ministers receive \$15,000, and there are a dozen or more who get \$12,000. These salaries are the highest in the world, London and Berlin averages being scarcely more than \$3,000 a year. The average salaries of ministers in cities having 300,000 and over for the principal religious bodies are as follows: Baptist, \$1,793; Congregational, \$1,938; Methodist, \$1,842; Presbyterian, \$2,450; Protestant Episcopal, \$1,873; Reformed, \$1,938; Catholic, \$684 and Jewish rabbis, \$1,491.

Prize Offered by the Kaiser.—According to despatches received in San Francisco the German Emperor has made known his purpose to offer a prize to be contested for in the coming Sngerfest to be held in that city September 1-5. No details have been yet received concerning the nature of the prize intended for the Pacific Coast meeting, but it is thought it will be something similar to that presented to the singing societies of the East during their 19th National Sngerfest in Brooklyn. It will be recalled that Emperor William at that time forwarded a silver statue of a Minnesinger, which has been contested for yearly since that date by the members of the Association.—As is known Emperor Francis Joseph, of Austria, too, has offered a prize for the approaching gathering of the Pacific Coast Societies.

Canada.—A. J. Lemieux, charged with robbing Ludger Larose, of the Emancipation Lodge last April, came up for examination in the police court of Montreal. The prosecutor had mentioned in his complaint money and other things. It now appears that among the other things were documents of the Lodge from which he was returning. It is needless to say that everything of value was returned immediately to Mr. Larose. Mr. Lemieux will appear before the higher courts in the course of the month.—The General Conference of the Methodist Denomination, which met at Victoria, B. C., has assumed a good deal of authority. It rebuked the Minister of Justice, dictated to the Government and announced that it was going to take charge of all Catholics in the West who are neither French nor Belgian, and make them clean, educated, loyal, English-speaking Christians. Fortunately for their own comfort the assembled Methodists confessed that as yet none of their ministers can speak the languages of these Catholics, so the work cannot be begun immediately.—The Archbishop of Westminster has already reached Canada for the Eucharistic Congress.

Panama Politics.—Vice-President Mendoza, who was a prominent candidate for the presidency, has retired under protest from the struggle since his candidacy met with opposition at Washington.

Mexico Arrests Smugglers.—To maintain the value of the silver *peso* at fifty cents gold, the Mexican law forbids a person entering Mexico to bring with him more

than five silver *pesos*, under penalty of the forfeiture of the surplus as contraband goods. Several persons of both sexes have been lodged in jail at Ciudad Juarez, opposite El Paso, Texas, for having attempted to enter Mexico with more than the amount of silver coin permitted by law.

Isabella the Catholic.—On August 30, the municipal council of the City of Mexico unveiled the tablets which had been placed along the street which has been renamed in honor of the patroness of Columbus. As the first tablet was unveiled, the military band in attendance played the Spanish royal march.

Suspense in Nicaragua.—The question of the hour is whether there will be a clash between Estrada, the provisional president, and General Mena, who brought success to the cause of the revolution by his capture of Granada. The two, though fighting together in the same cause, are opposed politically.

Great Britain.—The *Times* has published the complete text of the Buddhist service at Tokyo commemorative of Edward VII. It is singularly empty and as profitless for those who performed it, as for him for whom it was performed. The *Times* follows the indecent practice of insinuating a similarity between Buddhist and Christian rites by calling the chief bonze the Buddhist pope. Members of the British Embassy attended the pagan service.—Helen Holmes, aged 17, cashier of the Cuckfield (Sussex) branch of the International Stores committed suicide lately, leaving a note to say that the International people would explain all. Their explanation seems to have been that she was a defaulter. The jury did not take this view, but returned a verdict of temporary insanity, adding that the girl was too young, and her pay of 8 shillings a week too small for so responsible a position.—Arnold H. Mathew, "Bishop of the Old Catholic Church in the British Isles," states that it is intended to establish a hierarchy at an early date with priests for every bishop and a theological college. He asks those who have expressed interest in the matter to tell what sum they will give and when these will be available. Catholics may be pardoned a certain amount of curiosity regarding not only the sources of the money but also of the bishops, the priests and the ecclesiastical students.—Mr. Keir Hardie, M. P., declared in a speech that the miners' organization will very soon be international, and that disputes between masters and men will involve the miners of all Europe.—Mr. Barnes, of the Labor Party, told his constituents that the only result of the conference over the House of Lords will be to leave the Peers in their places indefinitely.

Ireland.—In opening at Loughrea the Connaught Feis and Industrial Exhibition—one of the numerous exhibitions of its kind that are being held all over Ireland for

the last few years—Bishop Gilmartin, of Clonfert, said the revival of their language and industries were two of the most important factors in the country's regeneration. A national language was the national completion of an independent nationality and the natural organ of a nation's expression, and hence its revival was a national duty and a national interest. They could all unite in demonstrating the capabilities of the language by using it in the home as well as at the Feis, in supporting the University which had now the Irish stamp upon it, and in patronizing goods of their own making. Ireland had economic industries distinct from England's economic interests, and on the platform of Home Industries all Irishmen could unite and "live in religious, social and political peace." The last remark had reference to disturbances provoked in Cork during the week by adherents of William O'Brien, and in Derry and other northern towns by the Orangemen who are still chafing over the Accession Declaration Bill.—Speaking in Sligo at the unveiling of a monument to a young farmer who was an innocent victim of the land war, Mr. Dillon said "from inside information" that English statesmen were impressed now as never before that, in the strained condition of world politics, America's friendship was essential to England's safety, and that friendship could not be won while England was at war with Ireland. The Government could not yield in conference the principle they fought for in the election, that the Liberal party shall have equal facility to enact its measures as the Tory party, and as long as this principle is maintained Home Rule, to which the Liberals are pledged, will not be endangered by the Conference. The *Dublin Freeman* points out in connection with the "Home Rule All Round" scheme that Ireland being by race, history, separate interests, unbroken will and continuous protest a separate nationality, her claim is paramount and comes first. It has never been extinguished by acquiescence, it has three times been admitted by the House of Commons and therefore has precedence over all others in the circle. The urgency of the case requires that the moral fact of her separate entity should be given immediate enforcement.

India.—The Calcutta police raided the house of Kumar Metter, a returned convict and editor of the *Sanjibhani*, and seized his correspondence with several prominent English sympathizers. They inspected but did not carry away letters from Keir Hardie, M. P. and Hilaire Belloc, M. P. This being announced, Mr. Belloc wrote to the papers explaining that as he had shown an interest in Indian affairs, a relative of an Indian who had been prosecuted wrote to him. He acknowledged the letter, declining to mix himself up in a grave problem beyond his competency.

Lay Schools in the Orient.—At the request of M. Paul Deschanel the Government voted 1,000,000 francs

to promote French works in the East. This sum is chiefly devoted to founding lay schools, from which all religion is excluded. At Salonica there is a school of 500 pupils, manned almost exclusively by men from the University of France. There is another at Beyrout, where the Jesuit University established itself many years ago. A third has been founded at Alexandria, and a fourth at Cairo. The Mussulmans swarm to these schools and find the teaching quite to their liking. Nevertheless, in spite of the vast amount of money given, the distinguished professors are clamoring for more.

French High Schools.—Cardinal Andrieu, some time ago, forbade the clergy of Bordeaux to have any connection with colleges whose students followed the courses of the lycées. The reason was that they were neutral schools, even if they had chaplains to teach religion. The official instruction is neutral and no priest has a right to take his pupils to such a school, for a neutral school is condemned by the Church. He asserts that the vast majority of them are dangerous to the Faith, and that the students are exposed to almost certain religious shipwreck. As a matter of fact the teaching in philosophy, ethics and history is not neutral. The last phrase of his letter is instructive for Americans. He has adopted this course, "because the bishops of America were instructed as far back as 1875 that such schools were to be avoided. The duty of abstention pressing upon parents presses still more on the priest. Though neutral in theory, they are hostile in practice."

Annexation of Korea.—With the convention for the annexation of Korea officially promulgated and made effective on August 29, Japan has at last gained her desire to assimilate her peninsula neighbor, a wish that the Island Empire has nursed for centuries. Korea thus ceases to be an independent state and becomes a province of Japan, adding some 10,000,000 to the population subject to Japanese sovereignty. The annexation of Korea has been a certainty ever since the Russo-Japanese war. A treaty between the two countries was signed in 1907, declaring a protectorate over Korea and placing all Korea's diplomatic machinery in the hands of Japan. The United States was one of the first of the powers to recognize it by the withdrawal of its Minister. The Marquis Ito became the first Resident General. The functions of that officer became virtually those of Emperor, and through successive agreements Korea had come to accept the position of a protectorate long before the signing of last week's convention which made the country a province of Japan.

Kaiser's Speech Condemned.—A "divine right" speech of Emperor William at Königsberg during the banquet held August 26 continues to be the theme of excited discussion in the newspapers of the Empire. Four-fifths of the German press are united in criticism

of the utterance, and the disapproval ranges from an expression of mild regret to open mockery of the absolutist pretensions of the Emperor. There is general astonishment expressed that the Chancellor, in case he had previous knowledge of what was to come, should have not advised against what is declared by many to be the most serious mistake Emperor William has permitted himself to commit. The *Tägliche Rundschau* expresses keen regret that the Emperor has seen fit in his "divine right" declaration to forget the praiseworthy reserve that has marked his public utterances since 1908; it goes on to say that his bold claim of right to rule not by people's assemblies, but by dispensation of God, brings anew into sharp focus all the dissatisfaction former imprudent effusions had aroused. *Germania* praises the Christian stand the ruler takes in deriving his powers from God, but it expresses the hope that no false deduction will be drawn from a very correct principle. The Emperor must remember that though an "instrument of heaven," he rules over a constitutional kingdom and empire. The press generally comments too on the necessity of the German Parliament's taking some action on the subject when it meets.

National Spirit Insisted Upon.—On August 22 the Crown Prince William of Germany was solemnly invested with the dignity of honorary perpetual Rector of the University of Königsberg. The address of the future ruler of the Empire on that occasion, which was received with acclamation by the distinguished assembly present, emphasized the need of laying special stress upon the development of the national spirit among the people. Addressing himself in the course of his speech directly to the Professors of the University, he said: "Since my student days I have come to realize what the learned teachers of our youth should instill into their minds. Yours it is to point out to us the ways in which the German people must walk to fill that place among the nations which their spiritual and physical powers point out as proper to them. This service you fail to render when you are content with opening up to us our weaknesses and our deficiencies, since this easily leads to half-heartedness and to futile criticism. We need from you the accentuation of the spirit of nationality in the great German people, in opposition to recent tendencies to reach out in international efforts. Nothing is so apt as this latter to weaken the vigor of national life and to threaten distinctive national character."

German Aviation Law.—A commission appointed by the German Government to study the legal aspects of aviation, in order to frame a law, has reported a bill to make aviators liable for damages caused by landing during cross-country flights, and requiring aviators to have certificates of proficiency before being allowed to fly outside aviation grounds. The present police prohibition against flying over incorporated towns will also be in the law.

The Week in Austria-Hungary.—To honor Emperor Francis Joseph, a colossal statue, representing the venerable monarch in full Jäger costume, was unveiled at Ischl. The ceremony formed a splendid close to the celebration of the Emperor's birthday, and was carried out in the presence of thousands of the custodians of the forest reserves gathered from all parts of the Empire.—Ambassador Kerens conferred with the Minister of Foreign Affairs with a view to bring about a removal of the restrictions imposed upon the importing of American meat into the Empire. Mr. Kerens argued that the present inspection laws governing exportation of meat from America practically removed all reason of fear regarding the quality of meat brought in, while meat shipped from the United States reached Austria in shorter time than shipments from Argentina, against which no restrictive legislation existed. The Minister promised to do what he could in the matter, but he will find it difficult to make concessions in favor of the United States. The Agrarian party, whose members are in a majority in the Austrian Reichsrath as well as in the Hungarian Reichstag, is bitterly opposed to the importation of meat from the States.—The cholera has passed across the frontiers of Russia and made its appearance in Galicia. Late in the week official reports made known that some sporadic cases had been found in Vienna.

Spain.—Our special correspondent informs us that the recent interview in France of King Alfonso XIII with M. Briand in regard to the relations of Spain with the Vatican, has done much to weaken the affection of Spanish Catholics toward the royal family. The Carlists are receiving numerous recruits. In many cities it is affirmed that their number has increased more than threefold as a consequence of the present religious agitation. The Government is attempting to silence the Catholic Press by ordering the prosecution of Catholic editors publishing articles hostile to the Canalejas ministry. In the meantime the Republican dailies are publishing, without hinderance, their usual quota of articles inciting the lower classes to do away with the King and the Church. In all parts of Spain Catholic speakers have been cited before the courts for denouncing as tyranny the action of the Ministry in regard to Catholic meetings. General Weyler, of Cuban fame, is spoken of as the next Prime Minister of Spain, in case of the downfall of the Canalejas Cabinet. He is a Liberal of the anti-clerical type.

The Cholera.—The reports from South Russia announce for the week August 14-20, 16,106 new cases and 7,743 deaths. For the previous week the numbers were 23,944 and 10,723 respectively. The grand total for this year is 121,091 cases and 58,030 deaths. It is officially announced that cholera is in Vienna. As a precautionary measure the Roumanian army manoeuvres will not take place.

QUESTIONS OF THE DAY

The Eucharistic Congress in Montreal

During the coming week Montreal will witness a celebration marked by scenes of religious splendor such as the continent of America has never before witnessed. Two years ago, at the close of the great Eucharistic Congress in London, Archbishop Bruchési gladly accepted the burden of responsibility thrust upon him when the Central Committee of the International Eucharistic Congress offered to hold its twenty-first annual meeting in his Episcopal city. One wonders whether the Metropolitan of the old-time Ville Marie realized the monumental task implied in the dignified words with which he so felicitously returned thanks for the singular honor the offering conveyed. Whether he did or not the busy round of preparation that filled Mgr. Bruchési's days during the intervening two years has surely made clear to him the burdensome character of the undertaking which he then pledged himself to carry out.

Year after year since their inception in 1881, the assemblies of the Eucharistic Congress have grown in importance, each one excelling its predecessor in the course of illustrious men attending its sessions, in the weight of its deliberations, in its display of faith and in the magnificence of its religious functions. The whole Catholic world, therefore, would be interested in the outcome of the first meeting to be held in the Western Continent. Would the young and thriving Church which had developed beyond the Atlantic be able to renew the triumph and add still greater glory to a splendid record? The labor facing him may well have caused his Grace of Montreal to view the task with anxious heart, but there was no faltering of courage in the zeal with which the multiplied details of organization and of preparation have been executed, until now as the time approaches, Archbishop Bruchési and his aids with quiet confidence await the outcome of their toil in what they expect will be the greatest religious triumph of its generation.

The expectation means much to one who recalls the story of these Congresses. Due, in its first inspiration, to the piety of Bishop Gaston de Ségur, the idea of the Eucharistic Congress marked the birth of a movement within the Church to meet the appalling growth of rationalism and religious indifference characteristic of our time. The Real Presence of Jesus Christ in the Eucharistic is the pivotal doctrine of Catholic faith, and is, therefore, the most precious treasure that Christ has left to His Church as the centre of Catholic worship, and as the unfailing source of Christian piety. To meet the tendencies that connote man's drifting away from God, Mgr. de Ségur was led to plan gatherings of ecclesiastics and laymen for the purpose of celebrating the Holy Eucharist and of seeking the best means to spread its knowledge and love throughout the world.

His purpose was humble in its inception and local in its initial execution, and the first Congress held at Lille, France, in 1881, had but few adherents. Still like all projects favored of God, the idea grew from year to year with an ever-increasing importance. French and Belgian cities were originally the ordinary meeting places of the Congresses, the Catholic Faith which holds the people of these lands, despite the scheming and plotting of freethinking politicians, making them the natural soil for the development of so Catholic a project. Yet the underlying aim of the Congresses, the concentration of the thoughts of the faithful upon the mystery of the altar, and the making known to them the means by which devotion towards the Holy Eucharist may be implanted and promoted in the hearts of the people, was easily suggestive of the international scope of the movement. Almost from the beginning, then, there has been a disposition to favor other lands as well, in selecting the fitting place of yearly assembly.

In 1885, Fribourg, in Switzerland, was thus honored, and the influence of the famous Mgr. Mermillod, Bishop of Lausanne and Geneva, made that gathering a very notable one. The eighth Congress went to Jerusalem, in 1893, and a solemn adoration of the Blessed Sacrament occurred on the very spot where tradition says the Agony of the Garden took place. Pius X expressly asked that the Congress of 1905 be held in Rome, and the magnificent ceremonies that characterized its sessions are affirmed to have been the dawn of the movement that led to his decree "Tridentina Synodus," advising daily Communion. Teaching a lesson to less generous nations, Germany welcomed the eighteenth Congress, which convened in Metz, Lorraine, in 1907, by suspending the law of 1870, forbidding Church processions, in order that the usual solemn procession of the Blessed Sacrament might be held.

The nineteenth Congress, the first under the auspices of English-speaking members of the Church, was celebrated in London, in 1908, with a gathering of ecclesiastics such as had not been seen outside of Rome in modern times. Finally no one needs to be reminded of the enthusiastic outpouring in Cologne last year, when 70,000 sturdy German sons of Mother Church marched for four hours to honor the God of the Altar, carried aloft in triumph through the gathered millions that lined the city's streets.

Montreal recognizes the filled-up measure of splendid success it must achieve to excel the records thus far attained, and its citizens have made gigantic efforts to meet in a worthy manner the desires of Catholic Canada to have this year's Eucharistic Congress the most representative and important of all the meetings thus far held. The old town will be *en fête* during the coming week with its fluttering flags, gay decorations and thousands of badge-bedecked visitors. The concourse of illustrious men attending the Congress will make brave comparison with that of preceding assemblies. His Eminence, Car-

dinal Vincenzo Vannutelli, once more designated as personal legate of his Holiness, will be present, as will the venerable Cardinal Gibbons, and Cardinal Logue, Primate of all Ireland. Accompanying these Princes of the Church will come a throng of several hundred Archbishops and Bishops and distinguished clerics from Canada and the Continent of Europe and the United States, while the list of laymen expected contains names of distinguished prominence in Catholic activity all over the world.

The Congress will be notable, too, for the weight of its deliberations. The program of the Conferences presents a masterly arrangement of the Eucharistic Topic, studied, varied, comprehending a multiplicity of themes, but each bearing reference to the one Central subject—the Blessed Sacrament in all its various phases and effects as Sacrament and Sacrifice—the Centre of Christian Catholic Cult. Thirty-two papers in all will be read before the different sections into which the general assemblies, English and French, have been divided. To procure writers eminently and especially suited for each particular paper, the Committee in charge has gone over the length and breadth of the English and French-speaking Catholic world, and never before has so choice a galaxy of Catholic scholars, clerical and lay, been assembled in America.

Finally, one needs fear no lapse from the splendor of former Congresses in the display of faith and in the magnificence of ceremonial pomp which is to mark the religious functions during the approaching Congress at Montreal.

The immense and gorgeous repository or altar that has been erected on Mance Park (Fletcher's Field), at the west end of Rachel Street, with the mountain as a background, symbolizes in concrete form the ardor that thrilled the citizens of Montreal in their enthusiastic preparations for this phase of the coming solemnity. The dome above the altar is ninety feet high, and the sculptural ornaments are most rich and artistic. Three tiers of steps lead to the altar under the dome, which is itself supported by four elegant double pillars. On each side of the altar and canopy there will be rows of stalls for the bishops and other dignitaries, splendid decorations in keeping with the architectural lines of the dome being placed in the rear of these stalls. The thousands of people present will take their position in the open field in front of the altar. This altar will serve for the open-air Mass on Friday, September 9, and for the benediction at the end of the grand procession on the last day of the Congress, September 11.

The two years that have sped on their way since the memorable afternoon in London when Our Lady's City of Canada was so signally honored by being named as the meeting-place for the Congress of 1910, have been years full of labor of preparation;—may the glory that will overshadow its people in the happy outcome of their efforts to honor fittingly the Eucharistic King be as ample as has been their generous acceptance of the labor!

M. J. O'CONNOR, S.J.

Sociology at Work

Very few people know where the Skunnemunk Mountains are. Nor would their civilized name of Watch-Fire Hills help to localize them. But if you speak to old New Yorkers of the Seven Spring Mountain House they will tell you that it was a famous resort in the Ramapos thirty or forty years ago, up in the hills beyond the village of Monroe. That is where we saw Sociology at work.

As the train hurries you over the Jersey meadows, and afterwards past Suffern and Tuxedo, and through the great park which Harriman gave to the State, you find yourself towards the end of your fifty mile run, looking over your shoulder at a long straight-edged mountain ridge that rises like a wall at your right and with its dense forests and jagged rocks shutting off the people of the valley from whatever may be on the other side of the hills.

Leaving the train at Monroe you toil up two or three miles of rough and now unfrequented and uncared-for roads, to a height of 1,600 or 1,700 feet, and you find yourself in presence of what was once a great caravansary for the well-to-do, but which is now a heap of ruins. The place has been deserted for many years, and the snow and rain and winds have played havoc with the roofs and walls of the outhouses, and even with great portions of the main building itself. The roof and floors of the great ball-room have tumbled in, and grimy rafters hang with but a slender hold, over the heaps of brick and mortar and decaying wood in the inclosure beneath. The main wing, however, is intact and above and along its full length, there extends a modern mansard, fresh and bright with its new woodwork and paint, and giving promise of what the rest is to be when the fallen grouting on the façade is renewed, and the mason has pointed the seams of the stones, which here and there hold their place without the aid of plaster or cement.

Inside, the old dining-room is in good repair. So it is with the parlors, which have been transformed into a temporary hall and chapel. The stairs are as solid as the day they were built, and also the floors, and as you walk along the corridor above, you see at your right a row of those old-fashioned spacious rooms in which guests were made comfortable in former times. Upstairs under the roof, where the girders and woodwork are left revealed to form what is really an artistic ceiling, are long rows of carefully-made cots in lines as straight as a rule could make them.

Here a glimmer of the past comes out of the old ruins. The faded and frayed register of the famous hotel is there, and as you turn its pages you almost start at the names that meet your eyes. There is Ulysses S. Grant, Horace Greeley, Zophar Mills, whom many a New Yorker has forgotten, but whose name still lingers on the city's fire-boats. More singular still, and one is sorry to see it, there is Oscar Wilde and others of less

prominence, but the departed greatness of the old establishment asserts itself sufficiently in other signatures before you,

There is a different population in the Seven Spring Mountain House to-day. Outside on the grounds you see sixty or seventy youngsters, ranging from sixteen or seventeen to six or seven; some of them well dressed and spruce, others knocking about in blue overalls, bare-headed and bare-armed, not tanned but actually blackened by the sun; some of them at baseball, others helping the surveyor as he lays out the new roads, others again starting out for a ramble over the hills, and judging from the music that comes from one of the houses there must be a considerable group engaged in musical practice at the piano or choral singing. They are as fine a set of lads as you would wish to see; bright-eyed, clever looking, well behaved, polite, eager to take their turn in readying up the dining-room, or helping in the kitchen, or arranging the dormitory, or in sweeping the rooms, or taking their turn at the light work in building the roads.

In the early morning they line up for prayers before the hotel; and are grouped together again for the Angelus at noon and nightfall, and later for prayers before going to bed. They are all at Mass every morning, and quite a number receive Holy Communion frequently. A large contingent among them are trained singers, and have won great praise for their musical exhibitions at the Waldorf or the houses of wealthy people, and have even dared to present the "Midsummer Night's Dream" and other Shakesperian dramas on the lawns of fashionable boarding schools. They gave a concert the night we were there, and displayed not only remarkable ability, but positive delight in their work; one of them, a little cherub in blue overalls and half asleep clinging with unconscious grace to the mantelpiece to keep himself on his feet and all the time singing with the full-throated and mellifluous ease of a nightingale, and like the nightingale giving no thought to what he was doing.

Who were they? They were Father Walsh's Italian boys from the Church of Our Lady of Loretto in Elizabeth street. Every two weeks he carries off fifty or sixty of them to these mountains and gives them all the enjoyment he can crowd into that space. Two devoted ladies, who live in an adjoining cottage, help him in the work; and—we must not forget him—a splendid Italian cook, who revels in laboring night and day for his little compatriots.

The establishment will be, one of these days, it is hoped, in perfect order. Already there is a powerhouse which would grace a gentleman's estate, busy night and day pumping water for household purposes and, also for a swimming tank, into which an old stone barn has been converted, by taking away the dilapidated roof and building on the solid rock a concrete basin, around which are grassy walks, and at the end of the enclosure

a row of dressing-rooms for the bathers. Spring water in a bath is suggestive of shivers, but these hardy youngsters will not mind that.

What is that octagonal and roofless structure nearby? we ask. It is an old carriage house. What do you leave it there for? First, because it is too expensive to cart away, and besides someone may take a fancy, one of these days, to put a roof on it, and it will make an ideal chapel for the boys.

How do you manage to finance such an enterprise? Only the Lord knows. Money comes in from all quarters unasked. The range and the furniture and the pianos were gotten for nothing, or next to nothing, for people love to see these clean-living, modest, well-behaved, intelligent Italian children developing into good devoted Catholics, who know their religion, are devoted to the Church, and are already a great nucleus for good among their people.

We remained over night, and as we sat outside under the trees in the bright noonlight and looked over at the other glorious hills as luminous as our own, as they stretched away to the distant Catskills towards the north, we could not help feeling sentimental, as we thought of the little fellows sleeping soundly upstairs in the old hotel and filling their lungs with the mountain air that never drifts down into the stuffy tenements of Elizabeth Street. It was a joy to meet a man who did not ventilate theories of sociology, but went to work with the material at hand and made healthy, strong and happy, but above all moral boys out of waifs who but for him would have been lost forever, and who did it all with no other capital than that of a loving trust in the fatherly care of the Almighty, who clothes the lilies with beauty and watches over the birds of the air. He does not forget His little ones of the street.

A VISITOR.

Mexico's Struggle for Independence

The birthday of the Republic of Mexico is celebrated on the sixteenth of September, on which date in 1810, the creole priest, Miguel Hidalgo, called on all creoles, mestizos and Indians to take up arms against what was masquerading at the time as the Spanish government. King Ferdinand VII was a prisoner in France; Joseph Bonaparte was king of that part of Spain which was overrun by French troops, but he was king of no Spaniards. With the mother country in such a condition, a Cortes met in Cádiz and went through the semblance of conducting national and colonial affairs. The Cortes was unlike any ever before seen in Spain, nearly one-half the total membership having been elected by citizens of Cádiz to represent northern Spain and the transmarine possessions of the crown.

Although its members solemnly swore to support the Catholic religion and to preserve the Spanish dominions in their entirety for Ferdinand VII, they acted as if they

were supreme in the whole field of law-making. This hybrid convention assembled in Cádiz on Sept 24, 1810, supplanting a committee of regency which had made some attempt at governing. This regency had no clearer warrant for its existence than the need of an attempt at public order during the imprisonment of the royal family in France. The Cortes remained in supreme control until the liberation of Ferdinand and his return to Spain in April, 1814.

During the ten months of Hidalgo's military activities, there had been no attempt to establish an independent committee of government, but shortly after his execution, at a time indeed when the success of his project seemed well-nigh hopeless, a "Supreme National Committee" was formed, which was bound by oath to maintain the rights of Church and king, and to fight for liberty. On November 6, 1813, a declaration of independence was issued by a so-called representative congress which had met at the call of Morelos in the town of Chilpancingo. The members of the congress were indebted for their election or appointment to Morelos, who, like Hidalgo, was a creole priest, and had been taught by Hidalgo in the seminary. The congress also decreed the abolition of slavery, and drew up a constitution which recognized the sovereignty of Ferdinand VII.

On Oct. 22, 1814, there was promulgated a second constitution, in which the sovereignty was claimed by the people, the executive power to be exercised by a committee of three. This was a rough draft, the work of eleven men "in convention assembled," and never rose to importance. The year 1821 found Iturbide in command of the royal forces at Iguala, and there, on February 24, he published the "Plan of Iguala," which was of the nature of an organic law and contained provisions for the independence of Mexico with a constitutional monarch, either Ferdinand VII or one of his family, a committee of directors to assume control until the arrival of the new ruler.

The last viceroy, Juan O'Donojú, on arriving from Spain realized that further dependence of Mexico upon the mother country could not be maintained. On his way to the capital, he reached Córdoba on August 23, 1821, and there, in his sovereign's name, acknowledged the independence of Mexico and accepted the Plan of Iguala as the only safe way to secure Spaniards in the possession of their lives and property.

One of the most tragic figures in Mexico's tragic history is that of Agustin Iturbide. His father was a native of Navarre, but his mother belonged to a family which had been established in Mexico for over two hundred years. Though a creole, Iturbide sided with the viceroys and took an active part in the military operations against Hidalgo and other revolutionists. For a time he was under a cloud, owing to a charge, which was not pressed, of malversation of funds, but he was recalled from his obscurity by Viceroy Apodaca and sent with a large body of soldiers and abundant military stores and

funds to crush a revolutionary force under Guerrero. Then it was that Iturbide went over to the creole movement, taking with him the viceregal troops and funds, and published the "Plan of Iguala."

A constituent congress met in the City of Mexico in February, 1822. The first act of the delegates, who were over two hundred in number, was to swear to observe the Plan of Iguala and the agreement made at Córdoba with Viceroy O'Donojú. It is superfluous to remark that emissaries of Iturbide had been actively engaged in seeing that, as far as possible, only suitable "lumber" should be sent to the Congress, yet they were not uniformly successful in securing the election of Iturbide's partisans. Iturbide was at hand with his troops. The deliberations of the Congress were in their third month when the soldiers rushed forth from their barracks and began to hurrah for the emperor, Agustin I. On May 19, the Congress met in special session. The shouts of the mob were heard in the assembly hall. "Coronation or death" was the burden of their song.

Only eighty-two members voted; sixty-seven were in favor of Iturbide. Ratification meetings in all parts of the country quickly confirmed the action of the terrorized Congress. The first flurry of excitement died out and dissensions, which have always been the curse of Mexico, began to appear. The Mexican whose name is best known to Americans, even if not the most loved by them, is General Santa Ana. He had been highly favored and wholly mistrusted by the emperor, and he was the first to raise the standard of revolt. After ten months of precarious sovereignty, Agustin I abdicated and left the country. Returning to Mexico, where he was unaware that a sentence of death had been pronounced against him, he was seized and shot on July 19, 1824.

The constituent Congress, whose sittings had been suspended by Agustin I in a desperate attempt to cling to his sceptre, reassembled after his departure for Europe and continued the task of elaborating a constitution. The monarchical element of the Plan of Iguala was dropped, but the delegates were so hopelessly divided on the nature of the republic which they were to establish that another resort to arms and consequent death of opponents seemed to be the only solution of the vexed question. Some clamored for a federal republic like the United States; others were committed to a centralist republic, in which the several states should bear about the same relation to the general government that in this country a county bears to the state of which it is a part. The Federalists having carried the day in the Congress, the new Constitution was solemnly published on October 4, 1824. On the tenth day of the same month Guadalupe Victoria, having been duly elected, took the oath of office as the first President of the "United Mexican States."

Juan Felix Fernandez belonged to a respectable Durango family. Identifying himself with the revolutionary movements, he took the name of Guadalupe, and in remembrance of a victory over the Spaniards, he adopted

Victoria as his surname. In the darkest period of the struggle, he had skulked alone with a price on his head, in impenetrable forests far from the haunts of men, where in the midst of incredible hardships and privations he had awaited with dogged perseverance the dawn of a brighter day. His election was a proof that his countrymen recognized his labors and constancy in behalf of independence.

H. J. SWIFT, S.J.

The Reliable Hollander

As the dykes keep the Zuyder Zee in place, so the sturdy legislators of Holland prevent the waves of religious strife from invading their peaceful country. An instance of it has just occurred. Some of her statesmen who were among the "Outs" and desirous of regaining power endeavored to evoke a storm by means of the now famous Encyclical on St. Charles Borromeo. They were prompted to do so, no doubt, by the mysterious agency, whose influence seems to be fast growing universal. But they failed egregiously, for the imperturbable Dutch understood perfectly well that it was not piety but politics which was at the bottom of the movement. The leader of the attack was a Liberal Deputy named Van Doorn.

There was a special propriety in choosing Van Doorn to put the question to the Government that was going to cause the political upheaval, because his father had covered himself with glory on a similar occasion fifty-seven years ago, when Pius IX had established the Catholic hierarchy in Holland. Utrecht had been chosen as the place for the Archiepiscopal See and there the senior Van Doorn organized a series of anti-Catholic manifestations known in history as the "April Agitation." On the 18th of April he laid a motion before the House, compelling the Government to make a strong protestation to the Holy See against its action in Holland. The Prime Minister at that time was the illustrious J. R. Thorbecke, the father of the Constitution of 1848, a Liberal but a man of tolerant disposition. Van Doorn carried his point, but Thorbecke preferred to resign rather than oppose the establishment of the hierarchy, and was succeeded by Van Hall-Donker Curtius, who contrived to placate the furious anti-papist Van Doorn by making him Minister of Finance in the new cabinet. But the hierarchy remained.

Time rolled by, and now in 1910, his son who plumes himself on the family exploit of fifty seven years ago, fancied he could make a similar stroke by clamoring against the Encyclical. The Minister at present is Heemskerk and represents what is called the Anti-Revolutionary Party or Protestant Believers, which holds its place by its alliance with the Catholics. Van Doorn's scheme was to create a division of the two elements of the Government, and hence on the 25th of last June he made a violent speech in the Second Chamber and demanded that the Government should protest against the Encyclical. He

appealed to the patriotic and Protestant susceptibilities of the people and to their love for the House of Orange, which was insulted by the Papal utterance, but his eloquence fell flat. The majority listened unmoved. They saw the trick and did not propose to let the interests of the country suffer because of these pretended outrages on the petty susceptibilities of a few people. So the Minister of Foreign Affairs, H. D. Marces Van Swinderen, merely replied that he had no official cognizance of the Encyclical and moreover that "he did not propose to occupy himself with a matter that regarded exclusively the internal government of the Catholic Church." (Minister Van Swinderen, it will be remembered, for a number of years represented the Netherlands at Washington, and has an American wife).

"What!" cried Van Doorn; "can this Government use such language in presence of the excitement and protestations of all Europe?" But his eloquence had no effect on the imperturbable majority and they voted solidly that they were satisfied with the explanations of the Minister. In the name of the Historical-Christian Party, de Visser, the Deputy from Leyden, declared that he did not desire to repudiate the alliance of the Catholics, and the Friesian Deputy of Harlinger, Ankerman, made the same declaration. The whole Anti-Revolutionary Party, through its speaker Van der Voort Zijp, while taking some exception to the fact of the Encyclical, expressed its full and unqualified approbation of the Government's action, and affirmed its intention of remaining faithful to the Catholics for the sake of the higher interests that were involved. Finally, in a very brief speech, the President of the Catholic group, Mgr. Nolens, the Deputy of Vinlo, put an end to the debate by reminding the House that the reply made to Germany by the Holy See was calculated to allay all fear on the subject of the Encyclical.

Immediately the Pontifical Chargé d'Affaires at The Hague, Mgr. Gualtieri, officially made known to the Minister that there was no intention on the part of the Pope to offend the Dutch People or the royal family, as no one had been named in the document. It was easy to do so, for Mgr. Gualtieri is highly esteemed in Holland. He is small of stature, quite the reverse of his predecessor, Mgr. Giovanini, but he is extremely affable and admittedly very clever. He can only stammer through a few words in Dutch, and in spite of a long residence at Brussels cannot make much of French, but he talks English and German. His deep interest in Holland's social life, however, and his great activity in Catholic social enterprises have won for him universal esteem.

As a matter of fact Van Doorn's attack only consolidated the Government's forces. Following the advice of their leaders, the Anti-Revolutionaries, the Historical-Christians, and the Historical Christian Friesians stood shoulder to shoulder with the Catholics and secured a sweeping victory at the elections. The Liberals lost

twenty-four seats, only a few of which went to the Socialists; the rest were captured by the Government.

In five provinces there were no changes. In Limburg and Brabant all the members of the Right were returned, and in Drenthe all those of the Left. At Utrecht the figures remained as before: 32 members of the Right and 9 Liberals; so also in North Holland: 51 members of the Left and 26 of the Right.

In the other provinces the Liberal Party suffered defeat. In Groningen the Right won a seat and has 5 Representatives as against 40 Liberals. In the Provinces of Overijssel 2 seats and has 27 Representatives as against 20 Liberals. In Gueldres, it has gained 3 seats, and counts 40 Representatives as against 24 Liberals. In Friesland it has gained 3 seats and has 23 Representatives against 27 Liberals. In Zeland it has gained 3 seats and has 27 Representatives against 15 Liberals. In South Holland it has gained 4 seats and has 55 Representatives against 27 Liberals. The total gain of the Right is, therefore, 16 and the Left has no longer a majority except in North Holland, Groningen, Drenthe and Friesland. In the last province the Right has hopes of winning in the near future.

The Liberals lost 8 seats to the Socialists, 2 in Friesland, 2 in Overijssel and 4 in North Holland.

These provincial elections are of great importance from a political point of view. They not only indicate the sentiment of the country, but are a forecast of the political color of the Upper Chamber of the States-General. For in Holland the Senators are elected by the Provincial Assemblies. The Upper Chamber consists of 50 members, 32 of whom belong to the Government majority and 18 to the opposition. The majority is made up of 18 Catholics, 10 Anti-Revolutionists, and 4 Historical Christians. Thus the last provincial elections have secured for a long period the support of the Upper Chamber.

P. V.

This Year's Oireachtas

"It was like renewing one's Baptismal vows," said a friend of mine, speaking of a visit to the annual festival in which the Gaelic League renews its life and celebrates its progress in the capital of Ireland.

Most of the men of my time, those whose youth has been within the past fifteen or twenty years, have made some effort to learn Irish. We have not quite all succeeded, and perhaps look upon the correct use of Irish, as the laity look upon a life of entire sanctity. But we have all made progress little or great, though it be but a few pages of Father O'Growney's famous primer; progress sufficient to make us envy the "native speaker," who like the angels is born blessed, endowed with gifts, which he not seldom neglects to his perdition.

Hence it comes, that the young men of Dublin mingling with the delegates from the country, crowd into the National festival in the Rotunda, where not a word of

English is spoken, not wholly understanding but eagerly appreciative none the less.

And, herein, we men of Dublin and Leinster lay claim to a grievance. Our accent does not pass current in Irish. Nothing is more certain, than that at some period, thick tones of the county, perhaps even the drawl of the City of Dublin, must have been used to pronounce Gaelic, for which the former at least is admirably fitted. But "Dublin Irish" has long since perished, and remains but a name of derision, so that the long-suffering Dublinite must hie him to Ulster or Munster or Connaught, if he would gain a true Irish "*blas*" and escape the derision of his fellow-leaguers. But this is a local matter.

The Oireachtas is for all Ireland. Its central feature is the meeting of the *Ard-Fheis* or parliament of the Gaelic League, which decides upon all general topics affecting the government of the Gaelic League. Upon the present occasion the League was enabled to congratulate itself upon a great victory. Since the rejection of the Irish Councils' bill no public question has excited so much interest in Ireland as the demand that the Irish language should be made a compulsory subject for the matriculation of the newly founded National University.

The County Councils, who intend to provide scholarships for students in the University, sided with the Gaelic League in this demand, and after a long and rather bitter struggle, Irish was made compulsory. Hence the *Ard-Fheis* upon the present occasion passed a resolution welcoming the decision of the University and binding itself to support it as soon as the new provisions come into force. The success of the Gaelic League in this struggle is looked upon, on all sides, as a striking proof of the attachment of the Irish people to the idea of a separate nationality.

But the discussions at the *Ard-Fheis*, are of course, confined to the accredited delegates who come from all parts of the country. The concerts, the plays, and the social function at the Mansion House (as the Lord Mayor's residence is styled) are the part of the Oireachtas festival in which the public is concerned.

It is not till a man, having some real musical taste, goes to such a function as the Oireachtas, that he comes to know what is the inner loveliness of true Irish music, a music in which the underlying strain of melancholy makes every mood beautiful. Too much that is pseudo-Irish is current in the drawing-rooms of the Irish, both home and abroad. Some air that savors of the London music halls is sought to be made Irish by sticking a few "*astores*" and "*avourneens*" into it, whereas an intense delicacy of feeling, something like that to be found in the art of the early Catholic painters, is the most striking characteristic of true Irish music. Indeed, there is strong reason to believe that the early Church music, which is still with us in the Gregorian chants, was in no small degree influenced by Irish musical modes.

A most interesting paper upon this subject was read at the present Oireachtas by Mr. Carl Hardebeck, a Belfast gentleman, and himself a composer of distinction. It was part of a conference on "Irish Traditional Singing." This is one of the vexed questions of the Irish revival.

Anyone who has heard the Irish people singing in their homes will have recognized a quaint and most distinctive method of rendering the songs, quite unlike the system in use in our city drawing-rooms. Like the style of the "primitives" in Art, this method of singing is found to be attractive to the cultured and repellant to the Philistine in the street, in an equal degree. And it is still a matter of discussion how the Gaelic Leaguers should abandon it for more modern musical methods. One of the speakers at the conference asserted that a method closely similar to the method of Irish Traditional Singing prevails among the American Indians.

Such a method certainly prevails among the Gaels of Scotland, as some most beautiful songs were given at the present Oireachtas in Scotch Gaelic, by two singers from Scotland who took part in the festival. Their method of singing was identical with the traditional Irish method. Perhaps the most beautiful singing was, however, that of an Irish woman, Mrs. Clandillon. The increasing use of the kilt as an Irish National costume was one of the striking features of the present festival. And the war-pipes,—that form of bag-pipes which can be played while marching—have been reimported from Scotland, with excellent results.

The other nights of the festival were devoted to plays in the Irish language. These were less successful; the art of the playwright is a new thing in the Irish language, and nothing has as yet been produced in Gaelic, that could compare with such a play as Mr. Yeats's Anglo-Irish "Kathleen ni Houlihan," for instance.

However, all things must have a beginning, and, we may hope that before long some Gaelic dramatist may arise whose fame shall rival that of Canon Peter O'Leary as a novelist. The acting of the Gaelic speaking actors was in several cases excellent.

Oratory has also a place at the Oireachtas. On this occasion a young priest, Father Andrew Kelleher, a native speaker of Irish, delivered the Oireachtas oration. I have seldom heard a nobler piece of eloquence.

For such a purpose, Irish with its rich vowel sounds, is peculiarly suited, and Father Kelleher, who is a Munster man, swayed the audience with his earnest periods of true eloquence. Of Dr. Douglas Hyde, the President of the League, it is needless to speak. He has proved as great a power in America as in Ireland. I thought he was looking a little tired and worn, as if his strenuous labors in the cause of the language were telling upon him. But I trust this may be only a passing phase, and that he may long live to preside over Gaelic festivals as successful as the present one.

ARTHUR SYNAN.

International Peace Congress at Stockholm

Stockholm, the Venice of the North, whose natural beauties annually attract an ever increasing number of tourists during the first week of August, welcomed to its walls the Eighteenth Universal Peace Congress. For many reasons, the choice of this capital was a happy one for those interested in the cause; because, as we shall see, the movement in favor of peace is not of recent date in Sweden, nor is its extension there, restricted in its character.

Already in 1869, the question of peace was discussed in the Swedish Parliament. Its principal champion was a peasant, John Jonasson de Gullaboas, who in that year made a motion in the Chamber of Deputies advocating disarmament and asking Sweden to take the initiative in the movement. His proposition was rejected, but Jonasson was not discouraged. Five years later, namely, in 1875, he again brought up the question in the form of an address to the Government, asking it to take measures in favor of Courts of Arbitration. The motion was adopted by the House, but rejected by the Senate, and in consequence no address was made to the Government. The friends of peace, however, continued their work inside the walls of Parliament, and in 1883, 1894, 1899 and 1902, motions were made demanding that measures should be taken to assure to Sweden a permanent neutrality. None of these propositions, however, had the good fortune to secure a majority of votes.

In 1892, the Swedish Parliamentary Committee of Peace was formed, and in a short time afterward was changed into an organization called "The Inter-Parliamentary Group of the Congress of Peace," which consisted of one hundred and eighty-seven members, belonging to the Swedish Parliament, of whom forty-one are Senators and one hundred and forty-six Deputies.

Other organizations of this kind existed also in Denmark and Norway, and their union, which was brought about in 1907, has resulted in the formation of a group called The Inter-Parliamentary Union of Scandinavia. In 1883 some Swedes formed a Swedish Society of Peace and of Arbitration. In the beginning it was exclusively composed of Deputies and Senators, but subsequently, other Swedish citizens became members. It has been very successful, and actually comprises thirteen local committees, the most important of which are at Stockholm, Gothenburg, and Upsala. Recently it has received the adhesion of another Swedish Peace Society, called the Swedish Peace Federation, which was founded in 1905, but which up to this time remained independent.

Nor have the Swedish women remained inactive. They have formed a peace association of their own, which is giving evidence of great activity. Its president is Madame Emilia Broomé, and is called The Society of International Concord. It was founded and presided over at first by Madame Fanny Pettersson, and is working with energy in favor of peace.

All these different groups have formed a federation known as The Committee of Collaboration of Peace Societies. On very many occasions this federation manifested its interest for the cause which it had espoused. Thus in 1893 the Society of Peace and Arbitration got up a petition to the King and Parliament, with regard to the question of peace, and obtained two hundred and fifty thousand signatures. So also in 1899, The Women's Association of Sweden took the initiative in an address of the same kind to the first congress of the Hague, and succeeded in obtaining almost as many signatures, namely, two hundred and twenty-eight thousand, in the course of two months.

But one of the strongest impulses given by the Swedes to the work of peace was the gift of annual prizes, by the distinguished Swedish engineer, Alfred Noble; one of which is awarded to the man or number of men who have contributed most to a fraternization of the nations, or to the reduction of armaments, and the organization of congresses of peace. Among those who have received this distinction, America can inscribe the name of one of her citizens, Theodore Roosevelt, who received the prize for 1906.

To appreciate to what a degree these peace ideas have taken root in Scandinavian peoples, it will suffice to recall the great crisis of the union in 1905, when King Oscar II, the Prince of Peace, succeeded in arranging without the effusion of blood the differences of Sweden and Norway.

Thus it is that the soil seemed particularly well prepared in Sweden for the growth of pacifist ideas. For that reason the aforementioned committee of The Collaboration of Peace Societies sent out an invitation in 1908 to all the friends of peace in the whole world to meet at Stockholm for the Eighteenth Congress of Peace. This invitation was intended for the summer of 1909, and many of the representatives of peace societies had already set out for the capital of Sweden, when there came the general strike in the country, in which many thousands of our workmen took part, and thus by a curious coincidence, the great social struggle prevented the champions of peace from meeting at Stockholm to confer on the means of preventing international struggles. This year, however, the Congress was able to meet. It called for immense preparatory work, and a committee of organization was charged with it. It was presided over by Baron Carl Carlsson Bonde, one of the greatest noblemen and landed proprietors of Sweden, and at the same time one of the most remarkable members of the Swedish Parliament. A considerable part of the labor of the committee fell to the secretary, a very capable, affable and indefatigable worker, Professor John Bergman, who is also a distinguished savant, and an excellent translator of a number of magnificent hymns of the Middle Ages.

On the eve of the opening of the Congress, Sunday, July 31st, divine services were held in the interest of

peace in hundreds of churches of Stockholm. In the Catholic Church of Saint Eugenia, High Mass was celebrated by Monsignor Giesswein, Canon of Budapest, Prelate of the Court of His Holiness and a member of the Hungarian Parliament. He had come to Stockholm as a delegate of the Hungarian Peace Society. The Congress opened on August first. The city was hung with banners of every description, and there fluttered in the wind the flags of the twenty-one different nations represented in the assembly. It was at Riddarhus, the palace of the nobles, erected in the seventeenth century, by order of the nobility as a place of assembly, that the sessions were held. In that place, whose surroundings all evoked warlike reminiscences of the time of Sweden's greatness, and whose halls were decorated with the escutcheons of the Swedish nobility, won for the most part in the time when the sons of Sweden moistened with their blood the battlefields of different countries of Europe, were the champions of peace assembled.

The session was opened by the Baron Carl Carlson Bonde, President of the committee of organization, who welcomed the delegates of the different countries, and then yielded his place to the honorable President of the Congress, Count Taube, who is Minister of Foreign Affairs for Sweden. In his speech, which was in French, the Minister again welcomed the members of the Congress, and emphasized the fact that the motive which had led many of them from countries very remote from Sweden deserved the greatest and most profound attention and sympathy of the nations, and consequently of all those who were the mandatories of those nations. "There is not a statesman," he said, "and not a government whose approbation is not given to your efforts, or is indisposed to support you loyally in your work. The movement which you represent, is a movement forward, towards the realization of an ideal, towards the fulfilment of the Commandments of Almighty God. But the complete realization of the idea of peace, namely, the suppression of appeals to arms, the absolute peace between the different peoples, as well as between the different classes of society would be difficult, if not impossible to obtain as long as the brutal instincts which are innate in man have not been softened by the influence of civilization and religion. Such will always be the case as long as the unwholesome greed of great and powerful nations excite the mistrust of the weak and feeble, who only ask to live in peace, but who are kept continually in dread of aggression."

After having extolled the treaties of arbitration as a means conducive to peace, the Minister terminated his remarkable discourse by showing how the desire of helping the cause of peace is in accord with the most ardent patriotism, and that to fight against the evil which is ravaging humanity, is, not to do away with love of country, but on the contrary to increase the love for one's fellowman.

These beautiful and noble words were received with

enthusiasm by the audience. They sent a thrill through the hearts of all the delegates. For the first time a Minister of Foreign Affairs was there before them giving utterance to his views, which were themselves the entire program of the Congress. To reply to the Minister there advanced in the assembly a venerable, white-bearded man, small of stature, broken down with age, but whose years had not extinguished the warm enthusiasm of youth. In the most eloquent language Professor Count Angelo de Gubernatis expressed his joy at the reception with which he was honored, and read a telegram from the Minister of Foreign Affairs of Italy, in which that statesman recalling the words of the Gospel, "Blessed are the Peacemakers," laid emphasis on the dangers which are ever on the increase, and which threaten the ruin of Europe.

A telegram of greeting was then sent to King Gustaf, of Sweden, who was detained by illness at the sea-shore; after which a great choir of musicians sung a cantata in French, especially composed for the occasion. The text was written by Frederick Hassy, a venerable champion of peace. In the evening there was a splendid banquet for the members of the Congress at the Great Royal Hotel; eloquent discourses were pronounced and the Secretary-General of the Congress, John Bergman, recited a Latin poem, composed by himself, of which we think it proper to quote the last lines:

Vestrum pacifico studio qui jungitis orbem,
Ultima nunc Thule læta salutatur opus,
Unde abiere acies vastantes sæpius orbem,
Centum annos licuit mox ubi pace frui,
Vos salvere omnes Orientis voce vetusta
Belligeræ gentis sera propago jubet.
Pax vobiscum.

In English this would be:—

All hail! who with peace would engirdle the world!
Earth's Ultima Thule salutes you to-day.
Where erstwhile the Vikings their banners unfurled,
And sped o'er the surges to ravage and slay;
Lo! we of the race that brought death to each shore,
Now boast of war's horrors an age's surcease.
Not for us are the blood and the rapine of yore,
We bring the Lord's greeting: Abide ye in peace.

BARON G. ARMFELT.

The British and Foreign Bible Society distributed 6,620,024 bibles last year, 685,00 more than in 1908. It publishes St. Matthew in Ongom, a Bantu dialect, and St. Matthew and St. John in Namau, the language of 40,000 cannibals of New Guinea. New Caledonia, the Solomon Islands, Whitsunday Island, have all received one or more gospel, with probably as many blunders as characterized the Society's publications in the past. Since its formation in 1804, the Society has published 222 million copies of the Scriptures. What have the heathen gained from a propaganda as ludicrous as it is profane?

IN MISSION FIELDS

THE PARIS SOCIETY OF FOREIGN MISSIONS

Although somewhat late, the annual report of this zealous body of apostolic men for the year 1909 contains news so gratifying that we feel constrained to favor our readers with a summary of the work done by the Society in the 132 Asiatic missions which the Holy See has confided to its care. The report tells us that the fruits of the missionaries' labors for the year are as follows:

Baptisms of adults	32,342
Conversions of heretics	451
Baptisms of pagan children	137,252

"The question of schools demands ever-increasing attention, and our Bishops have to undergo great sacrifices in order to maintain the schools that we have and to open others in our mission centres. We now have 4,374 schools, an increase of 60 over last year, with a corresponding increase of pupils. The year saw the death of twenty-six of our brothers, among them being the Vicar Apostolic of Siam, Bishop Vey, and the Archbishop of Pondicherry, Mons. Gandy."

There are now in the missions of the Society 38 Bishops, 1,377 missionaries, 783 native priests, 3,046 catechists, 43 seminaries, 350 brothers, 3,179 sisters, and 24,537 children, these last being supported by the Society of the Holy Infancy.

THE KORGARS OF INDIA

Father Alexander Camisa, a Jesuit missionary in South Canará, British India, has published an interesting sketch of the Korgars, a primitive people scattered through that district. In the census returns their approximate number is placed at 4,500, for their manner of life is such that exact details can hardly be obtained.

In the first place, the Korgars are very poor and gain what passes for a livelihood by weaving baskets. Their houses, which are rude huts made of palm leaves, are put up on the highway or in the depths of a forest, or in some corner of untilled or untillable land. Their furniture is so meagre that the wretched owners may be absent for weeks at a time while disposing of their wares without any danger of loss by housebreaking or burglary.

They are so utterly despised by the other pagans and the Mohammedans that it would be a defilement to touch them, yet they are intelligent and of kind and gentle disposition. Such is the unreasonable prejudice against them that they are not permitted to draw water from the public wells, much less from those which are private property. The best that they can do is to wait humbly and expectantly until somebody is willing to fill their jars for them. Their clothing is of the scantiest

kind, and outside of the towns is often composed of a few leaves woven together. With all their extreme poverty, they are quiet, inoffensive, and models of truthfulness.

Father Camisa's intention is to secure a grant of land from the government and establish an agricultural colony for the despised Korgars. He anticipates little or no difficulty about the land, but he does not see his way yet towards the humblest beginning in the way of tools, seed and stock for his colonists. About sixty have already been instructed and baptized, the missionary adds, and their life as Catholics is consoling in itself and full of promise of what can be done for the spiritual benefit of their widely-scattered kinsmen.

The question of caste is a burning question in India. A brahmin, for example, may be very poor, but he remains so proud of his caste that a Korgar must step out of the road and make way for him, should they meet on the highway. It would be a degradation for the brahmin if his corpse were to be carried to the grave by the despised Korgars. Father Camisa's plan of an agricultural colony has been blessed and encouraged by His Holiness, Pius X, who from his scanty resources has contributed towards the realization of the project.

CORRESPONDENCE

The Situation in Spain

BARCELONA, SPAIN, AUGUST 11, 1910.

The situation in Spain is a serious one. If Canalejas persists in continuing his present policy towards the Church, violent clashes between Government and Catholics are inevitable. The past few days have brought a state of affairs which, if continued, will lead either to the downfall of Canalejas or to open violence in many parts of Spain. The Government's policy in the past week is beyond explanation, and is causing many Liberals to question the prudence and legality of the Prime Minister's actions.

For some time the storm of protests against the anti-religious policy of Canalejas, and the demand that he should drop the religious question and look to the industrial interests of the country, have been met by the answer: "I am carrying out the wishes of the country which gave me a majority in the Cortes." To the readers of AMERICA, unfamiliar with Spanish politics, it may be well to repeat what was pointed out in former correspondence long before the Spanish general election, that in Spain "the Government always wins." Election returns, outside of some few provinces, have absolutely no value in showing the sentiment of the country. The numerous sub-divisions of political parties, the aversion to the polls of thousands of the upper classes, the impossibility of overcoming Government schemes and intrigues, reduce the outcome of a general election to the familiar question before election day: "How many deputies will the Government allow the opposition?" Hence, in perfect fairness to Canalejas, Spanish Catholics declare his answer to their protest is a dishonest one. To prove the Catholic spirit of the nation, mass meetings were arranged

in all parts of Spain. In some places these meetings assumed monster proportions and formed a striking contrast to the poorly attended anti-Catholic demonstrations arranged by the Government. The contrast was so striking that Canalejas decided to forbid on one pretext or another, the various Catholic meetings planned in protest against his religious policy. Several of these prohibitions have been of an exasperating nature. His conduct during the past week towards the Catholics of the northern provinces has caused a situation which cannot long continue without violence.

In the north of Spain lie the four fervently Catholic provinces, Guipúzcoa, Vizcaya, Álava and Navarra. The strong faith and piety in these provinces is proverbial. A monster mass meeting in Bilbao was planned by these fervent Catholics as a protest against the policy of Canalejas, and thousands of men promised to be present. Under pretext of the strike in Bilbao, Canalejas forbade the meeting. Indignation in Navarra and in the Basque provinces rose to fever heat. A hundred thousand men pledged themselves to go to San Sebastian, the capital of Guipúzcoa, and hold the meeting there. Canalejas was deluged with telegrams denouncing him as a tyrant, and warning him that the men of Navarra and the Basque provinces were prepared to sacrifice their property and their lives in defence of the Church. Sr. Feliú, the Carlist leader, sent the following message: "Indignant at prohibition of Catholic meeting in Bilbao, I counsel you to remember that free people are not governed by the lash. Do not continue playing with fire."

Canalejas forbade the meeting in San Sebastian. To make the situation worse, he gave Soriano, the Republican deputy, permission to hold an anti-Catholic, anti-monarchical meeting in San Sebastian, on Sunday, August 7, the very day selected by the Catholics. From all parts of the provinces rose the indignant cry: "On to San Sebastian, whether there be a meeting or no meeting." The Government cut off all communication by sea with San Sebastian and practically seized control of all railroads leading to that city, by prohibiting special trains and coaches, and so impeding the companies in their operation that only a few hundred passengers could reach the fashionable summer resort. Thousands of men set out from distant towns to walk to San Sebastian, and it seems some five thousand reached the city. True reports are just reaching us of what happened in San Sebastian on Sunday. It is now certain that about one hundred and fifty Catholic Basques were lodged in jail by the Government. Private houses of Catholics were entered and searched, under pretext of a quest of fire-arms, and numerous consignments of Catholic newspapers, on trains for towns in Navarra, were confiscated. As Carlist sentiment and Basque national spirit are strong in the North, the Government seems eager to represent the Catholic movement in a false light. The indignation in Spain at Canalejas' actions is not confined to Carlists or Basque Nationalists, but is common to Catholics of every class and party. The present agitation is strengthening the Carlist party. Persecution of the Church has always helped the Carlist cause among militant Catholics.

Among business men in Spain there is strong opposition to the policy of the present Government. The merchants of Pamplona, the capital of Navarra, suspended all business for a day, in order to show their disapproval of present affairs. Business men in general are demanding that the Ministry should drop all religious questions and follow the policy of the former Conservative Cabinet, namely, of looking only to the material development of the

country. These business men point out that, since Canalejas started his anti-religious policy, the credit of Spain in foreign markets has sunk lower and lower. "It is commercial and industrial development we want; not the suppression of nuns," was the strong remark of a Spanish merchant made to the writer, on the express from Valencia to Barcelona. His sentiment is that of Spanish merchants in general. Social writers declare that emigration, during the past year, shows that unless proper legislation is soon secured to improve conditions in certain agricultural districts, the strength and vigor of the sturdy Spanish peasantry in these districts will soon be transferred to Argentina, Chili, etc., while Spain will have to rest content with the aged and the weak who, unable to pass South American immigration inspection, must remain at home to increase the number of those dependent for support upon public charity, directed by the religious congregations which Canalejas is planning to suppress.

The emigration from Spanish ports during 1909 was as follows: Coruña, 25,803; Vigo, 25,520; Almería, 14,209; Barcelona, 12,349; Santander, 7,583; Bilbao, 6,674; Cadiz, 5,261; Villagarcía, 3,582; Málaga, 3,296; Las Palmas, 2,538; Valencia, 1,584; Santa Cruz de Tenerife, 2,457; Palma de Mallorca, 202. Total, 111,058. Commenting on these figures, social writers are demanding the solution of agricultural difficulties. Aside from radical dailies, there is the one persistent demand: "Improve our agriculture and our industries; leave religious questions alone."

Calmly reviewing the situation in Spain from an American viewpoint, one is impressed by the fact that the present anti-Catholic program of the Government is having an opposite effect from the one intended. Persecution always proves the real strength of the Church and the loyalty of her children. To the solicitous advisers of the Pope outside of the Church who are criticising the action of the Holy See in its relations with the Canalejas Cabinet, the words of *La Voz de Valencia*, of August 6, may be instructive: "Let Canalejas know that the Spanish people are not breaking relations with the Vatican. The Government, representing nothing and representing no one with the Holy See, may break its relations, recall its ambassador and give passports to the Nuncio of His Holiness; but Spain remains, and will remain, with its fifty-two prelates and its millions of Catholics, firmly united to Rome, and prepared to sacrifice all rather than break that union." C. J. M.

The Language Question and the Austrian Katholikentag

INNSBRUCK, AUGUST 20, 1910.

An unlooked for situation is just now confronting the Committee in charge of the Seventh General Congress of Austrian Catholics soon to be held in this city. The situation, which seriously threatens the success generally anticipated from the meeting, is due to that persistent disturber in social and political movements in the Empire—the language question. The Catholic Czechs of Moravia and Bohemia have informed the committee, it seems, that they will participate in the congress only on condition that they be allowed to use their own language in the sectional meetings. Naturally the committee is reluctant to concede this demand.

Austria is a land of many tongues, and it is feared that if the privilege asked be granted to the Czechs, similar concessions will be insisted upon by delegates claiming other languages as their mother-tongue. One readily ap-

preciates the babel of speech that would ensue. Were we Austrians not so unhappily divided in politics owing to the selfish purposes of the leaders representing our diverse peoples, this difficulty would not confront us.

The fundamental aim of a Catholic Congress, to weld all into harmonious action for the well-being of the Church, would be reason enough to make men understand the need of a common language, in which measures looking to this aim may be mutually discussed and profitably planned. And as German is the one language commonly understood by the educated classes in Austria, it should be recognized as a matter of course as the one official language of the Congress. There are vital interests to be considered in the coming assembly, and it is of first importance just now that Catholics present an unbroken front to the enemy.

We have to meet the attacks growing out of the Borromeo Encyclical, and the outcroppings of the troubles in Spain which the liberals here among us are using in their own malicious way; the disturbances awakened through these incidents seem to give new heart to the Church's enemies to push their long meditated legislation favoring civil marriage and neutral schools. Only unity in thought and in action will give us Catholics strength to rout the enemy in the clash of battle that is bound to be heard speedily in the Empire. V. P. B.

Socialists and the World's History

A correspondent in Vienna sends an interesting note. In the *Socialistic Monthly*, a recognized organ of the Socialists of Germany, Alwin Sängner narrates an incident illuminating in its evidence of the standards by which the followers of the party in that country measure the importance of the lessons of history. Mr. Sängner was empowered, it seems, to arrange courses of instruction to be opened shortly by a Workmen's Educational Bureau in Munich. To guide him in his work he prepared a schedule containing eleven general questions, which he submitted to young men and women selected from the number whose needs the new courses were intended to satisfy. The answers throw curious light on the trend of the Socialistic mind.

One question was: What were the most important events in the world's history? With few exceptions the epoch-making periods referred to in the answers given were the French revolution and the nineteenth century, the latter being specially favored as the era of progress, of revolutions, and of the awakening of the labor movement. Only two papers mentioned the rise of Christianity; only one the migrations of the nations, the discovery of America, the reformation, and the glories of antiquity. Told to name the men and women most eminent in history the names of Marx, Lassalle, Bebel, Goethe, Napoleon, Engels, Schiller, Bismarck, Darwin, Heine, Tolstoi, Kant, Liebknecht, Vollmar, Shakespeare, Wagner, Zola, Gorki were thus honorably catalogued, with votes running from 25 for Marx to 4 for Gorki.

Distinguished naturalists, inventors and artists received from 1 to 3 votes. Jesus Christ was named *once*. Most of the young men and women very uncavalierly affirmed that there have been no eminent women in history; some few named Maria Theresa of Austria, Catherine of Russia, Queen Victoria of England, and the lately deceased Empress-widow of China, this last, as was naively explained, because of her inflexible will. God pity the world when the cultural influences of Socialism will have come to prevail!

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, SEPTEMBER 3, 1910.

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What Will Be the Result?

If you have the good fortune to secure a seat in the Elevated or Subway or on any of the numberless trolleys which in the rush hours are packed with people who are hurrying to and fro, from their shops and homes, you will find it hard to get a glimpse of the faces of your fellow passengers. They all wear a newspaper mask. Opposite you perhaps is a barrier in Yiddish, and you are sure of the reader's race. Next, may be an Italian or German. A messenger boy curled up behind a discarded copy is betrayed by his blue cap above the printed wall. A well-to-do merchant or his clerk is next. Then comes a factory or shop girl of modest demeanor and apparently of good surroundings. She, too, is buried in the last edition. A severe old lady is studying her paper intently, and so on to the end of the line. They are people of all races and classes, and conditions and ages, profiting by the advantage which their superior education has afforded them of being able to read.

If you discovered that a large number of these people who are so engaged were perusing, some of them hastily, some of them eagerly, let us say, a disquisition on race suicide, and that its advantages, desirability and reasonableness, were impressed on them in plain, direct, forcible and reiterated phrases which they easily grasp, and which cannot fail to produce an impression on their minds, you might have reason to be startled.

Such was the theme in a recent New York publication, which boasts of an enormous circulation. The language was coarse and suggestive, the illustrations to prove the thesis were borrowed in the grossest fashion from the lowest grade of the animal world, and the conclusions were based on the rankest materialism; viz., that man has no soul, but is merely a part of the world's machinery, and

therefore that in this matter of race suicide there is no question of morality whatever to prevent a systematic introduction of it into society as it is now constituted.

By means of papers of this kind, which reach perhaps millions of readers, such doctrines are being taught to young girls just coming into womanhood; to young men whose turbulent passions are beginning to assert themselves; to small boys and girls who only half guess the import of the phrase; to hundreds of thousands of respectable mothers and fathers who choose this for their daily reading and put it before their children; to the indiscriminate and indiscriminating multitude who not only gloat over these horrors night and morning, but carefully fold the sheet and bring it to their homes, the tenements, rich apartment-houses and palaces of the wealthy. You see the dreadful stuff, not only on the news stands, but on parlor tables and in places where you would least expect it. It is read by rich and poor, learned and unlearned, good and bad; some delighting in it, others unconscious of the poison that is entering into their souls. It is a relentless, remorseless, untiring assault upon personal purity; on motherhood; on love of children; on religion; on all that is spiritual in man's nature; on God Almighty, to whom no duty, no respect, no reverence, and not even reality is conceded. When these teachings work themselves into the every-day life and conduct of the people who approve of and accept them, or who at first reject and then begin to regard them as reasonable, what will be the result? If the cholera comes we know what we shall do. But no pestilence that ever devastated a nation can effect such havoc as that which must ensue from such wide-spread moral infection. What shall we do to check it?

"The Divine Right of Kings"

Among moderns, especially among those whose ideas of history have been derived from Protestant and rationalistic sources how many are there who understand the meaning of the phrase, the "divine right of kings?" With some show of reason they regard it as indicative of that difference which subsists between medieval days and our own. Many understand it to be the expression of a theory held by jurists in the Middle Ages, and then taught by the Catholic Church, in an endeavor to check the onward march of democracy. But the recent utterances of a great European personage ought to show how false that impression is. Indeed, it will shock those who affirm that only outside of the Church could the principle be formulated that "the people were the first sovereign, and that from the people the king derived his rights to make laws." In spite of that, however, we shall hear many of the old flings at the Church during the continuance of the excitement aroused in Germany by Emperor William's outburst declaring that he is King of Prussia by divine right, and that he has been chosen by God and not by the people's assemblies. The

Liberals of Europe find it no difficult task to revamp old charges no matter what the occasion, and the opportunity to pillory the Church as the fount and source of absolutism will not be overlooked. Happily we have ready at hand abundant material to demonstrate how far removed from the traditional Catholic position is the recent claim of the German ruler. The leaders of Catholic thought are clear in their affirmation that, while the Church has strongly insisted upon the dogma revealed in the Pauline declaration that all power comes from God, she has never made any definition concerning a mediate or immediate communication of civil power to an individual ruler. The Apostle does not say that there is no prince who does not come from God; but, speaking of the authority which a prince, once legitimately designated to rule, bears among his people, he says there is no power unless from God. "Is every ruler established by God?" asked St. Chrysostom in a day when the word of a Catholic bishop was indeed authoritative. "I do not say that he is; for I am not speaking of any particular rulers, but of the thing in itself; of the authority which he administers. I say that it is an institution of Divine Wisdom that some command and others obey; and thus human affairs do not go on in haphazard fashion; and the people are not agitated like the waves of the sea."

What Suarez holds, in the work written in reply to King James I of England, who years ago made a similar claim to that of Emperor William, may be regarded as the commonly received teaching of Catholics on this matter. "It must be admitted," he says, "that the power to rule is not given by nature to any one person in particular; being, rather, resident in the community. Whenever the civil power resides in any man, in any prince, it has emanated by legitimate and ordinary right from the people and the community, either immediately or mediately; and in no other way can it be legitimate."

Decidedly apropos, on the present occasion, are these other words of the great theologian: "When the civil power is found in *this* man, it is the result of a gift of the nation, and in that respect the power is of human right. And if the government of this or that nation or province is monarchical, it is such because of human institution, and under that aspect the power is of human origin. What proves the matter more strongly is that the power of the ruler is more or less great, according to the agreement between him and the nation."

It is reported that the Emperor's words, which have aroused a storm in and out of Germany, are to be taken as a veiled threat of despotism. He is irritated and alarmed, some of his apologists affirm, at the menacing progress of Socialism throughout the German Empire, and his Königsberg speech is a warning that if the progress be not checked in the next elections the Emperor will resort to his avowed absolutism. German Socialists exultantly prophesy that it will win for them fifty more seats in the national legislature.

Catholic High Schools

The common objection against distinctively Catholic High Schools is based on their exclusiveness. In Catholic High Schools—the same may be said of the Catholic College or University—the pupils associate only with Catholics. But in the life after school days one must rub elbows with Protestants as well as Catholics. The early training, therefore, is out of harmony with future environment. In other words, there would be a certain narrowness about the product of the Catholic High School which would be a handicap later on.

The erroneous assumption in such a statement is that religious training makes for narrowness or narrow-mindedness. If it be narrowness to learn to stand by one's religious convictions, to know one's faith and the reasons there are to be proud of it, to be ever ready to defend it, to have higher motives for conduct, a higher standard of living than one who has no religious training at all, then the handicap is one which a life lived according to higher principles demands and which no one should strive to get rid of. He into whose training the religious element enters, far from being illiberal or narrow, represents the truest and highest type of manhood. For nobility of action is measured by excellence of motive, and religion supplies the highest motive through which man is capable of acting. The pupil in the Catholic High School is taught to be honest, to be truthful and law-abiding, to love his fellow men, to have their welfare at heart, to respect authority, to love his country, to lay down his life if need be to maintain her rights, not because honesty is the best policy, or virtue is its own reward, but because it is a duty which his religion imposes upon him. Illiberality and narrowness can never be the outcome of training such as this.

The belief that one's associations in youth should be similar to those which a young man will have thrust upon him in later life, when he meets people of all creeds and of no creed, will not bear analysis.

At West Point, where admittedly the best military training in the world is to be had, the cadet is carefully segregated from the civilian, though it is plainly foreseen that much of his future life will be spent, not on the battlefield, but in peaceful intercourse with the ordinary citizen. The first thought is to make him a thorough soldier, and his fitness as a soldier is in no sense a handicap in future personal or social relations with his fellow men. The Catholic educated in a Catholic school is in the same way prepared when the moment comes to explain his religious attitude, to dispel the ignorance that is so common even among intelligent men, and to remove prejudices whose source only such as he knows. He is not a raw recruit who can scarcely keep step with his own squad, but a trained tactician who can lead a regiment; nor has he ever been ashamed of the army to which he belongs.

At a public dinner some years ago the same appeal was made in favor of non-sectarian High Schools for the

education of Catholic young men. It was claimed as now that they would be thus better prepared to take up their every-day relations with those outside of the Church. An effective answer was given by one of the speakers, who asked whether General Sherman, before his famous raid through the South, thought it advisable that his men should breathe for months the pestilential vapors of the Southern swamps, or be exposed to the malaria and fevers of that portion of the country, as a fitting preparation for the triumphant march to the sea.

If the Catholic youth, whether in primary, secondary or post-graduate studies, is schooled in the knowledge and practice of his religion, he is far and away ahead in his preparation for the battle of life of the nondescript product of the secular school. Trained in the history and tenets of his belief, he is not ashamed or afraid to meet the objections that may be urged against it; being well instructed, he knows the weakness as well as the strength of his adversaries; his charity prepares him to join in fellowship with the good and to show forbearance towards the erring and the ignorant, while his faith enlightens him to look upon all men as the children of the same Father.

Far different is such a Catholic from the Catholic who from youth lives in an atmosphere of hostility to his belief, and whose character is warped by the impossibility of a religious development.

The Chain-Prayer

Our long-suffering people do not need to be told what a "chain-prayer" is. But they will be greatly comforted at learning that their Episcopalian friends are beginning to suffer from the pest. It is only just that people who borrow from the Church so much that is nice should have a share also in what is not. Besides any scruple one may have over his satisfaction in the matter must vanish, when it is understood that what to Catholics is an unmitigated nuisance, is not without mitigation when it reaches the Protestant Episcopalian.

No sooner had the chain-prayer crossed the border of Episcopalianism, than the Bishop of Massachusetts published a letter disowning it. He was mentioned in the document accompanying the prayer as approving it, whereas he disapproved of it utterly. He has reprinted this reprobation several times, and, once at least, the Bishop of New Hampshire has denied that he has given his support to the new arrival from the Church over the way.

No doubt it annoyed these prelates to be associated with the chain-prayer. Still the experience was novel, and in the novelty was flattery. To have his episcopal approbation of a prayer quoted does not happen often to a bishop of the Protestant Episcopal Church. For such as call themselves "Catholic Churchmen" it was the occasion of modest exultation.

But were the Bishops of Massachusetts and New Hampshire really appealed to? Those who know the chain-prayer know that its constructors, though they generally quote a bishop, whom they often style holy, always choose a dead one or one that has never existed. They give him a name savoring of antiquity and are quite partial to the names Laurence and Niles. Now it happens that the Bishop of Massachusetts is Bishop Lawrence, and the Bishop of New Hampshire is Bishop Niles. We have not seen the prayers submitted to them, and therefore we can form no definite judgment in the matter. But until we hear that Bishops Anderson, Weller, Grafton, or Seymour have been quoted in the same way, we shall continue to suspect the grievance of Bishop Lawrence and Bishop Niles to be only a matter of coincidence.

The kind of anti-clerical news we get from South America is indicated in the following account of a revolutionary (?) plot in Bolivia: "Upon the death of the late Bishop Nicholas Armentia, O.F.M., at Sucre, a man was detected in the act of removing some Mauser rifles from the dead prelate's residence. He admitted on examination that he had taken out three hundred such weapons, the bishop's death having upset the plans for a revolutionary uprising." This dreadful intelligence was communicated to the world by *El Industrial*, a newspaper of Antofagasta, Chile. The Bolivian newspaper *El Ferrocarril*, says that the plot was hatched in the brains of some patriots of Sucre, who saw a man making off with some old junk, which he had presumed permission to take during the vacancy of the See. The Bolivian government took no action in the matter. The net result, therefore, was to blacken the worthy prelate's memory, not in Bolivia, where he was known and respected, but among foreigners, who knew of him from the yellow pages of *El Industrial*.

An incident of the earthquake which some time since virtually destroyed the city of Cartago, Costa Rica, is given by *El Tiempo* of Mexico, which vouches for the correctness of the details. Don Ezequiel Gutiérrez, candidate for the presidency in 1906 and at present president of the Congress, was reciting the rosary with his family in his residence when the first tremors of the seismic disturbance made themselves felt. Some of the family at once thought of fleeing from the building, but Don Ezequiel directed them to remain until the end of the rosary, which he did not wish to see interrupted. When they sought the street after the beads what was their amazement to find the city a heap of ruins, with not a building left uninjured, while their house was the only one that showed no trace of damage from the earthquake.

LITERATURE

A Renegade Poet and Other Essays. By FRANCIS THOMPSON. With an Introduction by EDWARD J. O'BRIEN. Boston: The Ball Publishing Company.

Few recent books have pleased us more than this collection of articles in prose from the pen of a true poet. They constitute, it is true, but a small portion of Francis Thompson's legacy of prose; but we have here precious glimpses into the literary mind of that mystery of men, a genius.

It puzzles conjecture why the English friends of Thompson have not ere this given us a complete collection of his prose. Surely it is worth while. Mr. C. Lewis Hind, formerly editor of *The Academy*, has told us that "a Thompson article in *The Academy* gave distinction to the issue. What splendid prose it was! Reading the proofs, we would declaim passages aloud for the mere joy of giving utterance to his periods." Catholic criticism of high artistic quality is not such a superfluity in English literature that those Catholic friends of the dead poet, in a position to give permanent shape to his ventures in literary criticism, can without fault neglect to rescue his work from the oblivion of old periodicals. We can recall no more striking papers on the subject of English poetry from a Catholic point of view than the little essay, "Paganism: Old and New," in the present volume, and a longer paper printed some twenty years ago in the *Dublin Review* on the poetry of Ireland. In some respects they are more important than even his famous essay on Shelley. These essays and many others not contained in the collection before us ought to be made available to Catholic readers by those who, in the first place, gave us Thompson by discovering him and helping him. This beautiful charity of theirs won rich guerdon for themselves and all lovers of poetry. It may be that the demands of that charity have ceased with the passing of its object; but the struggling flame of Catholic literature, blown upon by countless winds of error, may not in conscience be overlooked by those whom circumstance has given the opportunity of feeding its flickering life. Thompson was a great poet, with all a great poet's marvelous intuitions. Moreover, he was always Catholic, intensely and devotedly Catholic in thought and feeling and profession. No one of his contemporaries in the field of modern literary criticism was better qualified to discuss the inner spirit of poetry and to point out the flaws in modern art. This Thompson does in many places. It is high time for him to be introduced, to the Catholic world at least, as a great critic as well as a great poet. To the balanced mind his prose will be as stimulating as his poetry; indeed, in view of the small number of those who can appreciate good poetry, his essays will not unlikely be more helpful than his verses.

Who, for instance, can fail to be charmed by a paragraph like the following? "The distance between Catullus and the 'Vita Nuova,' between Ovid and the 'House of Life,' can be measured only by Christianity. And the lover of poetry owes a double gratitude to his Creator, who, not content with giving us salvation on the cross, gave us also, at the Marriage in Cana of Galilee, Love. For there Love was consecrated, and declared the child of Jehovah, not of Jove; there virtually was inaugurated the whole successive order of those love-poets who have shown the world that passion, in putting on chastity, put on also ten-fold beauty. For purity is the sum of all loveliness, as whiteness is the sum of all colors."

And who can withhold acquiescence from the eloquent poet-essayist when he thus takes present-day literature to task: "Bring back then, I say, in conclusion, even the best age of Paganism, and you smite beauty on the cheek. But you cannot bring back the best age of Paganism, the age when

Paganism was a faith. None will again behold Apollo in the forefront of the morning, or see Aphrodite in the upper air loose the long lustre of her golden locks. But you may bring back—*dii avertant omen*—the Paganism of the days of Pliny, and Statius, and Juvenal; of much philosophy and little belief; of superb villas and superb taste; of banquets for the palate in the shape of cookery, and banquets for the eye in the shape of art; of poetry singing dead songs on dead themes with the most polished and artistic vocalization; of everything most polished, from the manners to the marble floor; of vice carefully drained out of sight, and large fountains of Virtue springing in the open air; in one word, a most shining Paganism indeed—as putrescence also shines."

We could go on quoting, for Francis Thompson's prose is most enticing. The series of papers on "The Prose of Poets" is perhaps the most finished in the collection we are reviewing from a purely literary standpoint. We are glad to see in another brief paper the poet's unfavorable opinion of that great Protestant literary hero, Bunyan. Thompson analyzes some of the passages which Macaulay admired and shows how bald and ugly the evangelical art of the "converted tinker" really is.

We congratulate Mr. O'Brien for his effort to make Thompson's prose better known. At the same time we cannot help calling attention to what seem to us to be serious defects in his introductory essay. In the very first paragraph of it he leaves the impression that Thompson's intellectual life ceased ten years before he died in 1907. And yet it was during this decade that the poet's most splendid prose work was done—his essays in *The Academy*, his essay on Shelley, his "Life of St. Ignatius." Again, Mr. O'Brien images forth a Thompson who is all nerves and emotions and childish whimsicalities and dreamy moonlight. Mr. Hind tells us that the poet knew more about the great English game of cricket "than the sporting editor of a sporting English paper." Not much dreamy moonlight in that! Furthermore, the slightest perusal of Thompson's prose bears home to us the strong intellectual force of the writer. He penetrates shams in life and art with a keen logic that no such delicate creature of moonbeams, as Mr. O'Brien pathetically and rather absurdly depicts, could ever command. Mr. O'Brien says Thompson "was only a child" with "no responsibilities, no doctrines, no heavy sense of an apostolic mission." We do not like the sound of the last phrase, coming as it does from a Catholic writer; for we think a Catholic who has "no heavy sense of an apostolic mission" is a frivolous person who wears his Catholicity very lightly. But, apart from the value of the sentence in itself, we find fault with it when applied to Thompson. Who can read the "Dread of Height," or the "Hound of Heaven," or the lines on the death of Cardinal Manning, or indeed almost anything Thompson wrote, without realizing the profound seriousness of the poet regarding everything that touched his Catholic religion and the great obligation always pressing on him to win against all odds his own soul's salvation. It may be trivial to notice it, but we permit ourselves to call attention to the fact that the monastery at Storrington is Premonstratensian not "Premonasterian." The latter strange word was introduced by writers who are unfamiliar with things Catholic. We are quite sure Thompson's delicate faith and delicate taste would have shrunk from the use which the compiler makes, in his concluding sentence, of the most memorable and solemn sentence in Scripture—a sentence which, when it is recited or heard in the prayers of the Church, all Catholics venerate by bending the knee or bowing the head. Finally, we are at a loss to understand why the whimsical and least meritorious essay in the collection was chosen to give the title to the book.

JAMES J. DALY, S.J.

Towards the Eternal Priesthood. By The Rev. J. M. LELEU. St. Louis: B. Herder. Price 15 cents. Per dozen, \$1.35.

Towards the Altar. By The Rev. J. M. LELEU. St. Louis: B. Herder. Price 15 cents; per dozen \$1.35.

Two treatises abounding in unction and written mainly for our Catholic students of the High School and Collegiate classes. The reverend author, not satisfied with quoting liberally from the scriptures uses other sources freely. Nearly every chapter is enriched by extracts from the best poets or from the masters of prose. The object of both booklets is to turn the young man's fancy towards the high and holy calling of the priesthood. "Towards the Eternal Priesthood" is more formal in its character, giving in orderly manner the signs of vocation, the obstacles thereto, and the methods of conserving it. The second book takes up the same theme in a more casual but no less devotional and interesting way. While the author speaks in high terms of the religious life, the aim of both treatises is directed mainly towards showing forth the dignity and high calling of the priest. Surely such writings will do good to all young men who read them; such writings will give them ideals, encourage them into nourishing a youth sublime. Many a good priest, we doubt not, will buy these booklets by the dozen, and present them to those of his youthful altar boys who show signs of aspiring after higher things.

FRANCIS J. FINN, S.J.

Manual de Agricultura Tropical, por H. A. ALFORD NICHOLS, traducido del Inglés por H. PITTIER. St. Louis: B. Herder. Net, \$1.50.

The planters of Mexico are lamenting the departure of the working classes for more promising fields of labor in the United States, where higher wages are a great attraction; yet they say that they cannot afford to offer higher pay and keep the laborers at home, where twenty-five cents, gold, is the average daily compensation for unskilled labor. The solution is to be found in more intelligent and more scientific husbandry, and the "Manual of Tropical Agriculture" is the means to the end. The translator "has performed a great service for the advancement of agriculture in all tropical countries where Spanish is spoken," says a Costa Rica newspaper. This opinion will be confirmed by a casual glance at the contents: Soils, Plant Life, Propagation, Fertilizers, Rotation of Crops, Drainage, Tools, Grafting, are preliminary chapters, which are followed by detailed directions for setting out, cultivating, harvesting and marketing such products as coffee, cacao, fruits, spices, textile, medical and food plants, and rubber trees, etc.

The manual in its English dress was printed under the auspices of the government of Jamaica; done into Spanish, it was brought out by the government of Costa Rica. The present is a second and enlarged edition. Full of practical helps for the planter in the tropics, it conveys a vast deal of information on tropical vegetation which may well invite and hold the pleased attention of any reader.

* * *

A book which will command the attention of the learned world has just been issued by the Imprenta Helénica of Madrid, Spain. Its title is "Catálogo de los códices latinos de la Real Biblioteca del Escorial," and its author is the celebrated Augustinian, Padre Guillermo Antolin.

The Spanish Royal Library of the Escorial, world-famous for its literary treasures, goes back to the reign of Philip II (1556-1598), when that book-loving monarch began it with his own private collection of 2,000 volumes, no inconsiderable number in

those cradle-days of the printer's art. It was enriched at short intervals with precious additions from the collections of bishops and grandees and with purchases of "rare and exquisite Greek and Latin manuscripts" which had been produced in Flanders and Italy, and especially in Venice.

This is by no means the first attempt to render the great library's hidden treasures available, but all former efforts in this direction have been eclipsed by the illustrious Augustinian's painstaking thoroughness and patient research. The volume which has appeared consists of 578 plus lvi pages, and will be followed by two others of approximately the same number of pages. The most ancient codex catalogued by Father Antolin dates from 850; the most modern in the present volume goes back to 1637.

A bald statement of the number of titles in this first volume, which reaches the respectable figure of 240, conveys no adequate notion of the enormous work involved in preparing the book for the press, for it must be borne in mind that many of the manuscripts have deteriorated with time and demand exquisite care in deciphering their contents. The peculiar hand in which some of them were written also increases vastly the difficulty of exactly understanding them in all their parts.

Each codex is submitted to a careful examination, which is summed up under four heads as follows: (1) Subject-matter, form, size, date. (2) Summary of the authors and works; when and where printed. (3) Miniatures, if any; notes of copyist or others, marginal additions or corrections, binding, and other similar details. Father Antolin's industry has opened the door of a storehouse of bibliographical wealth. It is to be hoped that he may have time and strength to complete the monumental work which he has so auspiciously begun.

The Republic of Argentina has appropriated a sum of money for the purpose of publishing certain rare works which have not been published at all or at least not in their entirety. Doctor Joaquin V. Gonzales, to whom was committed the care of selecting such rare works as might fulfil the expectations of the Government, is not famous for his devotedness to persons or things religious, yet he has risen above personal feeling in making his choice. "In the first place," he says, "we intend to print for the first time the work of Father Sanchez Labrador, the Jesuit, on the ethnography, customs and natural history of the region that we commonly call Alto Paraná. The work is entitled 'Paraguay Católico' (Catholic Paraguay), and is a valuable description, from a scientific standpoint, of the primitive races that inhabited that region."

Another manuscript, that of Father Falkner on Patagonia, is under consideration, no entire and correct edition of that unique work having yet been published. Both works go back to the eighteenth century and to Argentina, a time and a place where we should hardly expect to find deep study and research. The doctor is to be congratulated for having risen above the narrow prejudices which bias the judgment of so many unbelievers and freethinkers when there is question of anything that reflects credit on religion or the priesthood.

Two articles on Spain appear in the September numbers of the *Catholic World* and the *Editorial Review* from the pen of Mr. Andrew J. Shipman. In the former magazine Mr. Shipman treats of the "Spain of To-day," and in the latter of "The Present Controversy in Spain." Mr. Shipman is a practical man of affairs, well equipped with experience and knowledge to write intelligently on a subject which of late misleading newspaper despatches have succeeded in obscuring and distorting. We recommend both papers to the attention of American Catholics.

EDUCATION

In the issue of last week AMERICA commented in this column on the vigorous action taken by German authorities with a view to suppress the sale of trashy literature and improper pictures and cards to school children. One wonders why school authorities in our own land appear careless and indifferent to a plague whose evil effects in the lives of young people of the country are surely as marked as those which called for the drastic action of the German officials. Some years ago, to quote an authority that will appeal to lovers of the school system favored in the United States, at the annual meeting of the National Education Association held in Los Angeles, resolutions were introduced deploring the youthful tendencies characteristic of students in the public schools. The children of the United States were indicted on four counts. It was affirmed, namely, that they showed a tendency toward a disregard for constituted authority, a lack of respect for age and superior wisdom, a weak appreciation of the demands of duty, a disposition to follow pleasure and interest rather than obligation and order.

The speakers who discussed the resolution appeared to agree that the children of the public schools were on the wrong track—they were growing up wrong. Unhappily, the discussion resulted in no very practical remedial suggestions; beyond the indictment and certain vague generalizing concerning moral training the Education Association had little to offer as a cure for the apparently universally admitted existing conditions.

Catholics, of course, will have ready explanation of the situation. We recognize the futility of any real formative influence in an educational system in which the sanction of definite religious training may have no part. But while the remedies we would naturally urge are beyond the possibilities of the present situation cannot the moving spirits in control of the State school system be brought to realize certain helpful control entirely within their power even in the absence of formal religious instruction?

Certainly no one will hesitate to grant that the question of the influence exerted by the books young people read has much to do with the formation of character. And, one may say, equally sure is it that the reading of the trashy literature favored generally by young people to-day may be held as partially accountable for what is charged in the resolution spoken of. It were not hard to trace the connection between the counts charged in its indictment and the reading of books which corrupt good taste, good sense and com-

mon decency; which teach the language and manners of the streets, and which beget the flippancy of mind of which we have enough and to spare in these United States.

In an attempt to solve the question of what kind of books boys like best a request was sent recently to the library assistants in charge of children's rooms in New York asking them to make a list of the twenty-five books of fiction most popular among boys of from 12 to 15. The lists returned were made after careful consideration and without consultation, and represent very fairly the preference of the boys. Only seven books by classical authors find place in these lists, and of these "Oliver Twist," at least, is of doubtful worth in the character of life and incidents it portrays. Mark Twain's books come out strong, and other less well-known, dubious sketches of boy life and ways make up the tale. No wonder the tendencies scored appear in the school children of to-day. Drawing inspiration from sources such as these lists describe, one would be astonished to find it otherwise.

And the good people who rule our schools cannot shield themselves with the claim that supervision of school children's training in these details is a matter that does not pertain to them, but to the influences of home. All sorts of innovations are being introduced of late in the range of school officials' duties—innovations justified, it is claimed, by the interest the state must feel in the healthy growth of future citizens. If well-salaried physicians can be employed to conduct medical examinations of public school children, why not stretch a point and look more closely into the spiritual and moral growth of these same future citizens? Of course, the assistance religious training might lend in the case is not available, but some such cognizance of the evil as is evident in the instruction of the Bavarian Cultus Minister, to which reference was made last week, is possible, and some such action as followed that same instruction would be decidedly opportune.

* * *

The injustice of the burden of taxation imposed on Catholics for the support of schools which their children may not attend is beginning to be better appreciated now that school boards and municipal authorities are widening the scope of their relation to school children beyond the detail of actual classroom work. The city authorities of Pittsburg recently proposed to employ 30 physicians at an annual salary of \$1,200 each to conduct medical examinations of all public school children. The Catholics of the city are aroused over the announcement, claiming

that to tax all citizens for such a measure is unfair. In a statement prepared for the convention of the State Federation of Catholic Societies, held in Scranton, August 21, Rev. Thomas F. Coakley, secretary to Bishop Canevin of Pittsburg, said:

"The city is for all citizens, Catholics, Protestants and Jews, and if there is to be medical inspection no class of the community should be excluded. One-fourth of the children in the city attend the parochial schools. Is the vast army of 22,000 Catholic children in 57 parochial schools to be allowed to languish in sickness and wither away and die while the benefits of the medical inspection are to be accorded by the city only to pupils of the public schools?"

"The 250,000 Catholics of this city are paying taxes to support the public schools, and in doing so they are saving the city \$900,000 every year. Now they are called upon to pay their proportion of nearly \$40,000 a year of additional expenses from which they are to derive no benefit at all. The injustice of this latest act of class legislation and taxation without representation should be apparent to every one."

PULPIT, PRESS AND PLATFORM

At the eighth annual convention of District No. 22, United Mine Workers of America, recently held in Cheyenne, Wyo., representing 8,000 organized coal miners of Wyoming, Rt. Rev. J. J. Keane delivered a very able and practical address to the miners.

"We have become," he said, "the most extravagant people in the world—senselessly extravagant. Extravagant in our habits of thought, in our forms of speech, in our homes, in our promises, in our speculations, in our expenditures for pleasures, for comfort. Too few have stopped to note that the bounty of nature is rapidly diminishing for lack of husbandry, that the natural resources of the country are fast revealing limitations. Facile communications and rapid, easy travel tend to even economic conditions the world over, and to make it difficult, if at all possible, to maintain indefinitely the advantage which we now enjoy. . . .

"I am convinced that our people would live better on a third less if housewives should become more skilled in cooking and mending. Encourage your people to bank their surplus. A few years ago, when New England was suffering from industrial depression, I had an opportunity to study conditions in two contiguous parishes. In the one there was much suffering; in the other there was a bounteous plenty. When I asked the pastor of the latter how he accounted

for the difference of conditions, he said: "Our people economize in prosperous times. Our neighbors have the choice cuts of meat and spoil them in the cooking. Our people take the cheaper and make them deliciously palatable. And so it is that we live well but cheaply."

SOCIOLOGY

There have been many suggestions made for the prevention and cure of drunkenness, and they contain many points which, if obvious, are not altogether useless. Healthy and attractive homes will do something. So will public recreation grounds and the teaching of children the physical and economic and social effects of intemperance. When we are told to treat drunkenness as a disease, physical and mental, and to separate drunkards into two classes, the curable and the incurable, and to build new and improved hospitals for the former, and to put the latter where he will not disgrace or endanger society, and keep him continuously at work for his own support, i. e., condemn him to imprisonment with hard labor for life, we feel that our wise men are on dangerous ground.

Drunkenness is a disease, no doubt, but its cure is very simple, namely, abstinence. Medicine, pure food, pure air, education of mind and will may help, but abstinence is the only radical cure. When one stops drinking in circumstances in which he can drink if he wishes, then only he ceases to be a drunkard. But drunkenness is more than a disease; it is a sin. If one wishes to cease to be a drunkard, he must use the ordinary means for avoiding sin and relapses into it. These are prayer and the sacraments. Let any Christian use these properly and his cure is certain. As a proper use we suggest the following: First. A general confession, with hearty sorrow for the past and a sincere purpose of amendment. Second. Morning prayer, in which one puts himself under the protection of the Mother of God, his patron saints and guardian angel, begging them to obtain for him the grace to keep for the day his resolution not to break his abstinence. Third. Evening prayer, in which one returns thanks for the victories he has gained over his passion, and, should he have fallen, makes his act of contrition and resolves to do so no more. Fourth. Weekly confession and at least weekly Holy Communion. Fifth. The avoiding of the occasions of sin such as going into a saloon to take a cigar while your friend drinks. Sixth. Perseverance in these practices, rising at once should one be so unhappy as to fall. This cure is inexpensive and very soon becomes pleasant. It can, moreover, be used to

demonstrate to the wise men that there is no such thing as incurable drunkenness. If Catholics would only help their weak brethren to use it they would be doing grand sociological work.

The doctors blame the housefly for the propagation of many diseases. Some say that it is a carrier of cancer germs, and all are eager for its extermination. It is true, of course, that flies carry certain diseases and rats carry others. Their extermination, therefore, may deliver us from these diseases. But who can tell what the result would be of such an upsetting of the ordinary course of nature? Is it certain that they have not some benign function with regard to man, the interruption of which would be fraught with evils as yet unexperienced?

The municipal authorities of Victoria, British Columbia, have determined to do away with joy-riding. Convinced that dry joy-riding will have but little attraction for those who make night hideous and dangerous by their excesses while indulging in that amusement, they have passed an ordinance forbidding publicans to supply the joy-rider with drink. The idea is a good one, but it involves two difficulties. The first is not insurmountable, viz., the obtaining of a strict legal definition of a joy-rider. The second, more difficult to get over, is to give the publican an infallible means of recognizing at a glance such as come under the definition.

The following statistics concerning London and New York are taken from the *Westminster Gazette*:

	LONDON	NEW YORK
Area in acres.....	74,816	209,218
Population June 1, 1900	4,758,217	4,450,964
Revenue for year ended		
March, 1907	\$74,660,900	\$96,214,300
March, 1908	\$550,000,000	\$615,000,000
Police force, officers and		
men, 1907	16,900	9,099
Fire engines, 1907.....	96	227
Fire department horses,		
1907	327	1,484
Miles of hose, 1907....	52½	96
Total number of fires,		
1907	3,320	12,547

The area given for London includes the water within its limits; that given for New York is for land only. The area and population given for London are those of the County of London. Were the adjacent urban districts which in measure depend on the London County administration included the area would, of course, be much greater and the population would be seven millions.

The yearly consumption of tobacco for each individual of the population is given by recent statistics as follows: Netherlands, 7.49 lbs.; United States, 4.66 lbs.; Canada, 3.52 lbs.; Belgium, 3.42 lbs.; Germany, 3.26

lbs.; Austria, 2.98 lbs.; Norway, 2.94 lbs.; France, 2.49 lbs.; Spain, 1.27 lbs.

ECONOMICS

Last year the people of the United States consumed 7½ billion pounds of sugar, an allowance of 3¼ ounces a day for each individual; 24 per cent. of this was produced at home, 25 per cent. came from Hawaii, Porto Rico and the Philippines, and 51 per cent. from foreign countries. Prior to 1900 foreign sugar was 75 per cent. of the total amount consumed in this country. Before 1907 the product of cane sugar in the United States exceeded that of beet sugar. Last year, out of a total domestic production of over 1¾ billion pounds, more than a billion pounds was from the beet. Hawaii sent us over a billion pounds of cane sugar, more than twice as much as in 1900. The supply from Porto Rico and the Philippines is also increasing steadily. If what was said last month in the State Dental Convention of New Jersey be true, this is bad news. One of the members asserted the consumption of sugar to be already excessive and causing greater degeneracy than that of alcohol ever did.

The commerce of the great lakes for the six months ended June 30—30,448,065 tons—exceeded that of the corresponding period of any previous year. This is due in great measure to the large quantity of iron ore carried from Lake Superior, viz., 14,711,719 tons. The shipments of soft coal, almost exclusively from Lake Erie ports, 5,913,177 tons, and those of hard coal, 1,567,789 tons, were larger than ever before during the first part of the year. Lumber shipments, 461,463 M feet, wheat, 9,287,148 bushels, and corn, 12,291,795 bushels, exceeded those of the corresponding period of last year, but did not reach those of 1907. Barley and oats, 4,246,597 and 10,234,360 bushels respectively, surpassed those of the corresponding period of that year. Iron manufactures, 264,513 tons, greatly exceeded any like period in the past.

During these six months 6,715 vessels of 16,978,402 registered tons passed through the Sault Ste. Marie canals. In 1909, during the same period, the number was 4,480 and the tonnage 9,938,307, and in 1908 the figures were 3,295 and 4,775,940 respectively. The average tonnage of each ship, therefore, was, in 1908, nearly 1,450 tons; in 1909, over 2,200 tons, and in 1910, over 2,500 tons.

The Department of Commerce at Ottawa has received a report from its Canadian representative in Australia, showing that during the fiscal year lately ended the trade between Canada and Australia amounted to nearly \$4,000,000.

ECCLESIASTICAL ITEMS

Arrangements are being made in Montreal to accommodate visitors to the Eucharistic Congress in the local rectories, convents and private families. The reception committee, through its vice-president, Rev. Canon Roy, Archbishop's House, is now prepared to give any information required. Over 2,000 priests will be placed in the various religious institutions. The rates for board and lodging will be \$1.50 a day for each person. During the Congress there will be information departments at the disposal of visitors. They may communicate at present with the Secretary-General of the Congress, Rev. A. Pelletier, 368 Mount Royal avenue, Montreal, or with either of the Joint Secretaries, Rev. L. Callaghan and Rev. E. Auclair, Archbishop's House, Montreal.

* * *

Governor Pothier of Rhode Island, who is a French Canadian, will march with his official staff in the grand procession on Sunday (September 11) at the Eucharistic Congress at Montreal.

On August 15 Mayor Guerin of Montreal issued the following proclamation: "To the Citizens of Montreal:

"A great Congress is about to take place in our city during the month of September, from the 6th to the 11th.

"During that time most representative people will visit us from every quarter of the globe. I recommend our visitors to the hospitality of our citizens. On the night of Sunday, the 11th of September, the Congress will end with a grand illumination of the city.

"I therefore invite citizens generally to co-operate in this manifestation of sympathy and good-will. The colors most appropriate for the decorations will be red, yellow and white."

* * *

Two women have been invited to contribute papers to the coming Eucharistic Congress at Montreal: Anna T. Sadlier, of Ottawa, Canada, and Mother Mary Loyola, of Bar Convent, York, England. The former's paper will be on "Altar Societies" and the latter's on "First Communion."

* * *

The fifty-fifth annual convention of the Federation of German Catholic Societies will be held at Newark, N. J., September 11-15. It is nine years since the last convention was held in an Eastern city. The circular letter of President John O. Juenemann to his associate members says: "This year's convention will be the most important held in years, for one of its principal tasks will be to devise ways and means to uphold and to provide for the future needs of that wonderful propaganda organization known as the

'Central-Stelle,' in order that, by its help, we may all become better equipped to assist in the solution of the Social Question." The Apostolic Delegate, Mgr. Falconio, will attend the meeting, and Representative Giesberts of the German Reichstag will bear greetings from the Catholics of Germany.

* * *

The thirty-sixth annual convention of the Catholic Young Men's National Union will be held at Cliff Haven, the grounds of the Catholic Summer School, on September 5, 6 and 7.

* * *

The closing summer retreat for laymen began at Fordham University on September 2. For the fall season, opening on September 23, the retreats will take place every second week at Keyser Island. As the villa on Keyser Island accommodates only a limited number application should be made beforehand to the director, Rev. T. J. Shealy, S.J., 801 West 181st Street.

* * *

The Most Rev. Armengol Valenzuela, Father General of the Order of Our Lady of Mercy for the Redemption of Captives, was recently consecrated at Rome by Cardinal Agliardi for the Diocese of San Carlos de Ancud, Chile. The new bishop, who is a Chilean by birth, was elected Father General in 1880, when he was in his thirty-eighth year. He is a linguist of remarkable ability, and is the author of several works of high literary merit. The diocese which he has been called to govern embraces the provinces of Llanquihue, Valdivia and Chiloé, in the southern part of the republic, and the adjacent territory of Magallanes.

* * *

The Catholic Poles of the Archdiocese of Chicago now outnumber the Catholics of all nationalities in the two Dioceses of Indianapolis and Fort Wayne, which comprise the whole State of Indiana. One Polish parish in Indiana has 460 families, and opened its parochial school with 500 children.

* * *

Very Rev. Eugene Phelan has been appointed Provincial of the Congregation of the Holy Ghost in the United States. He was born in Kilkenny, Ireland, in 1858, and has labored in various parts of the United States since his ordination in 1880. The Rev. John T. Murphy, his predecessor in the office of Provincial, has been sent to Ireland to fill the same position there.

* * *

Archbishop O'Connell will preside and preach at the Pontifical Mass, with which the celebration of Columbus Day, October 12, will begin, in Boston. The Catholic Societies, English, Italian, French and

German, the sailors and marines from the United States and Italian war-ships, the Ninth Regiment of the Massachusetts Militia will parade under the direction of the State Council of the Knights of Columbus. In the evening there will be a mass meeting with addresses by prominent speakers and music by a chorus of 500 voices.

PERSONAL

In accordance with the appropriation made by Congress the Secretary of War has given out a contract for the erection of a granite monument over the grave of Gen. James Shields, at St. Mary's cemetery, Carrollton, Mo. General Shields enjoyed the distinction of having been United States Senator from three different States in the Union, Illinois, Minnesota and Missouri. He was a veteran of the Mexican and of the Civil war.

Mr. Ivar Soeter, the distinguished Norwegian author and poet, has been lecturing in Norway with the special intention of dissipating the many false ideas that prevail against the Jesuits. He himself had entertained the same misconceptions until he visited Loyola College, Spain, and the Collegium Germanicum in Rome. A Norwegian Protestant paper, the *Dovre*, says of his lecture on the Jesuits, given to a workingmen's club, that it lasted two hours, was listened to with rapt attention and warmly applauded. In his course of lectures through Norway he denounced the laws excluding the Jesuits as a disgrace to the nation and advocated their repeal.

A return to the fold which has created a sensation in Portugal is that of the peerless lyric poet, Gomes Leal, who, after years of wandering after strange gods, has published a formal retraction of his errors in faith and practice. "From this day on," he says in his open letter to the Portuguese people, "I shall combat for Christ, who is outraged, and for His ministers, who are scoffed at, and I shall fight with all the ardor that ideals so lofty deserve." His conversion is currently credited to the prayers of his saintly mother, whose dying request was that God's grace might enlighten the mind and touch the heart of her son.

It is announced that the Rev. Dr. L. A. Lambert, the venerable editor of the New York *Freeman's Journal*, is dangerously ill of a heart affection at Newfoundland, N. J., where he went recently for summer rest and hope of recuperation. His last literary work was the preparation of a paper, "Popular Objections to Belief in the Real Presence," which will be read at the Montreal Eucharistic Congress.

SCIENCE

THE INTERNATIONAL UNION FOR COOPERATION IN STAR RESEARCH.

The International Union for Cooperation in Solar Research was inaugurated at the St. Louis Exhibition in 1900. The aim and object of the Union is to co-ordinate research work in solar physics on an international basis without interfering with the individual work of the cooperating observers. This aim is attained by the formation of separate committees which concern themselves with special departments of solar physics. Committees were constituted on "Standards of Wave Length" in the solar spectrum, 1905; on "The Measurement of Solar Radiation," 1905; on "Work with the Spectroheliograph," 1905; on "The Investigation of the Spectra of Sun-spots," 1905; for "The Organization of Eclipse Observations," 1907; for "The Determination of Solar Rotation by Means of the Displacement of Lines," 1907.

After the inaugural meeting at St. Louis, succeeding meetings were held in 1905, at New College, Oxford, England; in 1907 at the Meudon Observatory, Paris. The present meeting, to be held at the Mt. Wilson Solar Observatory, Pasadena, California, is thus the fourth Conference. The Executive Committee of the Union consists of three members: Professor Arthur Schuster, Emeritus Professor of Physics, Manchester University, England; Professor George E. Hale, Director of the Mt. Wilson Solar Observatory, and Professor A. Ricco, of the Catania Observatory, Sicily. The Union is constituted of representatives of Academies and Societies of different nations which are concerned with solar research work. Holland, Spain, Germany, Switzerland, Italy, England, America, France, Russia, Sweden, Austria, Hungary, Servia, have so far sent representatives to the meetings. Two volumes of Transactions of the Union have been published, which not only contain the minutes of the discussions held at the various meetings, but also contain valuable original memoirs on methods of research, instruments to be adopted, and results obtained by the several workers.

At the meeting at Pasadena each of the international committees enumerated above will present reports of the work attempted and results obtained, through their several secretaries. By this means solar research is as it were standardized, and waste of valuable time and opportunities are avoided through overlapping of work. Perhaps the most valuable result obtained since the last meeting is the discovery of a magnetic field in the neighborhood of sun-spots by Professor G. E. Hale.

The researches of the cooperating observers of the Committee on Sun-spot Spectra also show that the temperature of sun-spots is lower than that of the solar surface. The other researches are perhaps too technical for popular exposition. The meetings are held every three years at an observatory or town selected by the Union from those which have sent invitations. By holding the meetings in different countries the attention of astronomers is directed towards solar research, and the volumes of Transactions point out the way by which the equipment possessed may be most profitably employed. A. L. CORTIE, S.J.

Resinite, a new compound produced in a variety of modifications by the union of formaldehyde and carbonic acid in the presence of certain metallic salts, is used chiefly to render porous materials, such as woods, paper and pasteboard, hard and impermeable. Pine wood, it is stated, when thoroughly impregnated, becomes as hard as stone. When cast in a mold resinite is transparent, of ruby tint, infusible, and resists all ordinary chemical attack. It is a fair substitute for enamel, horn, celluloid and vegetable ivory.

OBITUARY

Sir Joseph Walton, a Judge of the King's Bench Division of the English High Court, and one of the leading Catholics of his country, died of heart disease on August 12. He was born in 1845 and educated at Stonyhurst in his native county. He was called to the bar in 1868, and entered the chambers of Charles Russell, afterwards Lord Chief Justice. He soon acquired distinction, especially as a commercial lawyer; became Queen's Counsel in 1892, and, to the great satisfaction of the profession, was raised to the bench in 1901. He was engaged as counsel in the litigation forced upon the Church by the proselytizing work of the Protestant Barnardo Homes and to his skill was due much of the success attained. But before all things he was a pious Catholic. The London Times bears witness to his genuine humility, the foundation of all true virtue. His stirring addresses on matters of Catholic interest, especially on Catholic education, always moved his hearers to the heart. His death was sudden, but not unprovided. He had always so lived as not to be afraid to die, and for some time past he had known his condition and that the summons might come at any time. He was one of those noble souls the Church can ill afford to lose, and we pray that the Church in England may soon find another Joseph Walton.

LETTER TO THE EDITOR

A WEEK-END RETREAT.

To the Editor of AMERICA:

A French working-man, who recently made a retreat at St. Die, kept a diary of his experience, the following extract from which is of interest:

Saturday evening—Here I am, on retreat, boxed up for two days. How long it will feel, indoors most of the time this fine weather. Two days saying prayers without the chance of a chat or a shave! What an idea of the Abbé P——. "You will see," said he to me, "that it is not so very hard."

Sunday, 11 A. M.—I am beginning to have enough of this retreat business. It's all very fine, but it's not for a fellow of my make-up. The Abbé Vitu has given us some stunners in the way of talks. He is all right too; he shook me up every time for about ten minutes, and I kept saying to myself: "Old fellow, you've got to get a move on you if you want to get up where he says a Christian has got to be."

But this kind of thing takes too much thinking for me. I—well, I can't do it, that's all! . . . True, I kept from talking in the dormitory, and that's no joke, but this morning going to the chapel I couldn't hold my tongue; the same story while the reading was going on. . . . There are fellows in this crowd who are too good for my fancy. The idea of my becoming a pious fellow like R——! Why it makes a cold shiver run up my back bone. I've made up my mind anyhow to go to Confession this evening and do the best I can, but that business over, *au revoir!* I'll go straight home.

Sunday, 8 P. M.—I've been to Confession—and I can tell you it was work. The operation lasted—yes, twenty good minutes. I'm not a big sinner, but *mon garçon*, what a menagerie of stupidities and inconsistencies of all kinds of foolishness we discovered. I say we, because M. l'Abbé discovered at least half of them. . . . There will be some chopping in the wood-yard for me, but 'tis settled; I'll stick to it to a finish this time.

Monday evening—The retreat is over. I feel like crying. How quickly this last day passed, so full of the sweetness of a good Communion. . . . I'm too worked up to untwist my thoughts on paper, but I know this much clearly, I'm bringing home shot and shell for a fight, and I know now what a fight means. I know the strength a good Confession and a good Communion give a fellow, and for fear I don't stick to my guns I've got some friends who promise to back me up. Then I'm coming back to get another touch of the same brush. The Abbé has promised to get us together again next year, and of one thing I'm sure: you'll find me there every time.

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CHRONICLE

President Taft's Letter.—The elaborate document which comes from Beverly is described as an argument for the indorsement of his administration and an appeal for the election of a Republican House next November. It proposes to reopen the tariff question. Such a decision is an implied admission that the Bill which was so much praised has not been a success. It proposes to attack the schedules in detail by help of experts; and it is hoped that Congress will adopt a rule shutting out all amendments to a proposed change in any schedule designed to add changes in others. The President maintains that the Tariff had not increased the cost of living, and that its revision being gradual will not disturb the business of the country. The letter also deals with the Postal Savings Bank Bill, which it describes as one of the great Congressional enactments. It also explains the outlays for enlarging the navy, and asks legislation in favor of the working classes and the farmers, as well as for ensuring safety on railroads. The matter of conservation was also discussed, as were River and Harbor Work, Campaign Fund Publicity, the whole ending with a plea to voters for the party. The last topic naturally detracts from the broad view of one who should be in reality President of the United States.

Mr. Roosevelt and the Supreme Court.—The criticisms of the ex-President on the great tribunal have necessarily aroused a great deal of bitterness and even of alarm. They referred to the setting aside of the de-

cisions on the Knight Sugar Trust case, and the so-called New York bakeshop case, on the score of unconstitutionality. Mr. Roosevelt averred that the judges of the court reduced to impotency the only power that could remedy the abuses, and that the decision was not only against State rights, but also against popular rights and the democratic principle of government by the people under the forms of law. Such an attitude on the part of the court, he said, gave great cause for alarm and if consistently followed up would upset the whole system of popular government. He was convinced both from the inconsistency of these decisions with the tenor of other decisions and from the fact that they are in such flagrant and direct contradiction to the spirit and needs of the times, that sooner or later they would be explicitly or implicitly reversed.

Judge Parker's Answer.—These utterances provoked an immediate answer from Judge Alton B. Parker, who said: "It is safe to assert that the ex-President's attack on the Supreme Court of the United States, in his address to the Legislature of Colorado, will not be approved by the bench and bar and thoughtful people of this country." He then goes on to say that the "bakeshop" case was decided by the Appellate Division, by a vote of three to two, and was affirmed by the Court of Appeals by a vote of four to three. The Supreme Court reversed this decision by a vote of five to four. This shows the conscientiousness of the judges, and that fact should protect the greatest court in the world from offensive criticism from any source, especially the present one.

The Kansas Speech.—While skillfully avoiding any undue praise of John Brown, in whose honor the meeting at Osawatamie was convened—indeed he mentions the old Abolitionist only twice—the ex-President gave utterance to sentiments which have startled the country and are hailed with delight by the Socialists. Frankly taking his stand among the Insurgents, Mr. Roosevelt insists in his forcible way that the local and general governments should be liberated from the control of special interests; that the people should be masters of the great forces of commerce; that although government control of them is undesirable, yet unless they are regulated by the government it may be inevitable; that mob violence and corporate greed must be vigorously dealt with; that there should be no neutral ground between state and national jurisdiction wherein vulpine legal cunning may seek shelter; that Federal supervision should extend to combinations which control the necessities of life or which deal with them on an enormous scale; that there should be a graduated inheritance and income tax; that men are to be preferred to the dollar; and finally that national ruin is sure to come if the future brings us nothing but swollen fortunes and sordid selfish materialism.

The Forest Reserve.—In the battle that is going on about this great national question recriminations are as usual in order, and Senator Carter comes to the front with a declaration that he and his associates were not opposed to granting appropriations for forest protection, but only to the misapplication of the funds. The records of the office over which Mr. Pinchot presided, he said, will show that of the congressional appropriations since 1906 only \$1,795,000 were used for improvement of the national forests, whereas the extraordinary sum of \$19,923,060 was used for general expenses. It will be perceived that about 90 per cent. of all the money appropriated was used for general expenses including the payment of lecturers, the payment of editorial writers and reporters, the maintenance of a bureau of publicity, etc. Pinchot's answer has not yet appeared.

The Waterways.—On August 31, one thousand delegates of the Atlantic Deeper Waterways Association, met in Providence. The Governor of the State, S. J. Pothier, presided. The purpose of the Association, which was founded three years ago in Philadelphia, is to further the project of making an inland passage from Maine to Florida, in the interest of cheaper freights, protection against the dangerous storms of the coast, and also to afford an easy passage for the navy in case of war. The principal speakers were Congressman Small, of North Carolina; William S. Greene, of North Carolina, and J. Hampton Moore, President of the Association. Congressman Richmond P. Hobson, who was to have addressed the assembly, was unable to attend on account of sickness. Massachusetts is said to be the

only laggard in the movement. Philadelphia is to be the next meeting place.

Justice Goff's Decision.—The sweeping character of the injunction against the New York strikers is considered by the *Evening Post* to be startling. It prohibits concerted action of any kind other than that of assembling in public. It forbids picketing, even when peaceably carried on, a right which is recognized in the Courts of England, and according to the general impression in our own courts as well. The decision is regarded as embodying strange law and very poor policy. If the injunction is generally upheld it would seriously cripple such defensive powers as legitimately belong to organized labor.

Canada.—A deputation waited on Sir Wilfrid Laurier in British Columbia asking for the imposition of a head tax on Japanese entering the Dominion, and for the raising of the tax upon Chinese from \$500 to \$1,000. He promised to consider the latter request, but refused to entertain the former.—In view of the straitened condition of farmers in Southern Saskatchewan, especially of new settlers, owing to the short crops in that part of the province, the Canadian Pacific Railway has determined to build a line fifteen or twenty miles westward from Estevan, in order to furnish employment for them and food for their horses.—The total wheat crop for the three western provinces will be 101 million bushels, only 18 million less than last year. Manitoba suffered most from the drought. In the southwestern and central parts the average yield will be only 10 bushels an acre, in the rest of the province it will be about 14 bushels. The average for Saskatchewan will be about 15½ bushels.—The Pacific Cable Board has leased from the Canadian Pacific Railway a wire connecting the end of the cable on Vancouver Island with Montreal which is thus put into direct communication with Sydney and Auckland.

Emigration to Canada.—The rush of Americans to the newly opened lands of western Canada has grown to such proportions that a number of American agricultural journals have sent representatives to report on the conditions. The reason of the emigration is said to be not the superior character of the land but its cheapness. A thousand acres can be bought in the new country for what would purchase only two or three hundred in the United States. The great need of Canada is population, and the Dominion and provincial governments, the railroads and other agencies have been striving for four or five years past to attract people from this side of the border. Emigrants from all parts of Europe have been induced to take up the new lands, but Americans are preferred. It is noteworthy that English emigrants are not in favor.

Mexico's Centenary.—The festivities will extend through the month of September. The government pawn-

shop in the capital will return without charge and without recovering the amount advanced all pledges redeemable during the month which were deposited to secure thirty-eight cents gold or less. Thus, the very poor will be the beneficiaries. The banner of Our Lady of Guadalupe, which was borne by Hidalgo's troops, is in the military museum at Mexico. As the law now forbids religious processions in the streets, the banner will be conveyed in a closed carriage to the cathedral, where it will remain over the altar for three days. A riding and roping contest, in which American and Argentine cowboys will also compete for honors, will be one of the popular attractions.

Ireland.—The annual temperance demonstration held in Dublin, August 20, gave striking evidence of the growth of the movement. Hundreds of Temperance and other societies from the city and the provinces paraded with bands and banners, the Young Crusaders alone mustering 12,000. The Trade Unions and labor organizations were also numerously represented. Resolutions were passed urging further support for the movement, the teaching of temperance in schools and Training Colleges, the dissociation of Trade, Friendly and National Societies from premises where liquor is sold, and the closing of licensed premises on St. Patrick's Day. The speakers were outspoken in favor of the Budget liquor tax. At an enormous meeting in the Phoenix Park Lloyd George was declared "the best friend Ireland ever had." He had helped to lessen their liquor bill by \$6,000,000 and to dismantle their liquor saloons. "In as far as it has reduced the consumption of liquor," said Father Aloysius, "I say, God bless the Budget."—The annual report of the National Education Commissioners shows an increase in average attendance, especially in the higher grades. Irish was taught in 3,066 schools, and 181 followed the bilingual program. Seven colleges for teaching Irish were recognized and 521 of their students were registered as qualified to teach Gaelic. The Commissioners protest that their efforts to promote industrial education, and obtain necessary grants in regard to scholarships, teachers' salaries and pensions, training colleges, school buildings and various modern developments, have been frustrated by the Treasury, which either "met our demands for necessary financial assistance with curt refusals," or gave promise of assistance only to break it.—Archbishop Walsh wrote to the Lord Mayor of Dublin protesting against the exhibition of the Reno fight pictures. The corporation, having no power to stop it, the Lord Mayor wrote to the Chief Commissioner of Police, a government official, who failed to take action. The exhibition was timed for Horse Show Week in Dublin, when the "county families" flock to the capital. They also seemed to have flocked to the cinematograph show. Buyers from all over Europe attended the Horse Show, which did a thriving business. Agents of the continental governments have been buying up the best horses in Ireland to such an extent that the English press has be-

come alarmed, the British cavalry having suffered in consequence.—Rt. Rev. Henry W. Cleary, whose promotion to the See of Auckland has been already announced in AMERICA, was consecrated August 21, in Enniscorthy, his native diocese, by the Bishop of Ossory. Bishop Cleary is distinguished as editor of the *New Zealand Tablet*, author of a number of books, national and controversial, and is now in Europe to further the establishment of a proposed international Catholic bureau.

France.—Nothing political is happening in France. The President made an official journey to Switzerland for what purpose or with what result is not known. The newspaper wags inform us that his principal communication with the Prime Minister Briand was that matches were cheap in Switzerland, and the houses were clean.—A meeting commemorative of the dead soldiers of 1870, was held at Mars la Tour, where an old Abbé received decoration of the Legion of Honor—though why he accepted the gift from President Fallières is hard for foreigners to understand. General Couturier pronounced a discourse which brought tears to the eyes of the old priest, who was hailed as "the apostle of memory and hope." Many in the audience also wept. Meantime a commemorative Mass was celebrated at Notre Dame, in Paris, to honor the dead soldiers of Metz. The President of the Republic and the Ministers of War and the Marine, with many other dignitaries, were present.—The event of the week, however, was the suppression, by the Pope, of the famous association known as the Sillon. The bishops of France had so frequently complained of the methods and principles of the association,—in one instance the Bishop of Chambéry forbidding them to assist at Mass as a body, or to hold meetings—that the Sovereign Pontiff was compelled to resort to the extreme measure of suppression. Marc Sangnier, the founder of the organization, signified his submission to the decree of the Pope.—The condemnation of neutral schools by Cardinals Andrieu and Luçon has quite startled the enemies of the Church, at least they pretend to be startled.

Armed Peace Costs Heavy.—The sixteenth Interparliamentary Conference held its sessions in Brussels, with 800 delegates in attendance. In an address, M. Beernaert, Belgian Minister of State, said that despite the rapid progress of the cause of arbitration and mediation, the world was living in a regime of armed peace, with 14,000,000 men under arms at a cost annually of \$1,000,000,000.

Canalejas Endorsed.—In the name of the Grand Lodge of Catalonia and the Balearic Isles, the Grand Master has sent to the President of the Council a strongly worded letter of encouragement in his anticlerical policy and has offered him "in the name of all the masonic powers of the world the universal and powerful support of masonry's indestructible organization." There are no free-

masons in the present cabinet of the king, but the sect was represented in the ministry headed by Moret.

In Memory of King Edward VII.—The English banker, Sir Ernest Cassell, made public his intention to set aside a fund of \$1,000,000, the income of which is to be distributed among needy Englishmen seeking employment in Germany and poor Germans looking for work in England. The fund will be in the nature of a memorial to the late King of England, whose intimate friendship Sir Ernest long enjoyed. It is announced that King George, Queen Mary, the Queen Mother Alexandra, Emperor William and his consort Auguste Victoria have agreed to be patrons of the fund. Sir Ernest Cassell, the son of a German banker of Cologne, was born in that city in 1852. Although now a British subject he maintains still close relations with the land of his nativity. He was knighted some years ago in England, and received from the Emperor the order of the Crown of the first class.

Brilliant Review on Tempelhof Field.—A large number of distinguished foreigners witnessed the brilliant spectacle which closed the military manœuvres on Tempelhof field, September 1. On that date Emperor William reviewed the garrisons of Berlin and Potsdam, together with other detachments, which brought the number of soldiers participating up to 30,000 men. The occasion of the review was the fortieth anniversary of the battle of Sedan, when the German army, commanded by William I, overthrew the French under Napoleon III.

No Franchise Reform in the Next Parliament.—Last week there came from semi-official sources a contradiction of the report that a new electoral franchise reform bill was to be laid before the Prussian Landtag for consideration in the approaching winter session of that body. The denial of the report appears to be final, although the program of business to claim attention of the legislators has not yet been fully agreed upon. There is considerable unfinished business remaining over from the summer session which will no doubt be pushed, and the usual annual budget will demand consideration early in January. What new measures are to be introduced no one can say. It appears certain, however, that the government has determined to await the outcome of the elections and the new grouping of parties in the Reichstag, before again taking up the reform question.

International Strike Threatened.—The delegates to the International Congress of Sailors and Seamen which met last week in Copenhagen, Denmark, determined to call an international strike unless ship owners agreed to organize an Arbitration Board to which all complaints of the members of the unions concerned may be referred. The congress numbered delegates from all nations where Seamen's Unions exist, with the exception of France.

The resolution calling for a strike was introduced by the Seamen's Union of Great Britain and was in the course of debate sharply opposed but unsuccessfully. The strike will be proclaimed within two or three months in case peace measures fail to succeed a conference with ship owners. It was also resolved, in order to make the program effective, to establish at once an international Union, whose members shall be select representatives of the National Unions of Seamen.

Francis Joseph Receives Italian Minister.—September 1, Marquis di San Giuliano, the Italian Minister of Foreign Affairs, accompanied by Graf von Aehrenthal, Foreign Minister of Austria, journeyed to Ischl, where he was cordially received by Emperor Francis Joseph. The Marquis handed to the Emperor a personal letter of congratulation, penned by King Victor Emmanuel, to whom the Emperor at once made a suitable response by telegram. The audience, coming immediately after a lengthy conference between the two Ministers, held at Salzburg, is considered important, as giving evidence of continued close relations between Austria and Italy. An official note, issued at the close of the conference, declares that both statesmen were in accord regarding the policy to be followed in order to assure the permanence of the present "*status quo*" in the Balkan lands.

Turkey.—The Greek Patriarch of Constantinople is in trouble. The people of Macedonia give allegiance, some to him, some to the Bulgarian Exarch constituted in 1870 by the Sultan's firman. There has been a long contest between the two parties over the ownership of churches and schools, which the present Government settled in its own way by an Act of the Chambers last July. The Patriarch, indignant at the infringement of his rights, waited on the Grand Vizier begging for an audience with the Sultan. This the Grand Vizier obtained for him, assuring him, nevertheless, that it could have no effect on a matter already settled. This the Sultan confirmed, and told the Patriarch that as a constitutional sovereign he was absolutely in the hands of his ministers. The Patriarch then resolved on a pastoral letter to all his metropolitans and on a national council if the Government would permit it, and if they refused it, on an appeal to the powers. On applying for permission he was refused. It is now to be seen whether he will appeal to the powers, and, should he do so, what these will do.

Korea.—The Russian *Novoie Vremya* insists that the treaty by which Korea was annexed to Japan is an historical example of shameless hypocrisy, the juridical importance of which is null. It adds that because Russia's interests in the Hermit Kingdom are insignificant, it will not raise its voice to protest. The United States and Great Britain have been hit hard, but as war is the only means of annulling an accomplished fact, the situation will be accepted, for nobody will go to war for Korea.

QUESTIONS OF THE DAY

First Canadian Missionaries and the Holy Eucharist*

I.

The first chapter of the history of the Blessed Eucharist in our part of the world would be an account of the attempt of the Bishops of Greenland to establish a Christian colony in America one thousand years ago. Unfortunately, however, we cannot fix with any degree of certainty even the location of the famous Vinland, but as we know that not only priests but also bishops crossed the intervening sea, to look after their flocks, we are safe in concluding that the Holy Sacrifice was offered on these coasts with all the pomp and solemnity which the ritual requires when prelates officiate at the altar.

We obtain more definite information as we approach nearer to modern times. When England was still Catholic, Rut was sent out, in 1527, to explore the northern parts of the continent; his ship was the *Mary of Gilford*, and the chaplain of the expedition is described as "a canon of St. Paul's in London, a very learned man and mathematician." The ports of Newfoundland, Cape Breton and Norumbega were visited, and men were sent ashore to examine the country. It is inconceivable that the "learned man and mathematician" should have remained on board the ship on such occasions, and especially that, in his capacity of priest, he should not have availed himself of the opportunity of celebrating Mass somewhere on the coast, so as to take possession of the land for Christ. The presence of this London canon on the *Mary of Gilford* also brings out the interesting fact that the Gospel must have been first preached here in the English tongue.

The journal of Jacques Cartier in 1536 furnishes us with much valuable information about the subject with which we are concerned. We have, for instance, the following entry: "Before setting out, by command of the captain"—namely himself—"and with the perfect good will of the men, each one of the crew went to confession, and on Pentecost Sunday, May 6, 1535, we all received our Creator in the Cathedral of St. Malo, and were afterwards admitted to the choir, where the Bishop in his robes gave us his benediction."

Such was Cartier's prelude to his discoveries. He took with him two Benedictine monks as chaplains, Dom Guillaume le Breton and Dom Antoine, and he is careful to note the various places where he had them go ashore to celebrate Mass. The ugly Eskimos, whom nobody thought of, were the first to be honored; for Ferland tells us that Cartier entered the port of Ilettes, now called Brador, and then the harbor of Brest or Vieuxpont. The journal also notes that "Mass was said there on St.

Barnabas' Day [June 11], for all the crew;" *i. e.*, no one was left on board the ship; but it does not tell us if any of the natives gathered around wondering at the solemn ceremony.

Of course, Mass was offered on shipboard whenever the weather permitted, and it is very probable that when "the vessel was driven for shelter into a beautiful and great bay full of islands, and with easy access and protection from the sea," the two monks did not fail to ascend the altar. It was then August 10th, the feast of St. Lawrence; in commemoration of the event Cartier named the Gulf after the saint. According to Ferland, that harbor was probably St. Genevieve, nine miles from Eskimo Point.

Cartier ascended the St. Lawrence, and one is tempted to ask whether when he climbed the hill which he called Mount Royal, he ordered the celebration of Mass, thus anticipating Maisonneuve by a hundred years. There is no record of his having done so, but the man who would go ashore among the Eskimos, for the first solemn prise de possession, might be counted on to do the same, when the Sault barred his further progress up the river; especially as he had decided that it was the best place to establish a city. His devotion to the Holy Eucharist is very touchingly told in his description of the terrible winter which he was compelled to pass, at the foot of the Rock of Quebec.

Out of one hundred and ten of his men one hundred were down with the scurvy. "I therefore," he says, "placed an image of the Blessed Virgin on a tree, about a musket shot from the fort, and ordered that on the following Sunday all, both sick and well, who were able to go over the snow and ice, should make a pilgrimage thither, singing the seven psalms of David and the litany, to implore the Blessed Virgin, that she would deign to ask her dear Son to have pity on us. When the Mass was said and sung before the said image, I constituted myself Master Pilgrim to Our Lady who is prayed to at Rocamadour, promising to go thither if God would grant us the grace to return to France."

Though Henry Hudson was not of the household of the Faith, it may not be out of place to notice here that before venturing on his expedition to discover the Northwest passage, in 1609, he went with his crew, in solemn procession, to the church of St. Ethelburga off Bishops-gate Street, London, where they received Communion and implored God's help in their perilous undertaking; and ten years later, the devout and heroic Danish explorer, Jens Munck, who nearly perished amid the horrors of the Hudson Bay, had, as his chaplain, "a priest" who celebrated all the festivals of the Church and regularly made "the offertory for the crew."

Of course valid orders had not persevered in England when Hudson received Holy Communion, nor were the "offertories" of Munck's priest-chaplain the Mass; but both of these instances illustrate how the eucharistic traditions still lingered in both England and Denmark. It

* Paper read at Montreal Eucharistic Congress.

is consoling to see them connected with the first American explorations.

Then comes a gap of seventy years, and the next priests who appear in this part of the world were the two who went with de Monts to Acadia; one, the Abbé Aubry, who nearly lost his life in the woods, and shortly after returned to France; and another who died almost as soon as he landed. After them comes the Abbé Flesche, who was decorated with the singular baptismal name of Joshua and who for the prodigality of his baptisms was recalled to France. Finally, on May 22, 1611, the Jesuits Biard and Massé arrived. All of these priests celebrated the Holy Mysteries frequently, if not regularly, for the conditions were hard and at times impossible; but there are two or three occasions which, on account of their picturesque surroundings, call for special notice.

The Commandant Potrin court had quarreled with one of his officers, Du Pont, who had taken flight and was living among the Indians. As it was morally a very dangerous situation for the fugitive, Father Biard interceded, till the Commandant relented, and agreed to go in search of him. They found him on the other side of the Bay of Fundy, and after the reconciliation Du Pont went to confession on the beach; the Indians standing, at a distance, and wondering why he was so long kneeling at the feet of the priest. When the poor wretch was shriven, an altar was erected on the shore, and Mass was said at which Du Pont received his Easter Communion. The place was known as La Pierre Blanche, evidently Whitehead Point on the Grand Menan, off the coast of Maine.

There was another celebration of Mass under still more peculiar conditions. The younger Potrin court had heard that there was a band of poachers plying their trade some distance up the St. Johns River, and he started out to find them. He arrived at night, saluted the fort and was saluted in return, and invited to land. Next morning he went ashore, and Father Biard celebrated Mass on the beach; the poachers, who were all Frenchmen, coming out of their defences to assist at it like good Christians. When all was over, Potrin court, to the disgust and amazement of everyone, suddenly announced that the men who had been kneeling around the altar with him, their hearts no doubt full of brotherly love, were his prisoners. Wild disorder of course ensued, which came near ending in bloodshed, but after a night and a day peace was restored, and Potrin court sailed away with the priest to explore the coast of Maine.

On the 28th of October, 1611, the little ship entered the Kennebec and ventured up the river. How far they went is not said. The Indians were suspected at first and kept at a distance, but were at last allowed to board the vessel for trade. Profiting by the opportunity, Biard took a boy with him, and went ashore to celebrate Mass. Meantime the red men became so riotous on the ship, that Potrin court was several times on the point of ordering a general massacre. The thought of the priest at

the altar, in the woods, was the only thing that prevented his action. Finally the chiefs called off the braves, and Father Biard clambered up the ship's side only to learn how near he had come to being killed, with the chalice in his hands. It is to be regretted that it is impossible to identify the place.

As the troubles increased at Port Royal, the Jesuits abandoned it, and settled at Mount Desert in the present State of Maine. There, says Bancroft, "in front of a cross in the centre of the village, Mass was said, and the Roman Church entered into possession of the soil of Maine." But there were not many Masses said there. The English soon descended upon the colony and gave it over to the flames, taking away the priests to hang them in Virginia; a project which a merciful Providence prevented. The name St. Sauveur, which was given to the settlement, still remains, and has even been appropriated by the Episcopal chapel of the place.

It is somewhat surprising that, when Champlain brought over the Récollets in 1615, the first Mass was not said at Quebec, but further up the river, namely, on the Island of Montreal. Champlain himself tells us that "the Holy Sacrifice of the Mass was sung on the shore of the Rivière des Prairies with great devotion by Fathers Denis and Joseph, in presence of all the people, who admired the vestments, which were more beautiful than anything those people had ever seen, for this was the first time Mass was ever celebrated there."

There is a curious conflict of authorities about the first Mass that was offered at Quebec after the return of the French in 1632. The "*Abrégé chronologique et historique de tous les prêtres du Canada*" pretends that a priest of the Missions Etrangères named Benôit Duplein, who could speak English, had remained in the city and had continued to say Mass during all the time of the Occupation. Unfortunately for this claim, the Society of the Missions Etrangères was not established until forty years later. The year 1632 was evidently mistaken for 1672, for at the latter date there was a Benôit Duplein of the Mission Etrangères in Quebec. Possibly, also, the writer was misled by the official Register of Quebec, in which it is said that a daughter of Couillard was baptized in 1631. She was indeed baptized, but the officiating clergyman was the Protestant minister who had come to the city with the Kirkes in 1629.

The Couillard family probably thought it was the best thing they could do, especially as they saw that the parson was being brutally treated by Kirke, for having protested against the liquor traffic, and also for attempting to prevent the execution of some Iroquois captives. He was kept a prisoner for six months in the dilapidated Récollet convent, under the charge of fomenting rebellion among the soldiers. No doubt he was glad to see the French return to their possession. As for the Mass, Le Jeune, in the Relation of 1632, distinctly says that there was no priest in Quebec during the Occupation, and that the French who remained had not heard Mass

for three years. It was he himself who said the first Mass, and it was celebrated in Couillard's house, on the 13th or 14th of July. The house had to be used, for the English had burnt the chapel in the *basse ville*.

After Champlain returned, piety reigned in Quebec, and Le Jeune writes that the scenes at Mass almost made him think he was home again, in France. The church was crowded at all the services, the ceremonies were carried out with all possible solemnity, and the fervor of the first colonists resembled that of the first Christians. It should be noted, however, that it was a penal offence to be absent from Mass.

It is sometimes asked whether the old missionaries always celebrated Mass on their apostolic journeys. Sometimes they did, but often it was absolutely out of the question. Thus Father Jogues never offered the Holy Sacrifice during all the time he was in New York. It was evidently impossible, when he was carried thither as a prisoner, with his body slashed and his hands crippled and mangled. Nor could he have done so on his second visit, for he was warned to have nothing sacerdotal even in his appearance, and he went there as an envoy of the Governor, in the garb of a layman; and on the last and fatal journey, he took neither vestments nor chalice with him; for he intended only to remain with the Mohawks during the winter, and, as he said himself, to be "without the Mass and the Sacraments"; he was captured at Lake George, and was killed almost as soon as he arrived at Ossernenon.

When Father Druillettes made his wonderful journey in a canoe from Quebec to Boston he was cordially received by the old Puritans, and he tells us that he was the guest of a Major Gibbons, who gave him a key to his room, where he might say his prayers without fear of being disturbed. Whether he availed himself of that seclusion to offer up the Holy Sacrifice he does not say. But as our only source of information is a public document, in which he had to restrict himself to an account of the official work which he was sent to perform, we cannot expect to have any information on that matter of his fervent devotions. It might have compromised Gibbons.

T. J. CAMPBELL, S.J.

The Rise of General Diaz

During the three centuries of Spanish domination sixty-three viceroys represented the majesty of the royal power in New Spain, or Mexico, as the country is now known; almost as many presidents have exercised supreme executive authority in the sixty-three years that followed the inauguration of the first president, Guadalupe Victoria, on Oct. 10, 1824. The first two vice-presidents headed revolutions; the second president, Guerrero, was captured by trickery, condemned to death, and shot. Wars, rebellions, insurrections and popular tumults attended every one of the frequent changes of president until 1851, when General Arista succeeded

without popular outbreak to the office vacated by General Herrera.

The constitution under which the republic began its functions suffered during the many years of ferment and agitation. After a precarious existence of twelve years, it gave way to a new organic law, which transformed Mexico from a federation of sovereign States into a highly centralized republic, in which the several States were reduced to the humble condition of departments quite under the control of the authorities at the capital. It lasted until 1843, when another constitution, the work of the master mind of General Santa Ana, was promulgated as the supreme law of the land. Every centralist feature of its predecessor was retained and the suffrage was greatly restricted by a property qualification.

The year 1857 was notable for the adoption of the constitution, which is at present in force, although it has been so persistently amended that only the name remains. It was as democratic as its predecessor was aristocratic, for it suppressed the senate and the office of vice-president, and made the republic strictly federal. The senate was reestablished in 1874, and the office of vice-president was created anew in 1904.

Though the constitution of '57 fixed the presidential term at four years with no mention of reelection (art. 78), there was a quite general persuasion that one term was the constitutional limit. When, therefore, President Juarez offered himself for reelection in 1871, there were loud murmurs of discontent, especially as it was asserted that Juarist sympathizers had been chosen electors by means of shameless frauds at the polls.

Juarez, the Indian, and Diaz, the mestizo, were old friends. As a youth Diaz had been taught by Juarez and, grown to man's estate, had fought in the Juarist cause; yet he "pronounced" against his former scholastic and political guide and took the field with the rallying cry, "Less government and more liberty." President Juarez's death in office, on July 12, 1872, put a stop for a time to the revolutionary movement.

Diaz was no stranger to military tactics and war. In 1864, at the age of sixteen, he had enlisted in his native Oaxaca, and had done garrison and patrol duty when it was feared that the American invaders might attack the city; but he had a taste of real war in 1854, when he joined the forces which had risen against the dictator Santa Ana. Promotion was rapid. In two years he was captain; four years later, a colonel, and in the following year a brigadier general. He had been wounded twice and had shown great bravery and resourcefulness at critical junctures. The people remembered with enthusiastic gratitude the valor which he had displayed at Puebla in repulsing the French army of intervention on May 5, 1862, the "Cinco de Mayo" still kept as a national holiday. Therefore, when Lerdo de Tejada y Corrial sought reelection in 1876, and Diaz again raised the banner of revolt, there were armed risings in all

parts of Mexico. Diaz established himself at Brownsville, Texas, where, with a lofty disregard for the neutrality laws, he prepared to invade Mexico, but his first hopes were dashed to the ground by the small number of recruits that joined his standard after he had crossed the Rio Grande. Returning to the United States, he journeyed to New Orleans, where, posing as a Cuban physician, he took passage on a steamer for Mexico.

Unfortunately for him, among the passengers were some of his political opponents, who quickly penetrated his disguise, as their whispered consultations and covert glances at him only too plainly showed. At the time, he was on the high seas and therefore under the protection of the American flag, which the steamer flew, but it would be different once he was within the jurisdiction of Mexico. As the vessel lay off Tampico, he resolved to attempt the desperate feat of reaching the shore by swimming, truly a hazardous undertaking, for the waters were infested with man-eating sharks. Yet he made the venture. He was detected and pursued and captured for what could the stoutest swimmer do against a boat driven through the water by several pairs of brawny arms? While the steamer was on the way to Veracruz, he won the favor of the purser, who concealed him at that port until he could safely reach shore.

Seven months almost to a day after landing at Veracruz, Diaz at the head of twelve thousand soldiers entered the City of Mexico in triumph, Lerdo having fled at his approach. A campaign of pacification lasting two months strengthened his position, and on Feb. 11, 1877, he reentered the capital as provisional president. In the election which followed he was chosen for the term ending Nov. 30, 1880. Having headed a revolution against two-term administrations, he withdrew at the expiration of his term and yielded the presidential chair to his warm personal friend, General Manuel Gonzalez, in whose cabinet he accepted the portfolio of Fomento, or Public Works. By 1884, the undesirability of frequent changes in the presidential office had so impressed itself upon the citizens that no difficulty was experienced in altering the constitution in favor of the reelection of a desirable incumbent. Diaz consequently was reelected to succeed Gonzalez, and has thus far had no competitor of note or weight for presidential honors. The first constitution fixed the term at four years, and so it remained in all kinds of weather until 1904, when at the same time that the office of vice-president was restored, it was lengthened to six years.

On the face of things, Mexico is a federal republic with many constitutional provisions taken bodily from our own organic law; but in practice it is far, very far, from the ideal set forth in its fundamental charter. Perhaps the best justification of this anomaly is the success that has attended "one-man rule," as the administration of General Diaz has been not incorrectly styled, for he has called order out of chaos, has transformed the country, has given Mexico a standing abroad, and

has maintained peace at home. A mere enumeration of what he has accomplished would make a list of tiresome length, yet in justice to him a few of them ought to be mentioned.

Who has not heard of his famous *rurales*? They are neither policemen nor soldiers, yet they have freed the country from the curse of brigandage and have virtually put an end to the practice, at one time distressingly common, of kidnapping and holding for ransom. The first *rurales*, it is whispered, were bandits who were won from their mode of life by being taken into the pay of the government with a promise of amnesty for the past in return for faithful service as rangers in maintaining public peace. Manufactures and sub-tropical agriculture have been developed and foreign capital has been brought into the country. Schools and colleges have been so multiplied that illiteracy is much less common.

One of the most vexatious points connected with trade with Mexico was the changeable market value of the silver dollar, or *peso*, which varied from 90 cents to 39 cents, U. S. gold; under Diaz it is fixed and maintained at 50 cents.

It is well known that the City of Mexico is in a sink, having no visible outlet to the ocean. Not only did the summer floods destroy lives and property but also, as they receded, they left the seeds of frightful epidemics which wasted the helpless population. While the English were settling at Jamestown, the Spanish viceroys were grappling with the drainage problem in the City of Mexico. Money and human lives were not spared, yet the canal was not dug, the city was not drained. As one approaches the capital by rail from Querétaro one sees the great Cut of Nochistongo, a great gash in the hills, as useless for drainage purposes as if it never had been undertaken. President Diaz has drained the city and has thereby so lowered its death rate that from being one of the most insalubrious of the world, it now ranks near the head of the list from the viewpoint of public health. And the engineer who planned and carried out the vast undertaking was a Mexican Indian, Luis Espinosa.

Mexico is now traversed in all directions by railroads, which have come into being under the rule of Diaz. Perhaps the most important line in operation is that which, crossing the isthmus of Tehuantepec, connects the Atlantic and the Pacific, thus becoming a rival by no means contemptible of our Panama canal in bidding for the world's commerce.

On Dec. 1, 1910, General Diaz will enter upon another term of six years. As he was born in 1830, it is hardly to be expected that he will see its end, for his once sturdy frame is yielding to that inexorable master, Time; we may well express the hope that before the end he may see realized even more fully those vast plans which he has thought out for the betterment of his country.

H. J. SWIFT. S.J.

The Centenary of Cavour

Camillo Benso, Count of Cavour, was born in Turin, August 10, 1810. He was proud and rebellious from his youth. A page at the court, he esteemed his honorable office degrading, and he had hardly entered the army when he retired unwilling to obey. Finding himself at twenty-one without occupation, he traveled in France and England where, most probably, he strengthened his bonds with the revolutionary organization of which he was to become one of the chiefs.

Returning to his country he found public life closed to one whom the king looked on as the most dangerous man of the realm. He therefore took up farming and speculation, gaining thus considerable wealth. Nevertheless he did not forget his revolutionary obligations. He established clubs, apparently non-political, which he used to indoctrinate men with his ideas. Such were his Whist Club and Agricultural Society. In 1847 he set up the journal *Il Risorgimento*.

After the revolution of 1848 he entered parliament as member for the First Electoral College of Turin. Two years later he had made his way into the D'Azeglio cabinet. D'Azeglio was getting on in years. As irreligious and unscrupulous as any of his successors, he had begun the war against the Church and the Italian States, but he had not the energy to complete the work. This the younger man was to do. Cavour, therefore, though nominally D'Azeglio's inferior, was his rival. The climax soon came. D'Azeglio, desiring quiet, was supporting a moderate candidate for the presidency of the Chamber of Deputies; Cavour, one of his most violent followers, Ratazzi. Cavour won, but had to withdraw for the moment from the cabinet. He went again into France and England for a short time to save the dignity of D'Azeglio, who understood that he was to make way for the more energetic man. Cavour returned and D'Azeglio resigned. The King tried in vain to choose a conservative for minister. The place was Cavour's, and the end of 1852 found him chief of the Sardinian cabinet.

His first care was to create the Italian Question. He welcomed to Turin the refugees from the other Italian states, giving some of them important political offices and taking the Modenese Farini into his cabinet. He made special use of journalists. Week after week articles went to the *Times*, the *Siècle*, the *Indépendance Belge* and other journals, now calumniating the rulers of Italy, especially the Holy See, now declaiming against Austrian tyranny in Lombardy, now vaunting the superiority of the Sardinian Government, its zeal for popular reforms and the valor and uprightness of Victor Emmanuel. The British Minister, Sir James Hudson, was his devoted ally, using his official influence to procure the publication of such letters and of leading articles based upon them. These Cavour had translated into Italian and disseminated on all sides, that everyone through the length and

breadth of the peninsula might know how the great liberal journals of Europe appreciated its sad condition. In the meantime he carried on in his own land a ceaseless war against the Church, and multiplied his insults of the Sovereign Pontiff and the episcopate, and his confiscations of the goods of religious orders.

His reliance was upon his chief associates in the organized Revolution, Palmerston and Napoleon III. The former could give him England's moral support, the power of the English press, the aid of English envoys to the Italian States in the promoting of conspiracies, supplies from the English stations in the Mediterranean for petty raids, the services of enthusiastic Englishmen, everything but a formal alliance in the war which was to drive Austria beyond the Alps. For this he had to look to the latter. It was the first period of the Second Empire proclaimed throughout France as founded on peace and religion, the protector of both against the Revolution. But Napoleon and Cavour understood each other. The Emperor had an apparent foreign policy published through his ministers, themselves often deceived by their master, and a secret policy known only to the adepts. Openly Napoleon was opposed to Cavour's designs: his secret advice was, "Patience! The hour for Italy will come."

With such to hasten it, it could not delay. The Crimean war was brought about, and Sardinia was admitted to the French and English alliance. No one could suppose that the few thousand men Victor Emmanuel furnished were needed by two great nations, especially as the alliance with Sardinia involved the danger of a breach with Austria. Statesmen wondered. Even Cavour's colleagues were opposed to what they deemed his rash policy. But Napoleon, Palmerston and Cavour knew what they were about. A useless Sardinian contingent was sent to the Crimea; and when the Congress of Paris met to end the war, Cavour took his seat at it among the representatives of the Great Powers. When the Treaty of Peace had been signed the French Foreign Minister, Walewski, suggested that it would be useful before the Congress dissolved to discuss the general state of Europe, indicating especially that of Italy. Clarendon, the English plenipotentiary, Palmerston's docile agent, immediately became the mouthpiece of the conspirators. He poured forth a torrent of invective against the Holy See and the Italian States. Cavour supported him, and Italy became a European Question, April 8, 1856.

For a time no action was taken. Napoleon was in the heyday of his power. Catholics trusted him as the defender of the Church. Even Louis Veuillot had come over to him. His new-born heir made him more than ever anxious to confirm his dynasty. The Empress, too, had great influence, and it was all against the Revolution. Most of his ministers and courtiers were of the same mind. Was he really meditating the abandoning of his old associates and the putting of himself and his fortunes into the hands of Christian France? It is not improbable. Napoleon had his good side, and those

who knew him best say that he never lost his faith. Such a course would have been sound policy in a man of action endowed with determination and moral courage. Napoleon was not such. "*Mais il était si bon,*" the testimony of all who loved him, is a confession of the weakness of their idol. This, however, will always be one of the problems of history. On January 14, 1858, Orsini's bombs settled his future course. The summer saw his interview with Cavour at Plombières. The autumn found him in Brittany, kneeling with the Empress at the shrine of St. Anne, applauded by Catholics so soon to be undeceived. On January 1, 1859, were spoken the historic words to the Austrian Ambassador. On January 10, Victor Emmanuel, opening the Sardinian Parliament, proclaimed his inability to be deaf to the "*Grido di dolore*" that came to him from every part of Italy, and three weeks later was the hasty marriage of Clotilde of Savoy to the Emperor's cousin, Prince Napoleon.

But that cry of grief did not come from the Italian peoples. On his return from Plombières with Napoleon's pledge of war against Austria in Italy, Cavour set the revolutionary committees to work. In every Italian State they held their meetings, carrying from one to another their bands of sympathizers, and sending out the usual accounts of tyranny and misrule on the part of the sovereigns, and misery and discontent among the masses, which the liberal press everywhere published gladly. But as the months rolled by the promised war was delayed. On the bank of his Rubicon Napoleon trembled. The English government, then conservative, did its utmost to avert war. Austria, too, seemed ready to come to terms. Cavour was in a frenzy of rage, and resolved to force a declaration of war from the Austrians. The Sardinian army was placed on a war footing. Insults of every kind were hurled against the ancient enemy. The revolutionists of Lombardy were patronized openly. Austria fell into the trap. France was ready for a Congress and consequently a general disarmament. Napoleon had sent peremptory orders to Sardinia on this point. But when the British Ambassador hastened, on April 20, to tell the Austrian Chancellor that the good news would be published at Paris in next morning's *Moniteur*, he was informed that he was too late, that a demand for disarmament in the form of an ultimatum was already on its way to Turin. It was presented on April 23, and an answer was required in three days. Cavour received the envoys courteously, but when they had departed his exultation knew no bounds. On the third day they returned for the reply. It was an absolute refusal. The Austrian army advanced to the Ticino and the war had begun. The twenty-fourth was Easter day, a day of trouble in Paris, for already had come from Turin the demand for the Emperor's promised aid, and the army of Italy was in motion. Catholic France began to suspect it had been outwitted by the Revolution.

Two great battles marked the war. In both the French

were victorious, not through their superior skill, for military historians find neither in Magenta nor in Solferino the unity of design and of execution which shows the general, but through the extraordinary errors and supineness of the Austrians. Some suspect treachery, but no definite judgment is possible. Nevertheless, knowing how Palmerston and Napoleon forgot their duty to serve the Revolution, we cannot call those rash who suspect something similar among the Austrians. After Solferino the war ended abruptly. Sardinia gained Lombardy as far as the Mincio, but had to cede Savoy and Nice to Napoleon as the price of his services. Venetia remained in the hands of the Austrians.

The Emperor had not kept his promise of Plombières. Italy was not "freed from the Alps to the Adriatic," and Cavour overwhelmed him with reproaches. "I will sign the treaty of peace," said Victor Emmanuel, "but I reserve my freedom of action." "That is no affair of mine," replied Napoleon. "Do what you please with due respect to public order, or rather, public opinion, and I shall not interfere," was practically his last word on leaving Italy. Accordingly bands of revolutionists invaded Modena, Parma, Tuscany and part of the States of the Church. They organized their supporters, went through the formality of a pretended popular vote and handed those territories over to Sardinia. North Italy had now been revolutionized.

"England has done nothing for us," remarked Cavour early in 1860. "It is her turn now and she shall help me to take Naples." On May 8, Garibaldi, pretending great secrecy about what all the world was watching, sailed from Genoa with his "Thousand" for Sicily. When he was well started Cavour telegraphed to Persano, in command of the fleet: "The ministry has decided to stop the expedition." The word, "ministry" instead of "king" was the key to his meaning. Persano answered "I understand," and went to seek Garibaldi in waters he would not enter. The British fleet gave the expedition its moral support. Arms came to it from the English depots at Malta. Men were enlisted openly for it in England, and treason did its work in the Neapolitan army and navy. To fail was almost impossible. In four months Garibaldi, having passed from Sicily to the mainland, occupied Naples. The March of Ancona was then seized and the Revolution was triumphant in all Italy except Rome and the immediately adjacent territory. Cavour was meditating an attack upon this remnant of the Pope's domains, when he was struck with a mysterious illness which carried him off June 6, 1861. Only one thing is known for certain regarding his death. Lying under excommunication not only for his adherence to the revolutionary organization but also for his crimes against the Church, he retracted nothing and died in his sins. His own parish priest was in banishment for his devotion to religion. The Archbishop of Turin was in exile. A friar was found sufficiently complaisant to attempt to administer the last sacraments, but what he did, or in

what condition he found the dying man, has never appeared clearly. This is of little importance, for no sacrament could be fruitful for the sinner who would not renounce his evil ways.

That Cavour was a man of courage and pertinacity goes without saying; but this is no ground for calling him a great statesman. The world pictures him as changing the little Sardinian Kingdom into United Italy by the mere force of his genius, in spite of obstacles apparently insurmountable. It presents him to the admiring throng as compelling Napoleon, taming Mazzini and Garibaldi, and using all three as the instruments of his lofty designs. Nothing could be more untrue. The unification of Italy was the work of the Revolution in which Napoleon, Cavour, Mazzini and Garibaldi were allies. That they should differ sometimes as to the means to be used was only to be expected. That Napoleon wished to withdraw seems probable. But the others knew how to draw him back. So in the main each worked out his own part; Napoleon, as the pretended champion of religion, Cavour, in the cabinet, Mazzini, in secret conspiracies, Garibaldi, as the lawless brigand. They found support in Palmerston and other ministers of the great powers; and the Italian Revolution was to be, not the work of a statesman but a foregone conclusion, that could be prevented only by a miracle.

HENRY WOODS, S.J.

What They Did at Stockholm

In order to make place for as many different representatives as possible, at the Congress of Peace, it was agreed not to restrict attendance at it to those states which possessed what we might call official nationality; and hence side by side with the delegates of Russia were seated the members of Poland and Finland; and next to the Turks were the Armenians, and alongside the English were the Egyptians. One can easily understand how difficult the situation was, and what tact was required on the part of the committee of organization to avoid a clash which might at any moment occur, for some unforeseen trifle.

French had been chosen as the official language of the Congress. Nevertheless English and German were considered just as important, and hence after each discourse a resumé was made in those two languages. It would be too long to enter into all the details of the sessions, and hence we shall content ourselves with giving the general lines of the proceedings. They may be reduced to the three following points:

First, the question of the subject races. Secondly, the question of disarmament. Thirdly, the question of obligatory arbitration. In the first question was included a resolution in favor of the Russian Poles, and the other nationalities who were oppressed by the countries to which they were united. A very important discussion on the principles underlying all this ensued. Some delegates, among whom was Professor Quidde, of Munich, were

strongly opposed to any discussion of matters which concerned the internal administration of states. Others again wanted to restrict the resolution to a protest in general terms against all oppression of races so placed, but by a vote of sixty-five to sixty the Congress determined to sustain the motion and named the different nationalities about which there was question. The subject of Morocco and Crete gave rise to a brief exchange of views and was concluded by the expression of the wish of the Congress in favor of a satisfactory solution, while at the same time it declared that none could be obtained except by recognizing the rights of such peoples to determine their own status and by the intervention of international justice.

The Egyptian delegate, Mohammed Farid Bey, then arose to express the grievances of his country against England's domination, and asked that the Egyptian question be brought before the next Peace Congress in Rome. As this question was not on the program, it was referred to the Bureau of Berne; for neither Morocco, Crete nor even Egypt had succeeded in enlisting the interest of the assembly as Finland had done. At the beginning of the session Mr. F. Ephremoff, and the Prince Dolgoroukoff, the Russian delegates, came forward and read a set of resolutions, in which they maintained that, while striving by all legitimate means for the triumph of right principles in dealing with all the nationalities of the Empire, it would be against the dignity of their country to allow its policy to be discussed in an International Assembly.

After they had withdrawn, Mr. Ruyssen, the Finnish delegate, gave a rapid historical review of the question of Finland, and presented a resolution which expressed regret for the abuses which had been complained of, and also the hope that an agreement could be made in accordance with law, between the Empire of Russia and the Grand Duchy of Finland. This resolution was unanimously adopted. It is certain that the Russian delegates were prompted by a justifiable sense of the proprieties in refusing to take part in this discussion. Indeed, as soon as the report of the proceedings got out, the Congress was vigorously attacked by the press, especially the *Novoïe Vremja*.

Of all the resolutions which were passed by the Congress on this point, none possessed a greater moral import than that which took up the matter of national languages. The Congress decided in conformity with its previous views on the matter, to recommend primary instructions in the language of the child's mother, wherever the population was composed of different nations which possess a distinct language, literature and history.

In passing on to the second point of the program, namely, that of disarmament, the Congress found itself confronted by a number of propositions more or less utopian, but which had in them the germs of much good. Two things especially evoked a sympathetic interest. Both of them came from America. One was a monster

petition in favor of peace, and the other for the reduction of armaments. They had been secured by Miss Anna B. Eckstein, who has consecrated her life to the work of peace, and who had come to the Congress, and found it eager to pay her the greatest attention because of the remarkable movement in the United States in the cause of peace, attested as it was by the two million signatures which she had obtained. Miss Eckstein asked for a resolution expressing the sense of the Congress, to be communicated later to the forty-four nationalities which would be represented in the Hague Conference. It was proposed to present the resolution to the Third Conference of the Hague, and after a slight modification had been made in the terms, it was accepted by acclamation. Dr. Gobat, Secretary-General of the International Bureau of Peace, at Berne, expressed his pleasure at the fact that the Congress of the United States had resolved to name a permanent commission to examine the possibility of the reduction of armaments, and the organization of an international fleet, which should be employed to watch over the maintenance of peace. "If this project," he said, "obtains only the adhesion of some of the European powers, it constitutes without doubt, a powerful lever to advance the movement in which we are engaged."

Finally, the Congress formulated three resolutions in connection with disarmament. First, the Congress is convinced that when international relations between European states shall have been regulated by the establishment of a tribunal of arbitration at the Hague, and also by treaties of arbitration, the crushing burden of standing armies should be diminished and their place taken by an international organization. Secondly, in order to give a new basis of international agreement, the Congress decides to invite the various states to bind themselves to hold reciprocal conventions, whose purpose would be to do away with the arbitrament of war. Thirdly, the Congress expresses a wish that one of the great powers should take the initiative of stopping the increase of its armies and navies, and of beginning with a notable reduction of those they now possess.

Thus it is plain that the efforts of the pacifists move in the direction of ending international wars by arbitration. While awaiting the establishment of a permanent and obligatory arbitration for that purpose, the assembly known as the Conference of the Hague must constitute what will be a sort of international Areopagus.

Hence, in the Third Conference of the Hague, are based the hopes of the present Congress as regards the matter discussed in this point of the program. They all agreed to ask, first, that the principles of obligatory arbitration, which has already been recognized in a preceding conference, should be effectively and definitively formulated by the Conference of the Hague. Secondly, that the question of obligatory arbitration be announced beforehand in the program of the Hague, in order that the nations which send their delegates may have time

to prepare themselves by a study of the question. At the same time, after a brief discussion, it was determined to change the name of the Conference of the Hague, to "The Peace Conference," in order to define forthwith the purpose of these conferences.

After six days of animated discussion which were characterized by absorbing labor, the Congress closed its sessions; and the delegates, availing themselves of the invitation which had been extended to them by their hosts, visited the different parts of picturesque Sweden.

Their stay at Stockholm was marked, not only by hard work, but also by brilliant festivities; chief of which was the garden party offered to the Congress by the King. Unfortunately the weather was unfavorable and consequently the halls of the palace were thrown open for the festivity. The delegates wandered through the vast edifice, from which they obtained a splendid view of the city. The members of the Government, the Ministers of Foreign Affairs, of the Navy, and of Agriculture, as well as a number of foreign diplomats, were also invited. The King was represented by his brother, Prince Charles, who received the guests with distinguished affability.

In the midst of this great multitude, where one saw men of every color, and heard a great variety of languages, the soutane of Monsignor Giesswein made one think of the part which the Church has had in the past in the establishment of peace, and one could not help regretting that the Church, which has in all times been the peacemaker par excellence, was not represented at the Hague. The great Popes favored the cause and advanced the interest of peace by checking the brutal instincts of the rulers of the world, who would have transformed Europe, to quote the words of Taine, "into an Asiatic anarchy." When, at times, the Popes had recourse to the sword, it was only to prevent such a calamity.

We cannot pass over in silence the part of Leo XIII in laboring for peace. He has written in one of his famous encyclicals that, "in the bloom of youth, young men are torn away from the pursuit of agriculture, from their studies, from commerce and from industry to give themselves up to the occupations of war. In consequence of colossal outlays, the treasury of the state is exhausted, and private property is made to suffer. We have already reached the point when what we call armed peace has become insupportable. Such a condition of affairs is unnatural in civil society, and we cannot free ourselves from it except by the aid of Jesus Christ; for, in order to combat the vice which lights the fires of war, we must have recourse to the Christian virtues and especially the virtue of justice. It is only when this virtue dominates and when we are penetrated with the single thought that justice exalts the world that the rights of the peoples, and the inviolability of treaties will obtain their complete sanction."

BARON G. ARMFELT.

CORRESPONDENCE

Quebec's Reception to the Cardinal Legate

QUEBEC, SEPTEMBER 2, 1910.

While the sister city of Montreal is feverishly preparing for the great Eucharistic Congress, busily erecting the colonnades and triumphal arches along the line of procession, and wondering how provision is to be made for the tens of thousands of expected visitors, Quebec, of the towering citadel, has been having a celebration of her own. Montreal, with her population of half a million, the vast majority of which are ardent Catholics, was indeed fittingly chosen for the great International Congress of the Holy Eucharist. Her claims to this honor none will dispute. Quebec, however, regrets that the honor has not been hers. The city that is hallowed with the sacred memories that cling to the names of Cartier, Champlain and Laval, her political and religious history being typified by her physical pre-eminence over the surrounding country, may easily be pardoned for qualms of regret over the distinction which has fallen to the city of Maisonneuve. But Quebec has not been entirely unhonored during these days. A great Temperance Congress is now holding its sessions here and the official representative of the Holy Father at the Eucharistic Congress, Cardinal Vannutelli, has received from her his first greetings on American soil.

The Temperance Congress now in session is due to the initiative of the permanent central committee of L'Action Sociale Catholique, which in a session held last December unanimously agreed that a general congress of all the forces and organizations arrayed in the cause of temperance could best promote the interests they had at heart by a general muster in the archiepiscopal city of all the societies of the diocese. The exact date of the meeting coinciding with the arrival of Cardinal Vannutelli and his suite to attend the Eucharistic Congress was determined later. The Temperance Congress was formally opened on Wednesday, August 31, with a solemn High Mass in the Basilica, at which His Grace the Archbishop of Quebec officiated. The highest officials of Church and State were present during the services. Right Reverend Bishops and Monsignors and a large and representative body of the clergy from all parts of the Province. Sir Alphonse P. Pelletier, Lieutenant Governor of Quebec, being ill, was represented by Sir Louis Jetté, the Chief Justice of the Court of Appeals and former Governor of the Province, and with his Excellency was Sir Lomer Gouin, the Prime Minister and His Worship Mayor Drouin. A special musical service was rendered by the choir of St. Sauveur, and an eloquent sermon on the evils of intemperance delivered by M. l'abbé Joseph Hallé, of Levis College. Another notable gathering assembled in Convention Hall of Laval University in the evening, when addresses were made by Archbishop Begin, Mgr. Roy, President of the Congress, Judge Lemieux, the Hon. Mr. Chapais and the distinguished Dominican preacher Père Hage.

On Thursday, however, the city was en fête for the coming of Cardinal Vannutelli. The Temperance Congress became only an incident in the magnificent welcome extended to the representative of the Holy See. The principal streets of the city through which the Delegate was to pass were decorated with a profusion of flags and bunting, the papal colors blending with those of the

Dominion, while the Stars and Stripes with the Tricolor and the Fleurdelys floated in the breeze with the Red, White and Green of Italy and the golden Harp of the Emerald Isle. It would be difficult to imagine a more spectacular welcome than that given to the distinguished ecclesiastic. Long before the hour announced by wireless for his arrival the roofs of the houses of the lower city, Dufferin terrace and the sloping heights of the es-carpments of the citadel were alive with the multitudes who scanned eagerly the broad St. Lawrence for the first glimpse of the "Empress of Ireland," that conveyed the papal visitor and his suite. It was an impressive scene as the steamer hove in sight and approached the city. The steamer "Lady Grey" met the larger vessel at the dock and had the honor of conveying the party to the landing. The arrival was announced with the ringing of all the bells of the city, the booming of cannon and the hurrying of the crowds to positions along the line the procession was to take to the Dufferin terrace. Here a canopied throne was erected with places for Cardinal Vannutelli and his companion Cardinal Logue. The weather was ideal. A bright sun shone out after two days of lowering clouds and chilly rain showers, and nature seemed to lend her best to the pageant prepared by the enthusiastic citizens. The landing, the procession through the streets to the upper town, the singing of the children at different points of the route, the addresses of welcome on behalf of clergy and laity, the church and the municipality, the fervid response of the Cardinal, all succeeded one another with marvelous beauty and precision. Then the procession was again taken up and the dignitaries, amid the acclamations and greetings of the multitudes, the songs of the children, the marching and countermarching of zouaves and military escorts, proceeded to the Cathedral where the Te Deum was sung and Benediction of the Most Blessed Sacrament given to all. That evening another session of the Temperance Congress was held in Convention Hall and several prominent speakers discoursed on their appointed topics. The presence of the Cardinal, however, turned the gathering into another reception for his Eminence. To-day, Friday, Cardinal Vannutelli pays a visit to the Shrine of Ste. Anne de Beaupre, returning in the evening to Quebec and thence departing for Montreal where a reception awaits him on Saturday. No doubt the city chosen for the Eucharist Congress will give His Eminence a welcome worthy of the event and the dignity of the guest, but the splendor which the natural beauty of Quebec added to the reception on Thursday will be lacking. E. S.

Cavour's Hundredth Birthday

ROME, AUGUST 25, 1910.

Celebrations commemorative of the centenary of the birthday of Cavour have been held in several Italian cities. In Rome no special festivities marked the day, either because the *bloc* is no longer a united harmonious group or because it is not particularly disposed to emphasize incidents which do not make directly for the credit of the Republican and Socialistic parties. Signor Luzatti, the Premier, however, showed great interest in the celebrations and traveled to Turin, once the capital of United Italy, and the vantage ground from which in the old days Cavour directed his campaign, to assist at the solemn dedication of a monument erected to Cavour's memory by his friends. Panegyrics innumerable were delivered throughout the country and many review articles appeared, in which the "Creator of Italian Unity"

was hailed as the greatest statesman of modern times. The most temperate of his panegyrists deemed it sufficient to admit that Bismarck might probably be classed with the Italian leader.

Meagre reference, of course, was made to their hero's treasonable abandonment to Napoleon III, of Nice, and of a good portion of the ancestral kingdom of the Italian ruling house, Savoy, in order that he might win the French Emperor's assistance in his campaign against Austria. Mazzini never forgave Cavour for this surrender. Garibaldi, the latest of the United Italy up-builders, did bring himself to approve the act, at least by implication, since he saw no impropriety in hurrying to France's assistance against Prussia in 1870. One wonders how so rampant a friend of United Italy could have forgotten the obligation of his country to Prussia. For it was through Prussia's friendship, in 1866, that Venice was handed over to Italy with no question, as had been the case in dealing with France six years before, of a surrender of territory in return for the favor.

ITALUS.

Fire at the Brussels Exposition

BRUSSELS, AUGUST 25, 1910.

Your readers will have had some account of the disastrous fire that recently threatened to sweep away every vestige of the splendid exposition here in Brussels. The visitation occurred in the night between Saturday and Sunday, and in a few hours unique treasures had been destroyed and the result of the labor of three years was almost ruined. The cordial sympathy which poured in upon the directors from Belgium and the entire outside world was so sincere, that one is inclined to refer to its overwhelming generosity the exaggerated rumors which were spread immediately after the disaster and which proclaimed a complete destruction of our beautiful exposition. Fortunately, the rumors were unfounded.

Of the entire exposition, which covers an area of 100 hektars (a hektar is equivalent to 2.47 acres) probably one-fourth part was swept by the flames. The exhibit of England, with the exception of the machinery hall, was completely ruined; in the French reserve the hall devoted to the exhibit of foodstuffs was burnt to the ground, and some of its other features were more or less seriously damaged; similarly the greater part of the Belgian Exposition was practically wiped out. Heroic efforts made it possible to save the rest of the buildings, and consequently the exhibits of Germany, Brazil, Canada, China, Denmark, San Domingo, Spain, Austria, America, Guatemala, Holland, Italy, Luxemburg, Monaco, Nicaragua, Peru, Persia, Switzerland, Turkey, Uruguay, Greece and Japan remain as they existed before the conflagration.

Repairs are being hurried and new buildings are being pushed to take the place of the halls destroyed, so that it is confidently expected to have the Exposition fully restored within the space of two or three weeks. England has given assurance of its purpose to replace what was destroyed, and Belgium is already busily engaged in restoring its section, making present use of a large building which happily could be taken for that purpose. It is impossible just yet to give much information concerning the total loss incurred, as the insurance people have not completed their investigations, and, of course, no estimate can be made of the effect which exaggerated reports of the damage done first sent out may exert upon travelers who had intended to visit our city. The

Exposition had drawn wonderfully up to the date of the fire, and no doubt the reassurances that its beauty and charm remain practically intact, will lead many tourists to journey hither to enjoy it.

BELGA.

Canalejas and His Policy

The *Kölnische Volkszeitung*, of August 25, has this to say regarding the policy of the Spanish Premier: "One must concede that Canalejas recognizes clearly the political tendencies of the world press representatives who throng into his presence. It is this appreciation that enables him so to shade the interviews which he grants, as to secure for himself a corps of international defenders in the brutal policy which he has adopted towards the Roman See. An excellent sketch of the man and his policies recently appeared in the *Times*, and the article loses none of its significance when we remind our readers that it is from the pen of a liberal leader in Spain. This authority assures us it were a gross error to say that the present disturbance has ought to do, as Canalejas affirms, with the establishment of religious freedom for non-Catholic communities in Spain. The Premier's recent order, which permits non-Catholic houses of worship to advertise their existence by a showing of external emblems of their religious character, does, it is true, introduce a certain equality of religious rights in favor of the various sects. But, this notwithstanding, the real purpose of the Premier in the present struggle is to administer a death blow to the Roman Catholic Church throughout the peninsula."

When Canalejas declares that he and his colleagues in the cabinet are Catholics, he affirms what he knows to be false. To his mind the matter of least concern is the well-being of the Catholic Church. I may perhaps go further and say, the well-being of any church. Protestantism has never thrived in Spain. The most reliable statistics tell us that there are scarcely 8,000 Evangelicals, Calvinists and Lutherans in the whole country among a population of over 19,000,000; and the 8,000 are almost entirely made up of foreigners. True, one finds in Spanish cities hundreds of thousands of Rationalists and Freethinkers, who profess a manner of philosophic deism, but who have no faith, and who reject every idea of a God, creating and ruling the world. Only a few years since the Sunday edition of the organ of the Spanish Freethinkers showed a proved circulation of 60,000, an unheard of evidence of prosperity among Spanish newspapers.

"Spaniards, who have lost their Catholic Faith, do not affiliate with any of the Protestant sects, they become Freethinkers or Agnostics. Spain numbers no Protestants among its people; its inhabitants are either Catholics or enemies of all forms of positive religion; and since a Spaniard is an enthusiast in whatever appeals to him, there can be no question of indifference in regard to religion in the peninsula,—like two hosts drawn up in order of battle, Catholics and non-Catholics face each other ready at any moment for the call to hostilities.

"Hence the conflict now on in Spain is not a struggle between partisans of contending beliefs to win a sort of 'Westphalian Peace,' such as earlier days of German religious warfare brought about; it is rather a life and death contest between rationalism and the Catholic Church. Hence the many mass-meetings of excited partisans of both sides; hence the wild excesses that followed the shooting of Ferrer; hence the threat of the Socialist, Pablo Iglesias, fulminated in open parliament

against Signor Maura—a threat speedily followed by an attempt in Barcelona against Maura's life; hence the proclaimed preparations on both sides for uprisings and revolution. "Canalejas and his admirers are not simple enough to betray to newspaper men their real purposes. They realize how immensely stronger than their forces is the sturdy Catholic body despite the audacity of the rationalistic plotters. There are whole districts in Spain, districts like Navarre, the better part of the Basque province, Aragon and Catalonia, where it were no task at all to mobilize a mighty army in defense of the Roman Catholic Church. An imprudent move on the part of the government would spell the downfall of the reigning king, and therefore does it besem Canalejas and his friends to move with wise caution.

"In the present struggle, indeed, Signor Canalejas would very probably long since have been thoroughly whipped, had it not been for the fact that the troubles now worrying the country include another phase, the industrial, namely, as well as the religious life of the people. The entanglements that have entered into the industrial life of Spain, owing to developments arising from relations with religious communities which the outside world is not in a position easily to understand, may be thanked for much of the apparent success that Canalejas boasts. If Rome refuses concessions that have been asked in this matter, a genuine break may occur, and the Government may draw helpful aid in its legislation, not alone from its rationalistic friends in the large cities, but from the multitude of workmen as well, who are Catholic at heart.

"A continuance of the present conditions might easily lead to an uprising of hot-heads not unlike the tragical week in Barcelona of a year ago. But Rome had made known to Canalejas its readiness to consider needed changes in the status of the Congregations, before he began his war-to-the-knife policy towards the Vatican. The situation of our Premier is not by any means relieved, however, by the possibility of such a break with Rome. In that supposition Canalejas would find himself forced to set about the execution of his war program. Meantime it is not certain that the Crown is ready to accept measures whose policy necessarily involves a declaration of war between Spain and the Holy See."

Austria's Feast-day

The Vienna *Reichspost*, of August 17, published the following salutatory in view of the festivities planned in the empire for the next day:

"In the idyllic peace of beautiful Ischl the Hapsburger family is gathered to-day awaiting the celebration of the morrow, the eightieth birthday of their revered head, Emperor Francis Joseph. Four generations will be represented in the family reunion, and old and young will vie with one another in an effort to make the day one full of gladness for the gray-haired king, whose life has been so notable for the bitterness of sorrow which came to him personally, while it brought to his country a record of achievement which has won for him the ardent love of his people. And deservedly do his people love him.

"Francis Joseph has understood how to weld the diverse and mutually opposed elements of a many-peopled kingdom into one harmonious whole, and to-day all these peoples look with confidence to him as their natural leader. Truly it has not been to the disadvantage of the kingdom that the dynastic idea has exerted such

strong political influence in Austria. Stimulating vigor flows out into the nation from its ruler's rich vitality, penetrated by his fine spirit and bedewed with his wholesome benevolence. On this mid-summer day that marks the eve of our monarch's eightieth birthday, the wide stretch of the Hapsburg dominions thrills with the conquering strength and with the calm assurance of a glorious future, which the noble old man in Ischl has solidly built among his people.

"Nor will the heaped-up measure of congratulations prepared for him be due only to the childlike love of his own Austrians. The whole outside world will, to-morrow, pause for a moment in the busy tumult of racial striving, in order to give kind thought to the venerable monarch, who through his kingly virtues and love of peace, has come to be reckoned as an ideal sovereign of men, and an inestimable barrier against the disturbers of Europe's tranquillity. The foreign press has been full during these past weeks of tributes to the charm of his personality, of reverent appreciation of the sense of duty that has ever characterized Francis Joseph. Germany, of course, is closest to his own people in cordial expression of its good wishes. Its enthusiasm recalls the day when Emperor William, at the head of the united kings and princes of the German Empire, uttered his memorable words at the banquet in Schönbrunn palace when felicitating Francis Joseph, his loyal friend and tried ally, on the sixtieth anniversary of his coronation. Words they were expressing an evident truth, since our Emperor appeals to one as a very incarnation of the historical bonds of union between Austria and Germany. Other peoples have not come to know him with the knowledge such intimate relations afford; still they, too, recognizing his firm trust in God, his sturdy purpose and his conscientious devotion to duty, find in him an image and type of a constitutional ruler.

"To-night from mountain top to mountain top great bonfires will flash the tidings of the coming of our King's great feast-day; to-morrow from every spire in Austria's dominions the joy-bells will sound their summons calling his millions of devoted subjects to common prayer for the aged ruler in Ischl. Racial differences will be forgotten in the universal gladness, and in the spirit of the peace he loves, all will unite in doing him loyal reverence. True to the kingly pledge given sixty years ago, his constant aim has been to strengthen his kingdom by uniting into one compact nation its diverse peoples. It is meet, then, that there ring out on his feast from all these peoples one glorious *Magnificat* of praise for their beloved Emperor."

An enlightening paragraph regarding the readiness of the ever-growing Socialistic body in Germany to push its campaign at every sacrifice is found in a clipping from *Germania* sent us by a correspondent. The note deals with the large revenues pouring into the treasury of the party. Just now the party is making special efforts to build up a fund for the election campaign to be fought in 1912. Every month there is published in the Berlin *Vorwärts*, the principal organ of the party, a detailed list of the moneys received. During June this list totaled the sum of 200,000 marks. Particularly worthy of attention are the receipts from various commercial enterprises, especially the newspapers of the party.

Thus the *Wahre Jacob* netted 15,000 marks; the Hamburg *Echo*, 18,000, and the *Vorwärts*, 25,000 marks. The party organizations of Berlin contributed 12,000 marks, those of Hamburg 20,000.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, SEPTEMBER 10, 1910.

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Altitudes

When the argonauts of sixty years ago toiled painfully towards the Golden West they crossed the vast prairies, imperceptibly crept up the height of land, and by slow degrees approached the mountains. There was no sudden and violent transition from the lowlands to the regions of perpetual snow, such as is now experienced when one is whisked in a few brief hours from the placid Passaic to the banks of Cherry Creek, whose mad torrent is hurled with thundering roar into the vortex of the South Platte. As this wild meeting of the waters takes place within the very walls of Denver, it must produce a pronounced effect not only upon her citizens, but also upon the stranger within her gates. In Denver all is life, energy, action.

But other and more potent agents are stealthily at work to affect adversely the sojourner who has fared thither from the staid and sedate East. Medical men, for example, have learned that they must revise and rewrite some of their age-old canons if they are to practise their profession in the shadow of the snow-capped Rockies, for all the rules that apply at the seashore do not hold at mile-high altitudes and higher.

The heart action, for one thing, is accelerated, there being twelve more beats to the minute than at sea level, and this fact is borne in mind by the medical examiners of Colorado applicants for enlistment in the United States army or navy. Then again, the respiration is more rapid. If, therefore, one uses all one's breath in talking, one will talk more in Denver than, for instance, at Jamaica Bay. These two effects of high altitude remain as permanent phenomena in the settlers and manifest themselves in the native-born sons of the State.

A third effect, truly distressing in its symptoms, not

seldom declares itself in one who rushes, as it were, headlong from tidewater to the mountains. His nervous system undergoes an abrupt change, a strange exaltation tingles through his being, and he shows signs of giddiness and flurry; these may go further and take the form of luminous visions and provoke noisy outbursts. In this last contingency, which is by no means unknown, the seeker after health or rest or mountain scenery has to be humored, and kindly watched until his startled system shall have accommodated itself to the ozone-laden breezes of the mountains. This violent state is commonly of short duration, as the physician hastens to assure the victim's terrified fellow tourists, and results in nothing more serious than a bill for medical attendance and some recuperation. Even the noble horse suffers from "nerves" when suddenly transferred from the coast to the crest of the continent, but will not strive as earnestly to walk up the side of a house as to trot down a lane. They are believed to need a full year to complete the process of acclimation.

This plain, matter-of-fact statement at the height of the tourist season should reassure those who may have been alarmed by scare-head reports about the odd sayings and doings of some dear ones who may have vaulted from the malarial swamps of the coast to the exhilarating air and the contagious freedom and dash of the mountains. Extravagant actions? It's the altitude, friends, it's the altitude!

Opening of Schools

The recent meeting of the Catholic Educational Association in Detroit renewed the stand taken in former gatherings regarding the supreme need of religious training in schools, and it may be well to call to the attention of all Catholics the reasonableness of the position that representative body urges upon their co-religionists throughout the country. Religion, it affirms, is the only support of morality, and without religion there can be no substantial prosperity or healthy national life. It is to safeguard this principle that Catholics cheerfully accept the sacrifices entailed in the great work of education which is carried on by the Catholic Church in the United States by the parochial schools, the Catholic colleges, academies and universities. Far from being a hindrance to the State, we are convinced that by our system of religious training we support the principles of authority and obedience, charity and justice, which are the mainstay of social order and public welfare. In our Catholic schools the children will learn quite as well as their fellows in other schools whatever State or Municipal Superintendents of Education require, and they will learn besides the two things which can never be so well inculcated in the public schools, namely, a spirit of obedience and a respect for authority, without which all other learning becomes a leaven of disturbance in our social life. There should not, in view of these certain truths, be a question

in the mind of Catholic parents regarding the institutions to which they are to entrust their children in the coming school year.

Patron Saints

In older times England looked reverently upon St. George as her patron and understood what was meant by his victory over the dragon. Spain's armies were fired with courage on the battlefield by the vision of Santiago de Compostela in the sky above them, which they saw at least in thought; and France was proud of the glory of having for its tutelary saint the great philosopher of the Areopagus who gave a name to Montmartre, the great hill of its metropolis, by consecrating it with his blood.

But men are changing with the times. St. Patrick still appeals to the Irish, thank God, but it is doubtful if the name of St. George calls aloud to the vasty deeps of an Englishman's spirituality. Whether the war cry of Santiago de Compostela would make the blood tingle in the veins of a Spanish conscript may be doubted. Certainly St. Denis will soon be a name of unknown import in France if the Government can carry out its scheme of giving new models and new ideals of humanity. The solicitous statesmen are rapidly multiplying the saints. The latest is Proudhon.

Who is Proudhon? He is the knight of the pen who about the middle of the nineteenth century gave utterance to the Socialist's battle cry of "Property is robbery." Nevertheless the President of the Republic, Fallières, who is a very tenacious property-owner, accompanied by his Socialist Minister, Viviani, uttered pompous speeches in honor of the ineffable Proudhon when that worthy's statue was unveiled the other day at Besançon. No doubt it was done according to the usual ritual of the men with the apron.

But that is not the only claim which Proudhon has to be the patron saint of the present party in power in French politics. There is another. He hated Almighty God with the malignity of a fiend. "We were as nothing before your invisible majesty," he exclaims. "We gave you heaven for your throne and the earth for your footstool. Lo! to-day you are dethroned and shattered. Your name which was for ages the last word of the savant, the sanction of the judge, the strength of the prince, the hope of the poor, the refuge of repentant guilt, yea, that incommunicable name of yours shall be henceforth a scorn, an anathema and a hissing among men. For God is cowardice and stupidity; God is hypocrisy and falsehood; God is wretchedness and tyranny." We spare our readers the rest of the horrible blasphemy.

Nor was this mere rhetoric; for when Louis Napoleon by his *coup d'état* became Emperor, Proudhon invited him—we use his own words—"to assume the rôle of Antichrist and to be the champion of the great movement of religious and social impiety." This crazy man, for one can scarce-ly regard him as anything else, also assured his

readers that he was going to "change the basis of society, to displace the axis of civilization, to make the world which had hitherto under the divine impulse moved from west to east, henceforward under the impulse of man who is God's eternal rival move from east to west. I plant my fulcrum on nothingness and make my thought the lever."

To this madman they have erected a monument and culled out a holiday for the rabble of the town. It is noteworthy, however, that in spite of all this mental and moral obliquity Proudhon in his private life is reported to have been an example of rigid honesty, and a good son, husband and father. He was, besides, a very faithful friend to the few he admitted to his intimacy. So that after all, we might make him the patron saint of those inconsequent people—for we are told there are such—who ignore or even hate God, but practice some of the natural virtues, an achievement which is possible for the higher grades of the animal creation. They can love their own brood, protect their own rights and not invade those of others—but that would not give them any claim to virtue, for no one can be a good man who ignores, and reviles and teaches others by word or example to treat with contempt the source of all goodness and justice; nor can he be an intelligent man. To take no account of God in one's life is, like Proudhon, to plant a fulcrum on nothingness and make one's thoughts the lever to move the universe.

Courts and Constitutions

It would be difficult to name a Constitution that has been subjected to a severer strain than ours. Since its acceptance our constituent states have increased three-fold, our population thirty-fold, and though with this unprecedented growth new and manifold problems have arisen, economic, social, racial, political, which have been crowded in greater number into briefer space than ever before in history, the original Constitution has stood the strain. The millions who have flocked to our shores, alien in blood, customs, language and traditions, have been completely assimilated into our citizenship, and though some seventy per cent. of the national blood has changed within a century, our organic law has remained substantially the same. Our polyglot population have yielded to its sway without reluctance because, being a syllabus of the fundamental principles of human liberty, it naturally fitted them; and it has come down to us in its integrity because it has been guarded, as no other Constitution has been guarded, by the Supreme Court of the United States.

Our Supreme Court in theory and practice has won the admiration of the world. It has preserved the Constitution against mobs and monopolies, and their thoughtless or venal tools. By proving a barrier to the passions of the moment and the ambitions of the powerful it has instilled confidence, and in its more than century of life

it would have been difficult to substitute a personnel more upright or more competent. Such a tribunal, representing as it does the majesty of the law, should always be treated with the profoundest veneration and respect. As for our State Constitutions, it would be extremely dangerous so to frame them that they could easily be amended. Constitutions that are easily amended will be frequently amended, and Constitutions that are frequently subjected to change, cease to be Constitutions at all. They rather sink to the level of the French system whereby a fluctuating parliamentary majority is the supreme court, having nothing to restrain it from usurping or destroying at will the most sacred personal and fundamental rights. We want nothing of that kind in the United States.

University Attendance in Germany.

From the report of the United States Consul of Chemnitz, Germany, we learn the total number of matriculated students attending courses in the universities of Germany during the semester closing with July of the current year is 54,845. The number thus reported includes 2,169 women. Comparison with statistics of previous years shows the attendance of the students at the universities to be rapidly increasing; only a year ago the total reported was 51,700, while at the beginning of the present decade, in 1900, the number of students matriculating totaled only 33,700.

To understand the growing strength of university influence in Germany one must remember that the figures here quoted represent only the matriculates, that is those who enter the greater schools of the Empire after having successfully finished the gymnasium, an eight year course of preparatory work similar to our secondary and college courses. In addition to the matriculates there attended the German universities in the last semester 2,686 men and 1,226 women, who because of lack of credits for gymnasium work were not accepted as "ordinary" students privileged to work for degrees, but who appear at the lectures and other scholastic exercises in the capacity of "listeners" or guests. These non-matriculates bring the actual attendance at German universities last semester up to 58,757.

The record thus established, in part at least, explains the influence which German scholars and schools and methods have come to wield in the educational world, despite free criticism of the German system of training as favoring broadly scientific specialization and research work to the detriment of breadth of scholarship. There may be truth in the charge that the trend of German scholarship is toward the cramped narrowness of the specialist, but the figures here referred to suggest a wide appreciation of opportunities which provide training in all branches of thought and give effective opening to acquire every kind of knowledge. It is always interesting to know what other people besides ourselves think of the end and purpose of education. Here in America,

perhaps because of the rapid progress and results of science among us, the tendency is to pay more attention to the practical side of teaching than the scientific. Hence the amazing growth and development of the so-called practical departments of education among us. The temptation is felt everywhere to make vocation the end and measure of the training to be sought by youth in our American schools.

What is he to be? What is he to do? are the questions we are prone to ask when determining the education to be secured for a boy, and the common disposition is to eliminate what fails to show the stamp of immediate practical utility. One cannot help contrasting this disposition with that which the statistics of university attendance prove to exist in Germany. There a university exists for the purpose of training men to observe and to reason, and there is little evidence of a tendency to disparage the study of theoretical science and to deny the value of so-called "human subjects," such as history, economics, philosophy and language. Germany evidently recognizes more fully than we in America, that man is a spiritual force whose development makes for an opening out of mind and heart, and not a mere productive industrial unit whose training is to run in the direction of accomplishments that shall enable him to reap quick and great profits in the world.

"A soft answer turneth away wrath;" and whatever Canadians may think of Sir Wilfrid Laurier's politics, they must admit him to be a master of the soft answer. During his western tour he has had one for everybody. When the farmers of the prairies demanded reciprocity with the United States, he told them of his devotion to imperial preference, which may be interpreted as a gentle and indirect refusal to consider the subject. On reaching Vancouver he received the lumbermen. They, too, had a grievance. They asked for protection. The United States tariff shuts them out of the American market, while the free admission of American lumber into Canada closes against them the market of the Prairie Provinces. Sir Wilfrid was in a quandary. The vigorous language of the Saskatchewan farmers was still in his ears: the Vancouver lumberers seemed of gentler mood. The soft answer came to his aid. "Gentlemen," he said, "I rejoice to learn that you have no lumber trust. I have been misled on this point; but on my return to the East I shall take every occasion to state that there is no lumber trust in British Columbia." Nevertheless, one may doubt whether this answer turned away wrath.

An Indian, a teacher in the Government Indian school at Old Fort Yuma, committed suicide the other day because a white woman refused to marry him. The men of his tribe cremated him, burning at the same time \$2,000 in currency, so that he might have money to spend in the future life. Evidently then the Government school is not an efficacious instrument of civilization.

NOW FOR PEONIES!

September is the month for peonies. Who, you may ask, ever saw a peony bloom in September? Well, we are not speaking of blossoms, at least in our northern hemisphere, but it remains true that we are in the month of peonies, for whoever wishes to be blessed in the spring with a vision of the peony in its glory must prepare his soul in September. Yes, he must make up his mind that rich soil and early fall planting are the price of a gorgeous display in his garden towards the end of May and during the month of June.

The peony does not present a very wide range of colors, but it makes up in the regal magnificence of its great hemispheres of white, pink, red and lilac, many being of exquisite fragrance as well. Some varieties show delicate primrose tints, and one, Mont Blanc, opens a sulphur yellow, fading to white as the blossom matures; but the truly yellow peony and the fortune that it will bring to its happy originator are yet to make their appearance in the floral world.

Red and, more rarely, white were the "pineys" in grandmother's garden. They braved the long summer drought and they defied the bitterest cold of winter. We have to admit, however, that, in anticipation of icy blasts and drifting snows, they discreetly disappeared from view, sacrificing their leaves and succulent stems as a toll to the frost king; but their surrender was more fancied than real, for down in the ground the sturdy roots remained snugly ensconced until the warm breath of the South wind told them that they could safely come forth once more into the glad daylight of another spring. No pressing invitation, no urgent message did they demand, for at the first intimation that winter was retreating, the energetic roots, instinct with the life that they had stored up in the long summer months and had treasured during the gloomy night of winter, pushed out the venturesome rosy sprouts which were eager to display before a wondering world the mysteries of color and perfume which they enfolded.

That old-fashioned garden may have gone the way of all things earthly, and the busy hands that cared for it so lovingly may have long been restfully folded; the old homestead may have been abandoned for the noise and glare of the city, and the weather-beaten farmhouse may now speak with dumb eloquence of the life and labor that were and of the humble joy that has departed. Yielding to neglect, some of the once trim floral tenants have given up the unequal fight and have perished outright; others seems to drag out a wretched existence, unlovely, ragged, scarred. Not so the peony, that model of hopefulness in adversity, for it makes its appearance as cheerily as if welcomed as of yore, and elaborates its annual contribution to the beauty of summer as if all its old friends were there to see, to enjoy, and to praise.

Certain wise men, whose diligent study has been rewarded by admission to a knowledge of some of the wonderful secrets of Flora's workshop, have studied the peony and have exerted their ingenuity in effecting cunning combinations of the elements with which she supplied them. The result is that, instead of the few stanch friends of olden days, the peony lover now has a simply dazzling array of aristocratic descendants, named and pedigreed, of the ancient and honored "pineys" of yore. Nor are they frail, sickly, anemic offspring, for they have as a part of their inheritance the ruggedness and the powers of resistance of their sturdy sires. Yet, like most floral treasures, they "respond to treatment," as the medical men say; that is, be generous with them and they will not suffer themselves to be outdone in generosity. Their wealth of bloom tells us that the plant is an analytic chemist that works long and faithfully, and therefore deserves to be provided with the materials for its shop.

Give it rich soil and wherewith to quench its thirst; it likes

to greet the sunrise, but does not care for the fiery rays of the long summer afternoon. That is all, and your reward is sure. The peony wants no coddling, for it is not a peevish, squeamish nurseling from the spice-laden shores of the tropics: it is a strong and hardy child of the North.

A florist must have an eye and a love for the beautiful, else his heart could not be in his work; yet he must also take a practical view of the matter, else he might not gain a livelihood. To him the peony is a thing of beauty, but it is also a source of income. When, therefore, he digs his peony roots in September and prepares them for prospective purchasers, he knows that some small people will pay as little as they can to get possession of a choice variety, and so, in sheer self-defence, he cuts and pares the luckless root, making as many salable parts as possible. But he knows, too, that there will be big-hearted buyers who will not take such mean advantage of his precious plants, and for them he sets aside fine strong clumps that will be ready with their floral offering for next Decoration Day.

To most people fragrance is an added attraction in flowers, and since we can have it with size and color in the peony we shall name our favorites in which all three qualities are charmingly united: Eugene Verdier, blush shaded towards pink; Lady Bramwell, pink and lilac; Ella Kelway, lavender; La Tulipe, white. Others there are which like these have stood the test, but these are second to none in all that a choice peony should be.

A glad surprise awaits him who gives a place in his perennial border to some of these latter-day descendants of the old-time "piney."

H. J. S.

LITERATURE

Grove's Dictionary of Music and Musicians. Edited by J. A. FULLER MAITLAND, M.A., F.S.A. Vol. V. T-Z and Appendix. London and New York: Macmillan Company. Price, one guinea.

Piae Cantiones. A Collection of Church and School Songs chiefly Ancient Swedish, originally published in A.D. 1582 by THEODORIC PETRI, of Nyland. Revised and re-edited, with Preface and Explanatory Notes, by the Rev. G. R. WOODWARD, M.A., and printed at the Chiswick Press for the Plain Song and Medieval Music Society. London, 44 Russell Square, W.C. Price, 13s. net.

Students of music will welcome the fifth and concluding volume of Grove's well-known book of reference. The late Sir George Grove was responsible for the original edition of the "Dictionary of Music and Musicians," which appeared between the year 1878 and 1889 in four volumes. In 1903 it was felt that a new edition of this monumental work was necessary for many reasons, especially in the light of research-work for the previous quarter of a century. Accordingly, the Macmillan Company entrusted the editing to Mr. Fuller Maitland, the accomplished musical critic, and he gathered round him a small army of contributors, whose signed articles are a sufficient guarantee for scholarship. The first volume was issued in November, 1904, and now the fifth has appeared. In addition to the articles from T to Z there is a valuable Appendix of over seventy pages in double columns, which includes numerous corrections and some additions. American music is looked after by Messrs. Aldrich (*New York Times*); Herman Klein, H. E. Krehbiel (*New York Tribune*), and O. G. Sonneck.

As to the present volume, the articles are on the whole not only carefully written by experts, but are brought up to date. Of particular value are the articles: TABLATURE, by the late Mr. Dannreuther; TARTINI, by Mr. Heron Allen; TCHAIKOVSKY, by Mrs. Neumarch; TEMPERAMENT, by James Lecky; VARIATIONS, by Sir C. H. Hubert Parry; VERDI, by Signor Mazzucato; VIOLIN FAMILY, by Mr. Heron Allen; VIRGINAL MUSIC, by Mr. Barclay Squire; WAGNER, by Dannreuther and Herbert Thompson;

WELSH MUSIC, by F. Kidson; WIND INSTRUMENTS, by Mr. Blaikley; and YSAÏE, by W. W. Cobbett.

The interminable discussion over "Yankee Doodle" is well summarized by O. G. Sonneck, Chief of the Music Division in the Library of Congress. He writes very cautiously, but seems inclined to believe that the present writer's theory is very probable, namely, that the air is an old Irish jig known as "All the way to Galway." He adds: "In support of Dr. Grattan Flood's theory Irish regiments actually stationed in Galway were sent to participate in the war in 1755 and 1757, and may have therefore helped to spread this folk-air in America."

As can well be imagined, several slips have crept in. The article on TRINITY COLLEGE, Dublin, needs emendation. In regard to Edgar Tinel it should have been added that he was appointed Director of the Brussels Conservatoire in succession to Baron Geraert, in January, 1909. The articles on "The Arethusa" and "The Girl I Left Behind Me" are inaccurate. But, taken all round, the volume is most carefully edited by Mr. Fuller Maitland, and he deserves congratulations on the completion of a very difficult task. These five volumes should be found in every musician's library, as they are indispensable for reference.

"Piae Cantiones" is a reprint of a unique book originally published in 1582. Rather, it is a new edition of a work issued in 1582, of which only one copy is known to exist. But the unique nature of the book does not stop by reason of its rarity: the doctrinal errors of the Lutherans are most strangely exemplified in the substitution of Our Lord for Our Lady in all cases where the name of the Blessed Virgin occurs in the Hymns. The author, Didrik Peterson, or Theoderic Petri, printed the "Piae Cantiones" at Greifswald in 1582, and undoubtedly did a good work in preserving many beautiful tunes that would otherwise not have come down to us—some of which are not to be found in any other collection. However, he perverted the text of the words so as to have it fall into line with the Lutheran heretical views, and thus all the passages relating to the Blessed Mother of God are absurdly and clumsily transferred to Our Lord, making sad hash of both metre and music. Yet, it is well that the misguided man did actually preserve the tunes, and for this we must be duly thankful.

In this new edition the Rev. G. R. Woodward, M.A., who is an accomplished hymnologist, has supplied an informing Preface, and added most valuable explanatory notes to each of the hymns and tunes. Moreover, instead of the obsolete clefs, Mr. Woodward has transposed nearly all the tunes into the treble clef, but he has retained the ancient form of the notes, which gives an air of antiquity to the setting. He has also rightly restored the pre-Reformation text of the hymns as far as possible.

As the title page implies, Petri collected a number of psalms, hymns, and school songs of the Medieval Church in Finland; and he dates his Preface May 23, 1582, from Rostock. His melodies range from the tenth to the latter part of the sixteenth century and are from many different sources, including the Irish Antiphonarium in Bobbio, dating from the thirteenth century. In the Explanatory Notes Mr. Woodward has made good use of the "Analecta Hymnica Medii Ævi" by F.F. Drevis and Blume, but he has also done good spade work himself. He ascribes "*In dulci jubilo*" to Heinrich Suso, O.P., who died in 1365, but, in common with most Anglican writers, calls Suso "a Dominican monk," forgetful of the fact that the Dominicans are "Friars" not monks. He rightly points out that the popular ascription of "Divinum Mysterium" to St. Thomas cannot stand, as the trope is found in a St. Gall MS. of the tenth century. He also properly rejects Luther's assertion as to the hymn "Jesus Christus nostra salus," and adds: "*Hujus contrarium verum est.*"

It only remains to add that the book is printed from the Chiswick Press—a sufficient guarantee for beautiful typography. W. H. GRATTAN FLOOD.

Donal Kenny. By REV. JOSEPH GUINAN. New York: Benziger Brothers.

Donal is an aristocrat, quite a different personage from the popular peasant of the same name whom "Leo" made famous. He tells his own story, and deems every detail of it so important that he spins it out, repeating, recalling, forecasting and moralizing on the spendthrift, sporting habits of his family, "the curse of the Kennys." This had reduced them to "shabby genteels" until Donal, by his fine qualities, a few fat legacies and an heiress whose father "bore the aristocratic name of Hubert Dillon de Lacy," restored them to society and propriety, broke the curse and established "the luck of the Kennys." The book abounds in good descriptions and good lessons, but is somewhat marred by Donal's unconscious priggishness. His pictures of "the lower classes" are most convincing—"Barney Doolin" is drawn to the life—but his hands seem shaky while sketching the nobility, which begets a suspicion that Donal is only a plebeian in disguise.

* * *

The Reconstruction of the English Church. 2 Vols. By ROLAND G. USHER, Ph.D. New York and London: D. Appleton & Co.

The two large volumes of this work are the result of much industry. The author has been most diligent in looking up his authorities, and therefore is able to give a quantity of most useful information. His spirit throughout shows an earnest desire to be fair. We think, of course, that he is too indulgent with Bancroft and too hard on the Jesuits. The latter is due perhaps to his reliance on Thomas G. Law, whose antecedents were not such as to commend him as an historian of Catholic matters. In our opinion too he gives the Catholic priests in the Bye Plot the part that belongs to Brooke, Markham and Grey, and Cobham and Raleigh, whom he does not mention as conspirators. Dr. Usher is apparently something of a Rationalist, which prevents him from entering completely into the religious mind of the sixteenth century, with its conceptions of grace, to which he seems a stranger. Still much is to be forgiven one who has given us so much, and we commend his work to all serious and discreet students. We hope too he will have many Episcopalian readers. Though apparently nothing is further from his thoughts than their theory of continuity, no book shows better than his its utter absurdity.

As Missoes Salesianas em Matto Grosso, 1894-1908. Por HELVECIO DE OLIVEIRA. S. Paulo, Brazil: Escolas Profiss, Salesianas. Preço, 5\$000.

There is a sameness about all recitals of missionary labors among heathen and savage peoples, but it is a sameness which is not monotonous. In the above work on the apostolic efforts of the zealous sons of Don Bosco among the fierce denizens of the hitherto little known interior of Brazil we have the usual tale of disappointments, privations and sufferings, of the contest between savagery and Christian charity, but we have in addition an inspiring report of the progress made in a quarter of a century among tribes that had known nothing of civilization and religion. Even if we see little of the missionary spirit among ourselves, it is not dead in the Church, as this attractive volume proves. Four agricultural colonies for the natives, who have been brought to take up the life of the well-known "Reductions" of Paraguay, are only a part of the good done by the Salesians in their comparatively new field of labor. A series of forty full-page illustrations brings home to us, better than could be done by words, the contrast between the appearance of the Indians when they first come to the mission and what they look like after they have become somewhat familiar with the ways of civilized life. The book is sold by the Salesian Fathers at S. Paulo, Brazil, for the benefit of their missions among the Indians. * * *

LITERARY NOTES

It is not often that we have found ourselves in agreement with the late Goldwin Smith. But we heartily endorse his estimate of Emerson as it appears in an instalment of his reminiscences contributed to a current number of a popular magazine. "I cannot honestly say," he writes, "that I ever got much from his writings. I can find no system; I find only aphorisms; an avalanche, as it were, of unconnected pebbles of thought, some of them transparent, some translucent, some to me opaque. Carlyle introduced Emerson to the British public as one who brought new fire from the empyrean. But the two men in genius were leagues apart, and Carlyle at last found the new fire a bore. . . . I heard Emerson lecture. Now and then he shot a telling bolt. The rest of his discourse to me was almost darkness. I heard him read his own poetry aloud, but it remained as obscure to me as before."

This is the first plain statement of fact concerning the priggish idol of New England that we remember to have met with from a source which the public, that admires Emerson, respects. Probably no writer in America has ever inspired so much insincere adulation and affected admiration among persons, who call themselves literary critics, as Ralph Waldo Emerson. We trust that the candid confession of Goldwin Smith will do something to stem the tide of unmeaning gush that still pours toward Emerson from so many straining aspirers after culture.

* * *

A correspondent has called our attention to a strange mistake in a story that appears in one of this month's magazines. The error might not be worth mentioning if the tale had been the work of one man. But it has three collaborators, one of whom is Mr. Booth Tarkington, who used to write best sellers a few years ago. The scene of the story is laid in the south of France and its climax consists in the escape of the heroine to Boulogne in a trip by train of two or three hours' duration. As the distance from the south of France, where she was living, is somewhere in the neighborhood of five hundred miles from Boulogne, one wonders at the carelessness of the authors. The general drift of the story presents the old French families in the lurid colors of the questionable novel and the cheap newspapers, and it is not unlikely that the authors of the story knew just as much and just as little of the French aristocracy as they know of France's geography.

* * *

The *Bookman* for September contains an interesting paper, entitled "Reminiscences of an Editor," by William H. Rideing. It gives some intimate glimpses of English-

men distinguished in letters or public life. A large part of the article is devoted to the writer's impressions and memories of Lord Charles Russell of Killowen, the first Catholic Lord Chief Justice of England. There is also a description of Andrew Lang in private life, which cannot fail to be pleasant reading to a public that knows comparatively little about that versatile writer.

* * *

Father Paschal Robinson's translation of Thomas de Celano's "Life of St. Clare" is published in England this month by T. Fisher Unwin.

BOOKS RECEIVED

Lectures on the History of Religions. Vol. IV. St. Louis: B. Herder. Net 60 cents.
Praxis Celebrandi Missam aliasque Functiones Eucharisticas. By Rev. Michael Gatterer, S.J. Innsbruck: Felician Rauch. Net \$1.00.
Hohenmenschen. Das Kind und Ich. Roman und Novelle von Freifrau G. v. Schlippenbach (Herbert Rivulet). New York: Frederick Pustet. Net 75 cents.
Aus Drangvollen Zeiten. In Dur und Moll. Wirsale. Von Dr. J. Walter. New York: Frederick Pustet. Net 75 cents.
Strenge im Tugendleben. Gedanken und Anregungen für willige Seelen aller Stände. Von Max Steigenberger. New York: Frederick Pustet. Net 75 cents.

EDUCATION

"Catholic Education in Canada, in its relation to the Civil Authority" is the title of the latest bulletin issued by the Catholic Educational Association. It completes the sixth volume of a series published quarterly by the Association from its headquarters in Columbus, Ohio, and, like its predecessors, it is intended to furnish to the members of what has come to be a very important organization in the Church useful information regarding Catholic activity in educational matters. The bulletin is a reprint of a paper prepared by Honorable Justice Frank A. Anglin of the Supreme Court of Canada at the request of the Executive Board of the Catholic Educational Association. The paper was read by its author at the public meeting of the seventh annual convention, held in Detroit early last July, and on account of its great value and the importance of the information contained in it the publication committee of the Association arranged to have it circulated among those interested in Catholic education. The paper presents a splendid study of the manner in which our neighbor to the north has met the problem of state aid for denominational schools, a problem that merits the serious consideration of every friend of justice in our own land.

The movement, already chronicled in this column as strong in Bavaria, to stem the flood of literary trash that has inundated Germany from the United States and England, is taking active hold in other parts of the empire. In Berlin a new society, "The Club of Respectables," has been organized

by a clergyman. Its members are booksellers who refuse to sell or keep in stock any of the gaudily bound books with thrilling frontispieces whose pernicious influence with young boys is the cause of the new crusade. A list of the firms which have become members of the society will be sent to all book-buying customers throughout Germany with an appeal for the support of the houses refusing to demoralize Germany's youth with such depraved literature. Firms not joining the society are to be boycotted.

In connection with the matter the police authorities offer interesting reports. One of the leading criminal judges in Berlin states that juvenile crime is greatly on the increase, and he attributes this chiefly to the "five-cent shockers" imported from abroad. Numbers of youths in Berlin, we are told, have formed themselves in bands, some of which congregate in "robbers'" caves in the forests surrounding the city. Raids are made periodically by these gangs and shops and houses are broken into and looted. Organized street troops under the name of "German Nick Carters"—a familiar name—are equipped with revolvers and knives and frequent the lower quarters of the capital. In almost every case the lads are impelled to enter on the path of crime by the perusal of "Nick Carter" and similar stories of desperate and dangerous exploit.

The attempt of some members of the Irish Board of Education to introduce coeducation into the National Schools is vigorously condemned by Cardinal Logue. Replying to an invitation to attend the Croagh Patrick pilgrimage, he regrets that his approaching departure for the Eucharistic Congress in Montreal leaves him no time "to join in this manifestation of Irish faith and of loving devotion to our National Apostle," and continues:

"I regret my inability the more because I do not believe there has been a time when it was more necessary to keep the traditions of Irish Faith and the memory of our National Apostle to the forefront than the present. . . . One of the most beautiful fruits of our Irish Faith was the modesty, reserve, and maidenly demeanor of our young Irish girls. Now, it appears this must give way to modern ideas and modern theories. Formerly our young girls were brought up with a strict regard to the dignity and respect with which the Christian teaching and Christian practice guarded their sex. Now all that is changed. We must have coeducation; in other words, the rough and tumble among men. Even the daughters of our humbler classes, who formerly merited by their beautiful Christian modesty and reserve a respect little short of that given to the highest and most dignified of their sex,

must be coarsened and turned into hoydens by the action of the so-called National Board.

"That Board, it is well known, was originally called into existence with a view to the perversion and denationalisation of our Irish Catholic children; but even its action then was not so threatening to Irish Catholic and National interests as the career upon which its officials have entered of late in their efforts to suppress, even without reason, separate schools for boys and girls. I doubt whether there is one of the gentlemen constituting this Board who would send his own daughter to be educated among boys—and coarse boys at that—but anything is good enough for the children of the poor.

"With these and other similar instances before us, I think I am right in saying that this is a time when we should be particularly careful to revive the spirit of our Irish Faith and cling fondly to our grand old Catholic traditions."

The great Archdiocese of Boston is the most recent recruit to the plan insisted upon by the Catholic Educational Association, which urges that its annual general meeting be supplemented by similar yearly diocesan gatherings of Catholic school teachers, in which the untiring labor and increasing activity required to secure the very best in our schools may be encouraged and fostered in the manner most suitable to local needs and circumstances. Late last month between five and six hundred Sisters and Brothers of the parochial schools of Boston met for such a Teachers' Institute. A series of conferences on the principles and methods of teaching, running through several days, was held in Boston College, and the interest shown by those who followed the exercises promises excellent results for the new project. To Most Reverend Archbishop O'Connell is due this practical step forward in school work in Boston, and his Grace showed his appreciation of the manner in which his teachers responded to his invitation by attending the institute on one afternoon and by giving a strong address, in which he hailed "the teacher in Catholic schools as in very truth the representative of that Church which has civilized the whole western world," and proclaimed "the same Catholic teacher, after the sacred ministry, the greatest force for preserving that civilization."

The observatory of Treptow, near Berlin, is to have an eighty-inch refracting telescope. Its tube will measure eighty feet, and the cost will be about half a million dollars. The greatest magnification will be about five thousand diameters and will bring the moon within an apparent distance of about fifty miles.

SOCIOLOGY

The manufacture of automobiles is showing surprising effects in the census. In 1900 Flint, the county-seat of Genesee County, Michigan, had a population of 13,303. It then had several carriage factories of which the proprietors undertook the manufacture of automobiles. This became so extensive that the population of the town to-day is 38,550, an increase of nearly 200 per cent. in ten years.

The August number of *St. Vincent de Paul's Quarterly* opens with a very timely address made over the tomb of Frederick Ozanam to the brothers of the society. These do not need to be told that what distinguishes their work from so much of the social work of to-day is the personal piety it demands, the sanctification of each brother's life and work by prayer. The brethren see Christ in his poor, and on this foundation they build in gold, silver and precious stones a tower of charity which will support the fire that is to try every man's work. But, even among Catholics, there are some led away by a false gospel; who, if they do not ignore the true foundation, build on it in wood, hay or stubble, a building to perish in the day of the Lord.

This idea will be brought out strongly in the First National Conference of Catholic Charities, to be held in Washington towards the end of the month. Judging from the subjects prescribed for discussion, and especially from those assigned to the evenings of Monday and of Tuesday, we are glad to conclude that the managers of this first conference are resolved to establish a solid basis for future work by making clear to every one not only the essential difference between Christian charitable organization and the bureaucracy, often tyrannical, which has usurped the control of public charities, but also the vast superiority, even as regards capacity for efficient work, of the former to the latter.

The *Quarterly* gives the usual reports of the essential work of the particular councils and conferences, and dwells at considerable length on its special work of summer homes for children, invalids and working girls, and on the assistance given it by its ladies' auxiliaries. The subscription to the *Quarterly* is only fifty cents a year. As the editors remark, a dollar bill will pay for two years. Our people should have this useful publication, even though they do not belong to any conference. If often happens that one wishing to bestow an alms does not know where to send it or to what work to apply it. If he read the *St. Vincent de Paul Quarterly* he will have no difficulty in the matter. Address: 375 Lafayette Street, New York.

An International Congress of Socialists has been in session at Copenhagen. It has been the scene of much disorder; the rivalry of two delegations from the United States, the Socialist and Socialist Labor, each demanding recognition, led to blows. The Congress demands government action to prevent unemployment, and a resolution was offered recommending the impeding of war by a universal strike on its declaration.

ECONOMICS

Whatever bears on economy in the use of lumber must be of interest to all. The impartial observer is often struck at the immense pile of ends that is left after the building of a wooden house by no means large. The Lumber Manufacturers have decided that this is the result of making lumber in even lengths only; that is, in multiples of 2, e.g., 10, 12, 14, 16 feet, etc. Moreover, the waste in building is only part of the whole. There is tremendous waste at the mills. The mills on the Pacific Coast are now cutting odd lengths also, viz., 9, 11, 13, 15 feet, with most satisfactory results. An investigation in the South and West shows that in the old mode of cutting some 30 million feet are wasted yearly in the yellow pine mills alone.

The report comes from London that the Le Roi Mining Co., of Rossland, British Columbia, is to go into liquidation. The Le Roi was one of the most famous of the mines developed during the last years of the nineteenth century. It was discovered in the early nineties, and paid such dividends that its shares went up enormously and large fortunes were made in them. It gave birth to the town of Rossland and brought about the development of the whole Kootenay district. But it also was the occasion of the floating of many bubble companies, notably those of Whitaker-Wright, which caused the ruin of many and brought British Columbia mines into bad repute. New strikes are now announced from day to day on Sheep's Creek, the headwaters of the Skagit River and the Portland Canal. It is to be hoped that these will prove more profitable for investors than their predecessors.

France has given up the intention to substitute aluminum coins for the copper coins now in use. The trial pieces which were struck were found too light to be serviceable. The advisory board will now experiment with an alloy containing 10 per cent. aluminum.

The falling off in meat and cattle still continues, especially in the case of hogs. At the chief packing centres the receipts of

these for the seven months ended with July are more than 24 per cent. less than the average for the five preceding years. It is noticed, too, that the proportion of calves sent to market is increasing and that the average weight of cattle is decreasing. In England also it is remarked that sheep are being slaughtered at a much younger age than formerly. This deserves attention, as it indicates that the supply of the future is being drawn upon to relieve present needs, and, consequently, that a real lowering of prices is not to be looked for. The stock of meat on hand at the above-mentioned centres on July 31 was 187,329,822 lbs., one-third less than the average of the five previous years.

ECCLESIASTICAL ITEMS

Bishop Donohue of Wheeling, W. Va., who recently returned from Europe, was much struck, during a visit to the Oberammergau Passion Play, with the reverence and devotion displayed there by English Protestants. "Their generosity," he says, "was equally praiseworthy, as not only did they subscribe towards the fund for those who suffered from the floods brought on there by the heavy rains, but their subscriptions in the past went a long way towards the purchase of an organ and a pulpit for the village church. I felt very edified, indeed, at their reverent bearing and charitableness."

New York City's population, according to the official count made for the thirteenth census, is 4,766,883. Of this total it is safe to say that more than one-half is made up of Catholics under the jurisdiction of the Archbishop of New York and the Bishop of Brooklyn. Writing, on November 8, 1808, Father Anthony Kohlmann, S.J., tells us he was then "in the City of New York, where our Right Rev. Bishop Carroll has thought proper to send me in the capacity of rector of this immense congregation and Vicar General of this diocese. . . . The congregation consists of Irish, some hundreds of French, and as many Germans; in all, according to the common estimation of 14,000 souls." The comparison of the figures then and now speaks for itself. When the martyr Father Isaac Jogues, S.J., the first priest to reach the present site of New York City, arrived here in September, 1643, he found but two Catholics, a Portuguese woman and a young Irishman. There are now 273 Catholic churches within the city's limits with resident pastors: 168 for the English speaking, and 85 for the polyglot congregations that now make up so large a proportion of our Catholic population. For these non-English-speaking people there are now 28 Italian churches; 27 German; 12 Polish; 3 Lithuanian; 2 French; 2 Bohemian; 2 Slovak; 2 Maronite; 2 Greek

Ruthenian; 1 Hungarian; 1 Magyar; 1 Greek Albanese; 1 Spanish; 1 Scandinavian. There is also a church for negro Catholics, and a Chinese mission. Soon it is hoped one for Deaf Mutes will be under way.

Business was suspended and all the city turned out into the streets, undeterred by a pouring rain, to welcome Cardinal Vannutelli, Papal Legate to the Eucharistic Congress, on his arrival in Montreal on Saturday last.

When the government tender Lady Grey, escorted by a fleet of steamers, was sighted, the great bells of the Cathedral of Notre Dame broke into the full peal. Representatives of the Dominion, members of the provincial legislature, bishops, and lesser dignitaries of the Church, and Dr. Guerin, the Mayor of the city, waited patiently for him in the rain for two hours. When the Cardinal landed a great cheer went up from the crowd, both in French and English.

The initial ceremonies of the formal reception at the dock were abridged because of the rain. They were resumed at the City Hall, where the Mayor delivered his address of welcome and the Cardinal replied in French. In his drive the Legate rode between solid walls of cheering French and Irish Canadians.

The Cardinal's reply to the Mayor was a warm tribute to Canada and to the Catholic immigrants who had brought with them the faith of their fathers and had clung to it as their richest heritage. He realized that the regal reception accorded him was not for himself but for the Holy Father whom he represented.

At the close of the ceremonies at the City Hall the Cardinal was driven to the residence of Mgr. Bruchesi, Archbishop of Montreal, whose guest he was.

Cardinal Logue, Primate of Ireland and Archbishop of Armagh, presided, on September 4, at the services at St. Patrick's Church.

At the recent Catholic Congress held at Leeds, England, the Rev. P. J. Dowling, of Sheffield, read a paper on the "Freemasons' War Against the Church," in which he advocated united international action for defence. "The means is at hand," he said, "in a great International Catholic Defence Union, and the moment is favorable. Over the world there are vigorous individual associations, such as the Knights of Columbus in America, the Hibernians in Australia and Ireland, the grand Catholic Unions in Holland, Belgium, Switzerland, Germany. All that is wanted is some movement that will bring them together, and instead of having them in separate and isolated battalions, unite them in one grand army for the defence of the Church.

"I call the Union a Union of Defence. We do not want to attack anyone, but we claim the right when any enemy shows their teeth that we can show our teeth also. If the Union comes into being it is not one set of teeth the enemy will see, but a perfect menagerie of teeth.

"The objects of the Defence Union will be as follows: The utilization of the press. If any calumny or distorted fact appears in the press, it will be the business of the agent of the Union to expose the lie as soon as possible and as effectively as possible. The Journal of the Union will be an arsenal in which can be stored up a collection of weapons to fight the campaign of falsehood over the world.

"Assistance will be given by bishops and priests over the world to fight unjust and illegal attacks. It is very hard nowadays for a bishop or a priest in those countries where ecclesiastical property has been plundered to fight the cause of justice before the tribunals. The funds of the Union will be at the disposal of the combatants in such cases."

Very Rev. Father Garriguet, Superior General of the Society of St. Sulpice, who is postulator in the cause of the canonization of Joan of Arc, has arrived here on his first visit to the United States, and, after the Ecclesiastical Congress, will make a tour of inspection of the various seminaries under the direction of his congregation.

It is announced officially that Bishop McPaul of Trenton, N. J., represented the American Federation of Catholic Societies at the Eucharistic Congress. Archbishop Messmer of Milwaukee was the authorized representative of the Federation at the German Catholic Congress at Augsburg, Germany. Both prelates will make reports of these great Congresses at the ninth National convention of the American Federation of Catholic Societies, which will be held in New Orleans, November 13 to 16.

SCIENCE

From a series of observations made during thunder storms, W. J. Laine, of the Finnish Society of Sciences, shows in an interesting way that sound waves in the atmosphere affect the size and form of raindrops. He notices that a peal of thunder invariably causes a rainbow to take up a peculiar vibration and to widen in appearance, its red end becoming almost invisible while the violet is greatly intensified. A little later the colors which the shock has obscured narrow down and are more brilliant than before. First the yellow reappears, and then a band of striking red. Assuming as true Pertner's Rainbow Theory, which

attributes rainbow colors to the mixture of the intensities of different light waves, caused by the diffraction of light by the raindrops, Mr. Laine concludes that this illusion of a vibrating rainbow is due to a rapid alteration of the diameter of the raindrops and the consequent variation of the distance between maxima and minima of the diffracted light waves. Furthermore, he holds this phenomenon to be due to the sound waves of thunder and not to lightning, since the interval between the lightning and the thunder is often as much as twenty seconds.

* * *

The following method of sterilizing railway coaches thoroughly and inexpensively without the removal of any of the fittings comes from Germany. The coaches, enclosed in a specially constructed steel cylinder, hermetically sealed, are heated by steam coils to a temperature of 140 degrees Fahrenheit. The air of the cylinder is then exhausted until its pressure is so reduced that the temperature is the boiling-point of water. Thus all moisture is removed from the car without that excessive heat which its evaporation would require under normal pressure. All germs are then destroyed by the introduction of formaldehyde gas. The treatment lasts twenty-four hours.

* * *

Spectral photographs of the radiations emitted by the local firefly, photinus pyralis, show that the light waves are limited to the yellow-green region between wave-lengths 510 and 570. The maximum intensity is at wave-length 570, but the spectrum is not composed of fine bands. The luminosity efficiency, as computed, is 96.5 per cent., as against 0.4 per cent for the carbon glow lamp.

* * *

M. Berthon has recently developed a new method in three-color photography. The photographic plates or films are sensitized on one side with a panchromatic emulsion, while the other side is lined with a series of very small transparent spheroidal grains or cylindrical bands, closely assembled, and formed by embossing a gelatine or celluloid film. In exposing the plate the side carrying the emulsion is placed further from the lens, behind an objective furnished with a screen composed of the three fundamental colors. The resulting negative is then reversed and may be projected through the objective and screen, thus yielding the desired color effect. The grains on the embossed side of the film act as lenses, separating by refraction the images of the screen projected on the sensitive film. The effect is similar to that produced by gratings except that a larger amount of light passes through

the emulsion and consequently the image is brighter.

* * *

Zirconium electrodes are now in use. The metal has a brassy color, which turns blue on heating, is quite brittle and can easily be crushed in a mortar. Its hardness is between 7 and 8, its density 6.4 at 18 degrees Centigrade, and its heat of combustion 1,959 calories per gramme. Zirconium is easily ignited when powdered, but less so when compressed. Zirconium electrodes are used principally in electric furnaces, but only in the presence of neutral gases.

* * *

The Astronomical Society of Antwerp has established the Bureau Central Mé-téorique, for the purpose of collecting and studying systematically the results of meteorological observations throughout the world, and of distributing gratis literature on the subject, thus to place on a scientific footing this much neglected branch of astronomy.

F. TONDORF, S.J.

The 60-inch reflecting telescope on Mt. Wilson, which was described in AMERICA of May 29, 1909, has lately been able to give some proofs of its efficiency. Its designer and constructor, G. W. Ritchey, gives in the *Astrophysical Journal* for July a most interesting account of its performance in the line of astronomical photography. He calls special attention to the distortion produced upon the mirror's surface by a change of temperature, and says that "A daily variation of 1° F. [one degree Fahrenheit] caused a disturbance of the edge zones easily perceptible with the usual optical tests. It was decided, as a final result of these experiments, that a daily variation of the large mirror of 2° F. . . . is the maximum variation which can be allowed without perceptible injury to the sharpness of photographic star images."

Before the large steel dome was protected by its outer sun-shield of white canvas, the daily variation of temperature inside the dome averaged 20° F. in June, 1909, but decreased to 10° F. in July, when the cover was in place. As this variation was entirely too large to be tolerated, a special canopy, a kind of removable room, with insulating walls of four thicknesses of woolen blankets quilted between covers of white canvas, was made to enclose the vitals of the telescope, and succeeded in reducing its daily variation of temperature in August and September to 3.8° F., and its consequent change of focal length to less than 9, or even only 5, thousandths of an inch.

Ritchey says: "Two improvements should be made in the use of the canopy. First, a very small refrigerating apparatus, controlled by a thermostat, should be in-

stalled to supply cooled air to the canopy during the day in order to prevent the small residual rise of temperature of 3.8° F., for the effect of even this small change on the figure of the edge of the zones of the mirror is perceptible when the usual optical tests are used on a star. Second, the canopy should be extended to include the upper end of the skeleton tube and the small mirror which is carried there."

He can generally focus the instrument to within the marvellously small range of one thousandth of an inch, and he is sure that he can place the photographic plate within one-third of that distance from the focal plane which he has determined by optical tests.

"With the new plate carrier, all of the uncertainties which usually occur in making long exposures with very large telescopes are eliminated. A plate can be exposed night after night, if desired, with the assurance that no error in focus greater than one or two thousandths of an inch can occur, and that no rotation of field can take place without immediately being detected and corrected. Both of these conditions are absolutely necessary for the finest results with an instrument so powerful and sensitive as the 60-inch. With these conditions no injury or elongation of the star-images or nebular details can occur and the full effect of the prolonged exposure is secured. All of the negatives which have been secured with the new plate carrier show perfectly round star-images. On the best of these negatives, with exposures of eleven hours, the smallest star-images are 1.03" in diameter.

"With the instrumental refinements which have been described, and with the five-grained plates, photographs of such objects as the globular star-clusters and the spiral nebulae are revelations. The globular clusters *Messier 3*, *Messier 13* and *Messier 15* are shown to consist of scores of thousands of stars, instead of thousands, and the angular diameters of these clusters are shown to be at least three times as great as they appear visually in the largest refractors. Still more remarkable is the structure shown in the spiral nebulae."

He then concludes his article by showing superb enlargements of five of his negatives, and by giving some details of the structure of as many more. We will quote only one:

"*Messier 33 Trianguli* contains over 2,400 nebulous stars; they are, present in all parts of the convolutions, from the central nucleus to the extremities; they frequently occur in groups or bunches which remind one strongly of bunches of frogs' eggs. At least twenty of these groups are present in this nebula, with from ten to sixty nebulous stars in each group."

WILLIAM F. RIGGE, S.J.

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CHRONICLE

Conservation.—While the President and the ex-President are at odds about the best way to protect the natural resources of the country, one asserting that it is the duty of the several States, the other claiming it for the Federal Government, Mr. James J. Hill, who probably knows more of the practical side of the question than either of those eminent statesmen, presented his views of the situation in an exhaustive review, which he read at the Conservation Congress, in St. Paul, on September 7. He protested, in the first place, against turning a purely economic into a political question, and then went on to show that national control was too costly, cumbersome and slow, and not as was supposed a preventive of corruption. The withdrawal of vast territories from the States, he claimed, was an attack on the prosperity of the States so affected. Such lands should be developed by settlers. Whatever profits accrued from lease-holds by the Federal Government merely furnished fresh opportunities for Congress to make unwise and extravagant appropriations. As a matter of fact the national management of these vast reservations resulted in annual deficits of millions of dollars. He insists also that the Federal Government had no right to control the water powers of the several States, and added that conservation consisted not merely in protecting actual resources, but in creating new ones, as for instance by irrigation of barren lands, a work which could be better accomplished by private capital than by the Federal Government, from which frequent promises had been obtained and millions appro-

priated, but which had resulted in nothing. Furthermore, if we wanted to avert future panics in bread-stuffs, it was of primary importance to conserve not only our natural resources, but also our capital, and not to compel Americans to pay enormous sums of money to foreign countries in order to obtain products which could easily be obtained at home, were it not for a tariff which excludes raw products, and as a consequence cuts down our forests and depletes our mines. He also called attention to the fact that public expenditures are going on at a ruinous rate, which if not checked, would involve the country in disaster. "Conservation," he said in conclusion, "does not mean forbidding access to lands which can be made available, but it means the freest and largest development of them consistent with public interest and without waste."

Fortifying the Canal.—General Warren Kiefer, one of the delegates at the Interparliamentary Congress, which met at Brussels, expresses himself as astonished at the demand made by Mr. Roosevelt for the fortification of the Panama Canal. He declares it to be a direct violation of the Hay-Pauncefote treaty, presented by Mr. Roosevelt himself to the U. S. Senate for ratification. He adds that any statement that Great Britain has ever given consent to the fortification of the canal is incorrect on its face. This statement, however, is flatly contradicted by the New York *Sun* of Sept. 8, which says that the revised Hay-Pauncefote treaty of 1901, stipulates the exact opposite. There has been no concealment on the part of the United States of its purpose to fortify the

canal. The Spooner act of 1902, authorizes it, as does the Hay-Bunau-Varilla treaty of 1904, with Panama.

Settlement of Fisheries Dispute.—The Fisheries Dispute between England and the United States, which has been a source of trouble for a century, was announced on Sept. 7, to have been finally settled at The Hague. There were seven questions discussed, most of them very complicated in their nature, and the decisions arrived at for each of them are consequently long, diffuse and technical. On two very important points England scores a distinct victory, at least as far as one can judge from present appearances. The first regards the regulation of the time and methods of fishing and the implements to be used. The other determines the three-mile limit. It is not henceforward to follow the variations of the coast, as claimed by the United States, but is a line drawn from headland to headland. Englishmen can no longer claim that they get the worst of these arbitration conferences. The United States counsel were Elihu Root, George Turner and Samuel J. Elder, with three associates.

Opposition to Roosevelt.—At St. Paul, on September 4, President Taft, after declaring that his wish was to be President of the whole country and not of a party—thus correcting the Beverly utterances,—deprecated what he called the hysterical method of discussing the question of Conservation, and insisted upon the responsibility of the several States in the matter. This declaration is in direct opposition to the stand taken by ex-President Roosevelt. Mr. Taft admitted that new legislation was desirable to adjust the relations between the States and the Federal Government with regard to the control of water-power sites, but he begged his hearers to avoid acrimony, imputation of bad faith and political controversy. Meantime, the Commission which was appointed to decide upon the removal of Secretary Ballinger from office seems afraid to meet to decide the case. A minority report was made holding the Secretary as incompetent, but its findings do not decide the case.

New England Elections.—As usual, the Republicans carried New Hampshire, but by a greatly reduced majority. Neither tariff nor insurgency figured as campaign issues, but the fight was directed against the control of State affairs by the Boston and Maine railroad and other corporations. In Vermont, the Republican majority was almost cut in half, and the Democrats made a gain of 20 seats in the House of Representatives. As in New Hampshire, the tariff does not seem to have been a factor in the fight. The results in Maine have surpassed all expectations—the Democrats carrying the State by about 9,000 plurality.

Presidential Succession in Chile.—After an incumbency of only three weeks, Señor Velasco, who became

Acting President upon the death of President Montt, at Bremen, on August 16, has succumbed to an attack of heart trouble, and has been succeeded by Señor Figueroa, who will be chief executive until the next presidential election. The celebration of the centenary of Chilean independence will not be interrupted by the two-fold calamity. A Catholic Congress for the whole country and a national art exposition are now open in Santiago.

Brazil Turns to Germany.—During his recent visit in Germany, President-Elect da Fonseca requested that certain German army officers be granted leave of absence, in order to take up the work of reorganization of the Brazilian army and the instruction of new military contingents. The request appears to have aroused some ill-feeling in France, even the conservative *Temps* making earnest representations against da Fonseca's proposal. The fact that France has just successfully negotiated a Brazilian loan seems to be reason enough for the French press to presume on an extension of French influence into the politics of the South-American republic. The Brazilians reply that the military supplies for the reorganized army have been ordered from Germany, and that it is quite natural that efforts be made to secure instructors familiar with the material to be used. The explanation does not placate the French, the *Temps* observing that while it concedes to the Brazilians the right to secure military instructors where they please, the French will not forget the incident when question of another loan shall have arisen.—Prince Philip, of Bourbon, nephew of the de-throned emperor, Pedro II, recently visited Rio Janeiro, for the purpose of arranging certain matters connected with the estate of his deceased mother, a sister of the emperor, but he was not permitted to go ashore on account of his relationship with the imperial family. He was forced to appoint attorneys to attend to the business, and continue his voyage.

Canada.—Sir Wilfrid Laurier has returned to Ottawa an enthusiast regarding the West. He has discovered, however, a wide difference between his supporters there and those in the Eastern Provinces on the subject of the Tariff, which, as the representation of the Prairie Provinces will be considerably increased in the next parliament, he will not be able to ignore. But he will have to manage very adroitly to keep Eastern and Western Liberals under the same standard.—When arrangements were complete for the reception of the Cardinal Legate to the Montreal Eucharistic Congress, a despatch came from the Adjutant-General, in Ottawa, forbidding the militia to act as a guard of honor. It appears that three months ago he informed the authorities that the troops might take part in the celebrations if they wished, provided the Government was put to no expense. It seems, too, that the despatch was sent in his name, while he was absent from Ottawa. The reason assigned for the prohibition was that the regulations allowed guards of honor

only to the King and his representatives and certain persons of high military rank. It seems incomprehensible that no discretion was allowed in view of exceptional cases. As a matter of fact Montreal regiments take part in the Corpus Christi procession every year; and reference to the regulations showed that they provided for a guard of honor "if it be judged necessary in order to receive a distinguished person other than those mentioned." Colonel Labelle, of the 65th Regiment, then determined to order out his men for a church-parade on Sunday, the 11th, and thus to take part in the Procession of the Blessed Sacrament. The Minister of Militia, Sir Frederick Borden, who seems to have been behind the whole affair, said that the Commandant of the Military District had orders to forbid such participation. The Minister of Marine, Mr. Brodeur, then intervened, and the orders were cancelled. The whole affair is not creditable to Sir Frederick Borden and his Department.—Lord Grey, the Governor-General, is returning from Hudson's Bay. He seems to be very favorably impressed with the project of a transcontinental railway with a terminus on the Bay, which he thinks is open for navigation during at least four months of the year.—The Queen's Own Rifles, of Toronto, are visiting England. Several of its members have been taken down with typhoid. Among these is the colonel's son, Captain Pellatt.

Archbishop Bourne.—The Archbishop of Westminster read a paper at the Eucharistic Congress in which he advocated the adoption of the English language as a means of increasing the greatness of Canada and of propagating the faith. The utterances of the distinguished prelate were listened to with marked coldness. He was followed by Mr. Bourassa, who in an impassioned and eloquent discourse maintained that the French language was necessary for the preservation of the faith of the Canadians. Everywhere along the line of the procession which closed the proceedings of the Congress mottoes were displayed acclaiming "Our Language" and "Our Faith." The animadversions of Father Vaughan on Protestantism were also considered untimely, especially as Protestants with the exception of a few bigots had given evidence of great sympathy with the celebration.

Great Britain.—In a political speech, Sir Edward Grey said of the Conference concerning the House of Lords, that it was not designed for the purpose of shelving the question, but of finding a practical means to prevent a recurrence of the deadlock existing since 1906, which in due to the persistent rejection by the Upper House of all Liberal measures. Catholics must remember that among these were the Education Bills. The Government is taking a much less lofty tone than it did a few months ago, and the Labor Party and the Nationalists are getting restive.—The Rev. Herbert Ignatius Beale and the Rev. Arthur William Howarth, who some years

ago were in trouble with Cardinal Vaughan on account of insubordination, have had themselves consecrated bishops, by the Old Catholic Bishop Mathew. It appears that they do not intend to form part of the hierarchy he promised a short time ago; for having been suspended by their diocesan, for the grave sin they have committed, they refuse to recognize the suspension, alleging that they have submitted the matter to the Pope and await his action. Bishop Mathew says he consecrated them to gratify their desire of a permanent dignity, the monsignorship conferred on them by Leo XIII having been withdrawn on account of Cardinal Vaughan's representations. The Rev. Henry Marsh-Edwards, a Corporate Reunion bishop, says that he was asked to perform the ceremony.—Cerebro-spinal meningitis has broken out in Leicestershire and Nottinghamshire. About fifty cases have been reported.

Ireland.—A steady improvement in conditions continues in Ireland, but so far as this improvement depends on the land acts it is slow, and will not manifest itself in full force for many years to come. The increase in social influence on the part of the Irish people is quite marked, however. Local county government now permits the people to vote their own representatives into power, and much of the social importance which formerly went to aliens as county officials, as a result of this privilege, now accrues to the Irish themselves. Politically the Irish party is almost a unit, and practically all shades of politicians are committed to the advancement of home rule. The coming election, however, is looked forward to with much concern, and considerable doubt as to the result. But whether Liberal or Tory win, the purpose of the Irish representatives will endure,—they will continue to pursue the policy of remaining apart from English parties, and stand out clearly as an Irish party.—The weather in Ireland has been wet all summer, and serious damage to the crops is threatened if not actually done, and a continued spell of fine weather would be most welcome. But in poverty or prosperity the people of Ireland possess extraordinary virtues. Just outside of Dublin one may see a very large and apparently costly structure. It was built as a prison, but it is closed and barred for want of tenants. It is a typical thing. Many other buildings in various parts of the island, once prisons, are closed and abandoned because there is no present need of them. The country is almost free of serious crime. Present day records go to show that for morality and orderliness the Irish people have no superiors in the world.

India and Colonies.—The trials in connection with the Bengal Conspiracy are bringing more advantages to the conspirators than to the Government. The former pay no attention to the proceedings, but chat and joke together in the dock. When they reach the court every morning they are received by the people with enthusiasm.

Police Inspector Ghose, a most important witness against them, has been shot by two boys, one of whom is son of a native doctor. He is seriously wounded.—The elections for the first Federal Parliament of South Africa have taken place. Parties are divided along the old lines, Boer and British, and Botha, the premier, will have a majority of over twenty.

Opening of the American Institute.—The new American Institute was solemnly opened in Berlin, Sept. 9. As announced in the *Chronicle*, the purpose of the new institution, an annex of the Berlin University, is to promote and foster relations between the universities of Germany and America. The opening was marked by fitting formalities and took place in the presence of the most distinguished leaders in science and letters in the German universities. Representatives of the government lent an official character to the occasion. For the present the Institute will have temporary quarters, and some time in October it will take possession of the rooms being prepared for it in the University library building. Professor Hugo Münsterberg, of Harvard, at present Roosevelt Professor in Berlin, has had much to do with the plans of the Institute, and James Speyer, the well-known New York banker, has contributed liberally to its endowment.

The Bock Case in Berlin.—The Catholic press is again called upon to meet calumnies circulated by the Church's enemies. A certain Herr Bock, principal of a Berlin public school, is now before the courts charged with improper conduct in his relations with girls in the highest grade of his school, taught by himself. In the system of denominational schools as organized in the German capital the school referred to is called a Catholic school, and Bock is nominally a Catholic. The anti-Catholic press has seized upon the ugly incident to advertise "the evil influence of the Catholic religion, and of the inspection of schools by Church authorities." With what little reason they do so the following facts, published by *Germania*, make clear. Bock for years has been a Catholic in name only, and he has not practiced his religion. His favorite reading was the *Berliner Tageblatt* and papers of a pronounced radical and atheistic type. Alleged scandals touching the Church in these sheets were specially welcome, and it was his practice to blue-pencil carefully such paragraphs and hand them on to his teachers for their perusal. He was a member of the local Liberal organization and violently opposed to the Society of Catholic Teachers. Though the school of which he was principal was frequented by Catholic children, Catholic Church authorities had no voice whatever in its management. A priest held stated hours of instruction in Christian doctrine during the week, but had no further duty regarding the school. There was not only no priest, but not even a Catholic layman in any of the supervising boards to which Bock was responsible. So far from any argument growing out of the lamentable criminality of the principal

against the inspection of schools by Church authorities, the opposite is evidently true. Had the parish priest, as was formerly the case in all so-called Catholic schools in Prussia, been local inspector, it is far from probable that Principal Bock could have carried on his abuse of power as long as he has done. As matters stood he was to all intents his own superior.

Incidents of the Week in Germany.—The entire province of Silesia is facing a flood visitation that threatens even greater disaster than that caused by the inundation of last spring.—Medical men in Munich, after an investigation of conditions in the empire, affirm that the real danger from cholera will have to be met only next year. In case of a dry season next year they fear a cholera epidemic.—The prevailing high prices of meat led to a renewal of agitation in different parts of the Empire for change in existent legislation regarding meat importation. The municipal authorities of Berlin and other large cities are discussing the transmission of petitions to the government to plead for less stringent dealing with meat shipments.

Emperor William to Visit Francis Joseph.—The approaching visit of the Emperor of Germany to his ancient ally and friend, Francis Joseph of Austria-Hungary, is looked forward to with great interest by all Germans. An official note makes known that he will reach Penzing, September 20. He will be received at the station by the Austrian Emperor in person, and will thence proceed, in company with Francis Joseph, to Schönbrunn palace, where he will be an honored guest for two days. The immediate purpose of the present visit is to give Emperor William opportunity to personally congratulate the aged Austrian ruler on his eightieth birthday. Unquestionably, however, matters of grave political import are to be discussed during the days the Emperors shall be together.

Formosa.—The Island of Formosa, which was ceded by China to Japan, in 1895, is the theatre of a war of extermination at the present time. The aborigines are in revolt and have been carrying on a very successful guerilla warfare for months. The Japanese loss has been very heavy. The recalcitrant tribe, which is now at war, numbers only 5,000, but is strongly intrenched in the mountain fastnesses in the central range of mountains. After they have been subdued another tribe of 50,000, in the western part of the same mountain range, will have to be dealt with. For this the Japanese navy is to be called into requisition to shell the native strongholds. The expedition will cost between eight and nine million dollars.

Turkey.—The Greek Patriarch has called for elections for the national assembly. Turkish officials have orders to prevent them. Twenty-four Greek members of the chambers have petitioned the Sheik ul Islam to intervene.

'QUESTIONS OF THE DAY

The Sillon

The name, *Sillon*, adopted by an association of Catholic young men in France, means Furrow. They proposed to run their ploughshare through the political and social conditions of their country, and to sow in it seeds of sound political and social ethics, which would give new life and vigor to the nation. It was founded by Marc Sangnier, just as the nineteenth century was drawing to a close, and its scheme was to form a Christian democracy, by proposing and furthering measures tending to improve the condition of the working classes, and to gain for them an equal share in the material, moral and intellectual possessions of the whole nation. The first congress represented only 45 members; the second, 300; the third, 800; the fourth, 1,100; the fifth, 1,500, and the sixth 1,906.

It set about its work by the training of public speakers, by the formation of circles of study, which were to be so many popular universities, by associations of specially chosen young men, and by the multiplication of all kinds of social works among the masses of the people, notably workingmen. Its success was immediate, and bright hopes were formed for the future of Catholic France, all the more so because similar organizations and works were springing up in various places, and the only question was that of coordination and federation.

One thousand five hundred delegates opened the Congress of the Sillon, on February 26th, 1904, with the discussion of the most important practical matters, such as the amelioration of the lot of workingmen, the creation and extension of economic and philanthropic works, particularly of a cooperative movement between employers and employed, preventing the "cornering" of the necessities of life by trusts, and creating a complete federation of popular institutes and kindred organizations. These institutes, of which nine had been formed in a year, were more closely united with the general organization of the Sillon. The older ones had been constantly developing, the audiences had become very large, journals and libraries had been established, courses of lectures—all with a single purpose—had been developed everywhere. All were welcome at the lectures, and the most radical opponents were invited to propose their views. In fact, the luminous report of the Popular Institutes, read at the Congress of 1904, was received with an ovation by the vast audience.

The fruits of the Sillon's efforts were in truth, as the report asserted, incomparable. A social movement had been produced where there had been none before; associations of all kinds had been formed; bureaus of social work had been multiplied; the great cooperative scheme had enormously advanced. The Sillon itself had been modified vastly by its own growth, and now national con-

gresses had become necessary. Its Circles had multiplied rapidly and continually. *The Sillon de l'Est* had grown from 60 to 123, in 1904; Gironde from 9 to 38; Maine from 4 to 14; Aisne from 10 to 25, etc. The Federation of the Southwest had increased its 160 groups to 228. A feature of the second day was the Communion of the Young Guards in the Church of St. Thomas of Aquin. Notwithstanding his age and infirmity, Cardinal Richard assisted at the solemn Mass at the close. As many as 5,000 persons were present at the final public session amidst a joy and enthusiasm so great that strong men shed tears. No wonder that M. Marc Sangnier said that the Congress would give matter for reflection to the hereditary foes of religious principle and individual liberty; that they would transform the socialism of the masses; and that already they were bringing home to French Democracy the evangelizing social power of the Catholic Church.

After a while, however, public opinion began to be divided as to the character of the society. With some, the original enthusiasm for it persevered; others spoke of it with something like irritation; others again began to express surprise and curiosity; only a few showed unconcern about the movement, which in many respects was so attractive for the youthful generosity it displayed. But the paradoxical character of some of its projects made people hesitate, and the public began to ask what attitude the hierarchy would assume in face of the somewhat alarming temerity in the pronouncements of the Sillon and the Sillonists.

On the 20th of last March, the journal known as *l'Eveil démocratique*, published an important letter of Mgr. Mignot, Archbishop of Albi, in support of the Sillon. It was followed by another from Mgr. Fuzet, Archbishop of Rouen, who gave his reasons for his friendliness; some of them expressing a hearty indorsement of the movement; others not equally so. Mgr. Eyssautier, Bishop of La Rochelle, and Mgr. Belmont, Bishop of Clermont, also wrote somewhat in the same sense. On March 27th, *l'Eveil démocratique*, published two other very sympathetic communications, one from Mgr. Gibier, Bishop of Versailles, the other from Mgr. Chapon, Bishop of Nice. A few weeks later Mgr. Guilibert, the Bishop of Fréjus, paid a public tribute to the members of the Sillon, at the same time advising them, as Mgr. Eyssautier had done, to submit their case to the judgment of the Holy See.

On the 31st of March, in answer to a strong letter of Cardinal Andrieu, Archbishop of Bordeaux, in condemnation of the spirit and doctrines of the Sillon, Mgr. Mignot wrote two elaborate replies which appeared in *l'Eveil démocratique* on the 10th and 17th of April.

On the other hand, Mgr. Dubourg, Archbishop of Rennes, and Mgr. Laurans, Bishop of Cahors, expressed their unqualified adhesion to the letter of the Cardinal of Bordeaux. Mgr. Turinaz, Bishop of Nancy, and Mgr. Henry, Bishop of Grenoble, gave utterance to the same

sentiments in the pages of the *Semaine religieuse* of their dioceses. Previous to that also, twenty-five French bishops had taken official measures, more or less vigorous, against the society; and Mgr. Duparc, Bishop of Quimper, received the thanks of the Holy See for his action in the matter along the same lines. Other prelates without speaking officially had expressed themselves very severely with regard to the Sillon, notably Mgr. Marty, Bishop of Montauban.

The reasons why the defenders of the Association maintained that it should not be visited with ecclesiastical condemnation may be summed up as follows:

The Sillon, which was in the beginning an exclusively social and Catholic work, had evolved into a purely political movement, whose object was to effect what might be called a democratization of the customs and institutions of France. Hence, it was argued, that although the bishops should not give their official approbation, and the clergy should not actively cooperate in a propaganda which was foreign to the mission of the Church, yet on the other hand the ecclesiastical hierarchy could not claim the same sovereign direction of the Sillon as it did when the Association was purely religious in its character. In other words, the Sillon was as free to act as any other political party would be.

It is true that the Association was accused of advocating political and economic fallacies. If that were so, then it was held that its adversaries ought to combat those fallacies by arguments based on political and economic reasons. But the Church should not intervene in the fight, for the doctrines under discussion were not theologically condemned nor condemnable.

The situation would be different if the Sillon were really spreading religious error. But as a matter of fact such errors had been only rarely specified by their opponents and never proven. Especially was it true that the Sillon has never defended in any way the Modernist theory of religious evolution. It had only spoken of the evolution of temporal societies and human doctrines. No one could complain of that.

Moreover, testimony was given of the exemplary morality, the religious zeal and the apostolic conquests of the Sillonists. They were even making conversions among the irreligious masses. Should such ardent and generous servants of the Church be discouraged in their efforts by a formal condemnation or disapprobation, and should the impression be fixed in the minds of the world that there was an inextinguishable antagonism between the Catholic Faith and democratic and republican institutions?

In pure or mixed religious questions the Sillon professed its absolute submission to the Church, as all political parties exclusively composed of Catholics should do. Should anything further be exacted? Should a narrower and more distrustful subjection be imposed on them because they proclaimed their faith more boldly than did the members of other political parties? Finally, in con-

nection with the special question of the Sillon itself and of the more general one that it raised, should it be forgotten that the Catholic Church, while being the champion of authority, does not abrogate the rights of liberty.

The contention of the other side was that in every organization it is necessary to draw a distinction between religious and political activity, the first of which aimed at the moral uplift of the people, the second at the formation of a party. But the difficulty with the Sillon was that while ranking as a Catholic social society it assumed a physiognomy distinctly political, and, while taking its stand as a political and democratic body it took on an essentially religious aspect. This simultaneously double character, political and religious, profane and sacred, necessarily created a very equivocal situation, from which serious inconveniences might ensue.

It claimed to be lay and autonomous, that is to say, independent of the ecclesiastical hierarchy. It claimed also to be "non-confessional," namely, open to those Protestants, Jews, and even Atheists, who shared the Society's views of benevolence and fraternity. That would be legitimate in a purely political party, but was intolerable in a religious and evangelical society, in which there seemed also to be a certain amount of religious mysticism. Such a combination could scarcely be reconciled with the laws of the Church. For episcopal surveillance in moral and religious matters was thus made inefficacious and illusory. An association which is lay, autonomous and "non-confessional" frequently becomes a hot-bed of insubordination, even if it is religious, evangelical and mystical.

Added to this the mixed character of the Association must inevitably lead to a confusion of the two domains of religion and politics, and would prompt it to present its political and social views as identified with its religious belief. Thus it appeared to regard a progressive substitution of wages by cooperative production as the end of Christian justice, and republican democracy as the normal efflorescence of the Gospel. Such a confusion of ideas was common among the members, and some of the ideas were contrary to the teachings and recommendations of the Church.

What was more serious, certain bishops remarked, among the Sillonist groups of their dioceses, a condition of mind that was next door to Modernism, the reason of it being a running of their democratic aspirations into religious mysticism. This gave a Modernistic tinge, for Modernism consists in transporting the spirit and tendencies of democracy into religious thought and the institutions of the Church, and reduces doctrinal belief to the religious experience of collective Christianity, thus restricting the rôle of the hierarchy to that of merely registering, expressing and formulating these collective aspirations.

But it was asked, did the Sillon ever profess such doctrines? Certainly not. Indeed, Sangnier himself, published a declaration distinctly reprobating such teach-

ing. However, it was said, without defending any such doctrine, and even without having any distinct knowledge of it, one may be unconsciously imbued with it and will advocate it when it is found to fit in with other ideas which are thought to be correct. Now, from the habit of cultivating an enthusiastic and mystical admiration for republican democracy, of discovering it in the Gospel, and of associating it with one's religious faith, it is not surprising that the Sillonists carry over into the Church some of their ideas of the State. In other words, they regard "the Church teaching and the Church taught," as pretty much the same in their relation to each other as are the Government and the people in a democratic State. In brief, the symptoms of Modernism, theoretical or practical, which are noted by some of the bishops as existing in the Sillon, are traceable to the confusion in the organization of religious and political ideas and action.

Finally, the prelates who attacked the Association, reproached it with an extravagant desire of propitiating by all sorts of methods, Protestants, the adherents of the Party of the Left in the House of Deputies, as well as Socialists and even Anarchists; and at the same time displaying mistrust and hostility towards the Deputies of the Right, Catholic employers, and outspoken and militant groups of Catholics. This distorted mental attitude can be explained only by the habit of finding a religious ideal in their peculiar democratic politics. Indeed, many of the Sillonists regard every advance of democracy, and every rupture with the forces opposed to it, as so much homage to the Gospel and as a service done to the Church of Christ. In a word, it is the confusion of two propagandas, both of them perfectly legitimate in principle, but which have to be kept distinct, each one in its own domain and with their separate characteristic traits. Not to have kept this distinction is the reason of the complaints against the Sillon.

The case was referred to the Holy See and the Sillon was condemned. Sangnier accepted the decision, but the usual clamor began in the Press against Pius X, for showing himself the uncompromising foe of Liberty, Equality and Fraternity,—a curious complaint from a country which has long since torn Liberty, Equality and Fraternity to shreds. He is also held up as the very antithesis of Leo XIII, and yet the reason why Pius X condemned the organization is because the Sillonists had acted in direct violation of the directions laid down by Leo XIII, in his Encyclical "Graves de Communi."

The Pope in his letter of dissolution, while recognizing the generous and self-sacrificing zeal of the Sillonists, calls attention to their disregard of his predecessor's instructions. He then goes on to say that there is no divine commission given to the democratic any more than to the other various forms of human government; and he reproves the organization for having based its action on the bad philosophy of the eighteenth century, which exalted human nature unduly, gave wrong notions of lib-

erty and justice, and aimed at the abolition of all social distinctions, as well as the suppression of all authority. He reminds the members that subordination is not incompatible with human dignity, nor liberty with authority; and that it is false to say that inequality is an injustice. Human fraternity, moreover, is a very weak bond of union. Only Catholic charity, based on the love of Jesus Christ and in submission to the Church, can bind together men's minds, wills and hearts, in the pursuit of the common good. They are told that they make their faith subordinate to the interests of the democracy, even to the extent of remaining passive and inactive in the present struggle between the Church and the French Government; in other words that their organization is not Catholic, and is helpful only to the Socialists, and tends to establish the Religion of Humanity, which is the aim of modern anti-Christian propagandists. While advising well-equipped and well-trained priests to concern themselves actively with the social question, the Sovereign Pontiff recommends the Sillonists to form organizations in their respective dioceses under the bishops, and to call themselves, not merely Sillonists, but Catholic Sillonists.

Thus the great organization of Sangnier disappears from the horizon. The press cries out in protest, but the Church continues to teach the truth in the midst of the tumult.

C.

The Latest Tactics as to Spain

The defamer of the Church in Spain has undertaken certain new tactics, of which the readers of AMERICA should be informed, for they are sure to appear in some form in our daily press. A writer who signs himself as "Gerundio, a former monk," has just published a book in Barcelona, entitled "El tormento en los Conventos," (Torture in the Convents), and the press agencies there are kindly supplying the Spanish radical papers and the entire European press with copious extracts from the book. In it are given alleged statistics of the clergy, religious orders, and the wildest stories of confinement and torture in the convents and religious houses,—the kind with which we used to be regaled in this country in the flourishing A. P. A. times of not so long ago. Doubtless after they have been repeated in the European press of different countries, they will be solemnly copied into our papers as showing how Spain is wholly under the domination of the monk and the clerical to a far greater degree than was ever known in any country in the world.

It is hardly worth while to go over the entire work which starts out with an assumption of historical learning, and purports to give the history of monasticism and religious orders in Spain from the Napoleonic years of 1808-14 down to the present time. Scattered all through the book are statistics of the various periods showing the growth of the monastic orders or congregations, and

if the alleged figures given there are no more correct than the ones I shall presently mention, the whole book is little more than a mass of misinformation. No doubt we shall later hear of these things from the eminent gentlemen, who do not read Spanish and who do not examine the Spanish official reports, in their relation of things they have found out regarding the religious situation in Spain. For this reason I have deemed it proper to communicate you in advance some of the information contained in this book and in the press excerpts from it.

After speaking about the religious orders in Spain and the activity of the Jesuits in particular, in order to give point to his remarks, the author then continues:

"The struggle of the government with the religious orders ended by the former's capitulation to them. To-day they hold a position in Spain in regard to number, property and political influence, such as religious orders never had before in any other country.

"Comparative statistics are the best proof of this fact. Spain is simply filled with monasteries and religious houses. In the year 1860 there was in the Diocese of Barcelona, which is proportionately the wealthiest and by far the most enlightened, only 22 nuns, and on the other hand there were no male religious at all. To-day there are in this diocese about 500 religious houses, of which 95 per cent. devote themselves to education and particularly to business enterprises, factories, trades and also commerce. Many monks have the superintendence over penal institutions, asylums, orphanages and hospitals, both governmental as well as local and private ones.

"Besides this, there exist in said diocese, which has not much more than a million inhabitants, six thousand associations, brotherhoods and establishments, which are subject to the management of the religious orders. For the maintenance of these "Centros Católicos" (Catholic clubs), religious houses, cathedral, diocesan seminary, 280 parish priests, two bishops, the canons and the rest of the clergy, constituting some 2,000 persons, the government gives every year 8,000,000 duros, that is \$30,000,000. In other words, each individual inhabitant of the Diocese of Barcelona must pay annually the sum of \$30 for the maintenance of bishops, priests and the male and female members of religious orders.

"And now we will give a statistical sketch of the whole of Spain in this regard. According to the official figures for the year 1908, there were religious houses as follows: In the Province of Barcelona, 480; in Madrid, 229; in Lérida, 116; in Tarragona, 152; in Gerona, 146; in Alava, 55; in Guipuzcoa, 112; in Vizcaya, 124; in Navarre, 117; in Avila, 44; in Burgos, 98; in Santander, 86; in Murcia, 89; in Albacete, 35; in Seville, 169; in Huelva, 29; in Cadiz, 150; in Cordova, 105; in Granada, 90; in Malaga, 86; in Jaen, 89; in Almeria, 32; in Badajoz, 73; in Cáceres, 53; in Coruña, 57; in Orense, 31; in Soria, 28; in Segovia, 41; in Logroña, 66; in Zamora, 48; in Leon, 54; in Salamanca, 67; in Valladolid, 96; in Palencia, 53; in Toledo, 96; in Cuenca, 41; in Ciudad

Real, 49; in Guadalajara, 43; in Saragossa, 112; in Teruel, 48; in Huesca, 63; in Castellon, 68; in Valencia, 167; in Alicante, 92; in Pontevedra, 43; in Lugo, 38; in Oviedo, 60; in the Balearic Islands, 164, and in the Canaries, 32.

"According to the above figures Spain has four thousand three hundred and thirty monasteries or religious houses, and near them exist many other members of religious orders somewhat secretly under various pretences, so that the government and the people may be deceived. These statistics are sufficient to justify the steps taken by Canalejas in the matter of the religious orders."

I give this extract so that the readers of AMERICA may recognize the source whenever they see them printed as newly-made investigations in Spain. It is needless to say that they are untrue, and that they are given with a prolixity and verisimilitude that would deceive the average reader who has not the requisite books on Spain and Spanish affairs with which to elicit the truth.

As a sample of what this unknown author has set going, let us take the one upon which he sets the most emphasis, the Diocese of Barcelona. I have by me the statistics of the religious houses in that diocese (1910) and an account of the work they are doing. There are in the Barcelona diocese 388 religious communities. Of them, 72 are composed of men, and 316 of women. There are 865 male members of the religious communities and 3,974 women. There are besides, 1,194 priests at present in charge of 263 parishes. The population of the Diocese of Barcelona is 1,054,540, of which 980,000 are reckoned as Catholics. The amount of the population there and the number of the clergy and members of religious communities somewhat agree with the statistics for the Archdiocese of New York, reckoning only the Catholic population.

In Barcelona the male religious orders have communities devoted as follows: To contemplative life, 2; refuges, protectories and manual training schools for children, 5; asylums for old people, 1; charitable associations, 17; schools and colleges, 47. The female religious orders have the following communities: Contemplative life, 27; houses of refuges, protectories and training schools for girls, 5; hospitals, asylums and homes for old people, 63; schools and colleges, 221. In the schools and colleges free instruction is given to 75,000 annually, and among them are included kindergarten, day nurseries and reception rooms for the children of the poor while their parents are at work during the day. All these are maintained at their own expense and efforts, are entirely exclusive of the state public schools, hospitals and charitable institutions,—except in regard to three religious orders, who perform at state expense in the public homes and hospitals the works of charity and mercy carried on by those institutions. If they were displaced that expense would be vastly increased by the employment of lay persons in the service of the state.

But this anonymous author says nothing of this. Then he tries to bring in the various Catholic clubs, fraternal organizations, Christian Doctrine confraternities, sodalities, which exist in connection with every Catholic church the world over, and which are always organizations of laymen who pay their own meagre expenses in every instance, and who are only too glad to contribute. In no single instance is there one cent contributed to their support or maintenance by the government. The statement of the anonymous author in this regard is an absolute invention. It is likewise untrue that any religious orders in Barcelona are engaged in business or trade, or carry on factories for the sale of their products. The list before me shows that there are none there, which are so engaged.

Then the author goes further in the realm of invention. He says the Spanish government gives every year some 8,000,000 duros (that is 40,000,000 pesetas) or \$30,000,000 (!) for the support of the clergy, religious orders and lay associations of Barcelona. In the first place, a *duro* is the Spanish word for dollar, and is equal to five pesetas, so that \$30,000,000 is the amount actually given multiplied by four. In the second place, the sum of 8,000,000 duros or 40,000,000 pesetas, is the sum spent by the Spanish government for the *entire Church in all Spain*. It goes to pay the secular salaries of the Minister of worship and his clerks, the upkeep of church buildings, and finally the salaries and stipends of the clergy in actual charge of the churches and parishes. The religious orders and lay associations get none of it, except the three orders actually engaged in the charitable and benevolent institutions of the state, who receive their bare maintenance as individuals in lieu of a salary.

The total revenue of Spain is about 1,090,750,000 pesetas (or \$218,150,000), and the Church—including the civil officers, who are paid out of the appropriation—gets a little over 40,000,000 pesetas (some \$8,000,000) or about $3\frac{8}{10}$ per cent. of the Spanish revenue. As Spain has 19,000,000 inhabitants, the Province of Barcelona (coterminous with the diocese) pays merely $\frac{1}{10}$ of the total sum set aside for the Church, and accordingly, to use the methods of the anonymous author, each individual inhabitant of Barcelona has to pay 42 cents annually (instead of \$30) for the support of the church. If the members of our congregations (of any creed) in America could be let off so cheaply, they would be proud to acclaim it.

It would take up too much time to go over the figures given seriatim and show their falsity—the number of religious houses in Spain has already been given in AMERICA—but the rest of the figures in this latest book are about as true as the figures which the anonymous author gave for the Barcelona diocese, and which I have just analysed. The whole publication is intended to affect public opinion in regard to the state of affairs in Spain by the time Cortes meets again, and the religious questions are once more to the front. It is,

however, well to be able to recognize these figures when they come along in the guise of truthful statements of fact.

ANDREW J. SHIPMAN.

Europe's Newest King

Montenegro, smallest of independent states, has been raised to the dignity of a kingdom, and all the world stood by and applauded. The man who assumes the regal crown, a strange combination of the old-time hero and the modern diplomat, has long been recognized as a political factor of international importance. Nicolas Petrovitch, of the tribe of Niegosh, first organized an army out of the desultory fighters that defended their Christian homes against Turkish assailants, then confirmed as a dynasty the family whose chiefs had led in battle for centuries, and finally laid the foundations of a State destined to be the rallying-point for all Slav rebels against Moslem rule. Prince Nicolas' early days were full of storm and strife, and it is but fitting that at his life's close all honor should be extended to him by those whose lines have fallen in pleasanter places. Thanks to the bulwark made by his martial ancestors, Asiatic encroachment was stemmed; and in defending their own barren soil the Serbs of Montenegro have been the saviours of Western Europe. They are still a nation of combatants, and their King's first attribute is that of their Commander.

Not so long since his mere whistle brought them clambering to his side from the rocky heights round Cetinje, and a war-flag hoisted from the topmost peak, or at night a bonfire, carried the Prince's summons to the farthest frontier. At the head of his "eagles" he burst on the assailing Moslems, and when these had been once again repulsed, distributed the laurels and the still more prized "accolade" to his doughty comrades-in-arms. Round the bivouac fire he recited or listened to the recital of ancient heroic chaunts, and to these have now been added his own compositions, epic gems that make the glory of modern Servian literature. For the embryo King cultivated poetry in his leisure intervals, and his hard study of ways and means, his ceaseless upward and onward march have not dulled his imaginative faculties. His rich fancy and flowing strophes are, however, laid aside when he turns his mind to the domain of practical politics. The Prince's diplomatic negotiations have ever been crowned with success. From small beginnings he has attained great things.

Nicolas' latest triumph was the general acceptance of his suggestion that a country's status depends less on the bare extent of its territory, or the number and wealth of its inhabitants, than on its moral prestige and its strategic position. The augmentation of area, which usually justifies such promotion as the Prince meditated, was absent in this instance; but the freedom of a seaboard hitherto under Austrian tutorship served instead, and may be judged of more far-reaching importance. The

great fleets of Europe sailed to greet the veteran Prince in his harbor of Antivari, and this manifestation was the forerunner of Montenegro's elevation to the rank of Kingdom.

The grant of a Constitution, attributed to the influence of his eldest son, Crown Prince Danilo, has not sensibly diminished the absolute authority of this last surviving Autocrat in Europe. The first parliament that assembled, having shown a too eager disposition to criticise and interfere, its privileges were withdrawn, and the institution is at present a sham. Nicolas Petrovitch is a complex character, with the faults of his qualities. Thus, he is steadfast and stubborn; brave and ruthless; self-sacrificing and implacable. And strongly disapproving of any opposition to his Government, this benevolent despot candidly informed all malcontents that while he lived no other will should rule than his, the creator of Montenegro. The parliament may discuss, suggest, even oppose "to a certain extent" the projects of his ministers, but the theories of youthful politicians fresh from Paris or other European capitals, are in advance condemned.

The Prince's oldest friends, who had watched with misgiving the new departure and had in some instances retired from his service rather than participate in the turmoil of a constitutional government, now rallied round him once more. They form his present cabinet, which has made it plain that the Prince's gift to his people shall not be abused, and that a recalcitrant parliament will be prorogued indefinitely. In point of fact, however arbitrary seems the Prince's action, there is no doubt that this nation of fighters is still unripe for legislative debates and parliamentary procedure.

If the Prince makes a certain show abroad in the foreign courts, to which he is a regular visitor, his life at home is simple and frugal in the extreme. His household, under the personal supervision of Princess Milena, numbers less than a dozen servants; his bodyguard consists of thirty "*perianici*" (armed police); he has but one secretary, and two aides-de-camp. Thirty years ago Prince Nicolas was the sole magistrate of his principality, and as such dispensed justice from his rustic bench under the historic oak at Cetinje. To-day this practice is followed up only during his residence at Rieka, when he sits outside his door in the evenings and the peasants approach freely to confer with him. The Prince's reputation for righteous judgments is such that Turkish citizens frequently travel to Rieka to submit their disputes to him.

Montenegro has hitherto sent no diplomatic representatives. It is said that the Prince's daughters are the best guardians of their country's interests in the international conclaves where Great Powers rule and determine. Italy's recrudescence of activity in the Balkans is attributed to Queen Helena's influence, and the Tsar's gift of 30,000 quick-firing guns and 20 million cartridges to the Montenegrin troops is due to the representations of Grand-Duchess Militsa. When his large family was

growing up there seemed at first little likelihood of the splendid alliances, which afterwards rejoiced the heart of Nicolas of Montenegro. For his eldest daughter, Zorka, the Prince found no better match than the exiled Prince Peter Karageorgevitch, who had then but a small chance of succeeding to the throne of Servia. King Alexander's unfortunate marriage with a commoner, Madame Draga Mashin, paved the way for a pretender's return to the land of his birth, but Princess Zorka died long before her husband became King of Servia.

Prince Nicolas' second and third daughters, by their marriages with Russian Grand-Dukes, became members of the imperial family of Russia. The fourth, Montenegrin Princess, after adoption of the Catholic Faith, became Queen of Italy. Anna, the fifth, through the benevolent intermediary of Queen Victoria, married a Battenberg Prince, and the future surely holds a brilliant destiny for the remaining Princesses Xenia and Vera.

Prince Danilo, by his marriage to Princess Jutta, (now Militsa) of Mecklenburg-Strelitz, daughter of Princess Augusta of Great Britain and Ireland, has brought the Petrovitch dynasty in touch with the reigning houses of Germany and England. The ruler of Montenegro has carefully fostered these advantageous connections, and kept well in evidence the privileges accruing to him in all international state functions from his degree of relationship to the great ones of the earth. Prince Mirko, his second son, has, through his wife, a Princess of the Obrenovitch line, pretensions for his children to the throne of Servia. It has long been the dream of Serb patriots to effect a reunion between the only two portions of the Serb race that have succeeded in maintaining their independence. The realization of such a dream would, of course, involve the sacrifice of one of the dynasties, and that it would not be the Petrovitch dynasty which would disappear is now a certainty. But the province of Novi-bazar, held by Turkey, intervenes between the two Serb states. Its inhabitants are as purely Serb as those of Servia and Montenegro, and it formed an integral part of the old Serb dominions. Neither Austria nor Turkey will allow the construction of a railway through its territory that might facilitate closer relations between the separated sisters.

The Serb lands of Bosnia and Herzegovina are now lost to Servia and Montenegro, each of whom was willing to yield to the other rather than let these kindred provinces fall under German sway. Prince Nicolas' kingship would seem to be a kind of consolation prize for Bosnia's annexation, but it will not stifle Serb aspirations. Prince Mirko named his eldest son after Stephen Dushan, the Serb Emperor, who ruled the Balkan Peninsula in the Middle Ages, and if, in a general upheaval of South-Eastern Europe, Serb solidarity should manifest itself, there is no gauging what may be in store for the House of Petrovitch. Meanwhile, if Prince Mirko's ambitions regarding the throne of Servia be not realized for his children, the little throne of Montenegro

at least is assured to his surviving son Michael, the Crown Prince, Danilo, having no heir.

Almost every European State has its representative at Cetinje, and the diplomatic corps, thrown much on its own resources, forms a kind of family party in keeping with the social conditions of the place. Roads were unknown in Montenegro when young Prince Nicolas began to rule half-a-century ago. Churches and schools were few. At present there is a theological seminary in Cetinje, subventioned by Russia, and normal schools have been erected in every village. Churches, too, have been restored and built, and courts of justice inaugurated. The people of Montenegro were governed by their ecclesiastical patriarch as recently as 1850, and it was from this declining theocracy that Prince Nicola drew his present military state. At his suggestion church and army revenues were separated and fixed; every able-bodied layman was obliged to serve in the troops; and a nucleus of administrative government was formed.

For agricultural and economical development he has been unable to do much. The land of "Black Rocks" has but spare patches fit for cultivation. The heroes whose stony soil is watered by their blood are heroic too in their combat with nature. Some of the spots reclaimed from the wilderness of granite are not more than one square yard. His 300,000 subjects just manage to eke out a bare subsistence from King Nicolas' 9,080 square kilometres of territory, which makes his genius all the more remarkable in elevating this barren, isolated land to its present status. Cetinje, itself, was unable to offer hospitality at the same time to the foreign monarchs and their representatives who desired to congratulate the veteran Prince on his new dignity, so that they were received in succession.

The State religion is Greek-Orthodox, but his 10,000 Catholic subjects enjoy every favor and privilege. Long live King Nicolas!

BEN HURST.

First Canadian Missionaries and the Eucharist

II.

It was evidently impossible for de Brébeuf and Chaumonot to have said Mass even once during their terrible winter journey of four months from Lake Huron to Niagara, and from there to where Detroit now stands, and then back to the place whence they had started. Almost every wigwam either barred its doors against them or drove them out into the snow. Millet during his five years' captivity, at Oneida, never said Mass.

In Marquette's exploration of the Mississippi, there is no mention, as far as we are aware, of his ever landing for that purpose; but there is a valuable bit of Eucharistic information in his account of his journey to the Illinois, in the following year. His two men, Pierre and Jacques, went to Confession and received Holy Communion twice a week. They antedated the practice of the present day.

There is another notable example of frequency of Communion in the accounts of the last terrible days of Father Ménard's life out on the shores of Lake Superior. The chronicle thus relates it:

"In the second winter an attempt was made to fish, and it was pitiable to see these poor Frenchmen in a canoe, amid rain and snow, driven hither and thither by the whirlwinds of these great lakes. They frequently had their hands and feet frozen, and sometimes they were overtaken by snow so thick that the raan steering the canoe could not see his companion in the bow. But while destitute of bodily comfort, they were strengthened by heavenly favors. As long as the Father was alive, they had Holy Mass every day, and confessed and received Holy Communion about once a week." The men succeeded in getting back to Quebec, but Ménard died further on, in the wilderness.

Of course when circumstances permitted, those great missionaries did not allow the opportunity to pass of saying Mass, no matter what intense suffering it caused them. Thus Albanel tells us that for four successive days on the Saguenay, while the tempest was howling in the bay, the fire was extinguished in the wigwam so as to prevent the priest from being stifled by the smoke, in which he would otherwise be obliged to stand, and then, in the almost insufferable cold that resulted, the Indians knelt around the rude altar until the priest had finished and the fire was again lighted.

Father Buteux, the apostle of Three Rivers, has left us some very graphic descriptions of these ceremonies in the wilderness. Thus, for instance, at the end of March, 1651, he started with a band of Indians for the Whitefish country. At night they slept in an excavation in the snow. Some soldiers who made that first day's journey with them, said it was like going into a sepulchre, and they turned back next day to Three Rivers, while Buteux and his Indians proceeded north. "On the 4th day," writes Buteux, "I said Mass on a little island. It was the first time the adorable Sacrifice was offered in these parts. There was a discharge of musketry at the Elevation, and after Mass a feast of Indian corn and eels.

"On the 7th day we walked from three o'clock in the morning till one o'clock in the afternoon, in order to reach an island where I wanted to say Mass, for it was Palm Sunday. I succeeded, but I had a share in the sufferings of the Passion of our good Master. My thirst made my tongue adhere to my palate. The extra burden I had to carry when my man left me aggravated my pains. The Indians saw my weakness during Mass and afterwards gave me some sagamité, made especially for me, which consisted of some dough boiled in water and with it the half of a dried eel.

"The thirteenth day was the hardest of all. We started out at three in the morning, by horrible roads, through underbrush so thick that it was impossible to find a place for either our feet or our raquettes. I got lost several times because I could not follow the trail.

We then reached some lakes where the ice was very slippery, yet impossible to walk on without raquettes, for there was danger of going through the ice; and on the other hand the snow and melting ice made our feet very heavy. At mid-day we stopped, and I had the happiness of saying Mass, which was my only consolation. There I found strength in my weariness. To revive me, for I was exhausted, they offered me a piece of beaver, which had been left over from the day before. I did not take it, but offered it to Our Lord, for I had not tasted meat from the beginning of Lent.

"The fourteenth day was Easter Sunday, the ninth of April, and I was very much consoled at the piety displayed by the Indians. Our little chapel, built of cedar and pine branches, was extraordinarily decorated, that is to say, each one had brought whatever pictures and new stuffs he had, and hung them here and there on the walls.

"After blessing the congregation with holy water and distributing the *pain bénit*, which was a piece of bread I had kept for that purpose, the chief made a speech to excite the devotion of his people. When Communion and thanksgiving were over, and the beads recited, they came to offer me some little presents: one gave me a piece of fat elk-meat, another a partridge, and so on. They deprived themselves of these things to give them to me, in spite of the hunger that was gnawing their vitals, as well as mine."

There are many such heroic acts of homage to the Blessed Sacrament in those north woods during the wonderful career of Father Buteux. The incidents just related occurred at the end of his life. He was killed in those same forests shortly after, and his body was thrown into the rapids.

In Father de Crespieu's "Relation" we have a description of a Repository of the Blessed Sacrament in the forests beyond the Saguenay, which is worth reproducing here. "Our journey ended," he says, "at the Lake of the Cross, so called from its shape. It was Holy Week, and the locality suggested that more than usual devotion should be displayed in the Adoration of the Holy Cross; and though it may excite astonishment, that for the proper celebration of the most august mysteries of our religion, we were able to find room in our poor cabin for everything that conformity with the Church requires during Holy Week, yet we accomplished it, in order to bring our winter to a happy end, and to consecrate those rocks and mountains by all we possess of what is holiest and most worthy of veneration. Thursday, Friday and Saturday of Holy Week converted our forests into a chapel, and our cabin into a repository, where very few of the ceremonies observed at the time by Christians were omitted by our Indians. Above all they showed profound respect, and maintained religious silence in the cabin in which the Blessed Sacrament was placed during the night, between Thursday and Friday, and in the depth of that desert this august mystery was honored

without ceasing, by continual prayer, which suffered no interruption in the darkness of the night. Easter Sunday crowned it all by a general Communion."

It may be noted that the Assouapmouchouan, which empties into the Saguenay, had been called the River of the Blessed Sacrament by Father Dablon, in 1660. Jogues had so called Lake George, in 1646. These were acts of homage to the Holy Eucharist.

The question naturally arises how did they procure wine for the Mass in these solitudes? Of course they had to carry it with them on journeys such as we have been describing. But in their ordinary places of abode they made it out of the wild grape. We read in Sagard (v. I, 228) that "when our little barrel of wine gave out, as it soon did, for it held only two pots full, we made wine from the wild grape. Our wine press was a mortar, and our strainer one of the altar linens. We could make only a limited amount, for our tub was nothing but a bucket made of bark. The pressed grapes we mixed with sugar, and made into a confection to eat on recreation days, or to give to any of our compatriots who might visit us. They could take a little of it on the point of a knife."

There are not many instances recorded of the seizure of the priests' vestments by the savages. The chalice and vestments of the Recollect Viel, who was drowned at Sault-au-Récollet, were taken but recovered; the latter, however, were in rags, the Indians having used them for decorations.

When Le Maitre, the Sulpician, was beheaded near Montreal, a savage was seen shortly after, clothed in the priest's vestments, strutting defiantly before the French palisade. The chalice of Chabanel, who was murdered on the Nottawasaga River, was given to the assassin's mother, but as a great many misfortunes immediately befell the family, she threw it into the river. Doubtless, the Indians who killed de Brébeuf and Lalemant, carried off the sacred vessels, though nothing is said of it in the "Relations." But we know that everything that could be found in Rasle's chapel was seized by the English and brought to Boston. His crucifix and "the strong box," in which he probably kept his chalice, are now in the museum of Portland, Maine. Finally, somewhere at the bottom of the Ottawa River there is, if it has not rotted to pieces meantime, a box full of altar furniture. The canoe in which it had been put was upset, and though the heroic young Indian Armand, who was in charge of it, clung to it as long as he could at the risk of his life, it was torn from his grasp by the torrent and disappeared.

We do not know if the nuns at Quebec made any of the vestments, but we have a record of one devoted sister of the Hotel Dieu, of that city, who supplied chalice palls for the missions for the space of forty-two years; from 1717 to 1759. In each pall she would insert a prayer, and an invocation such as *justifica nos, dealba nos, vivifica nos*.

T. J. CAMPBELL, S.J.

CORRESPONDENCE

The Eucharistic Congress

MONTREAL, SEPT 10, 1910.

After a visit, on Friday, September 2, to the celebrated shrine of St. Anne de Beaupré, the Papal Envoy, Cardinal Vincent Vannutelli, bade farewell to Quebec, which had been the first place to welcome His Eminence on his arrival in Canada. In the evening he, with his party, which included the Archbishop of Montreal and other distinguished prelates, was received by the Minister of Marine, the Hon. L. P. Brodeur, on board the government steamer *Lady Grey*, which was to convey them to Montreal. The following morning Mass was said at the Cathedral of Three Rivers, his Eminence officiating, assisted by Bishop Cloutier and other ecclesiastics. The departure from Three Rivers was made amid the acclamations of the jubilant people who shouted vive Pie X, vive le légat papal! Vive Vannutelli! Vive Jeanne d'Arc! Vive Mgr. Touchet! The latter, the Bishop of Orleans, was one of the party and everywhere received a welcome second only to that given the Pope's representative. The Cardinal smiled, saluting the crowds with outstretched hands, and then blessed them. On every street a triumphal arch had been raised, flags and drapery fluttered in the breeze; cannons boomed. The parish societies, the league of the Sacred Heart and others were drawn up along the bank of the majestic St. Lawrence. As the *Lady Grey* moved away the banners waved from afar a farewell salute to His Eminence.

It was a red letter day for Three Rivers as the previous ones had been for historic Quebec. As the representative of His Holiness made his way up the river the church bells of all the country parishes along the St. Lawrence rang out their greeting, thus continuing the demonstration which had been given His Eminence from the time the Empress of Ireland a few days before had entered the waters of the St. Lawrence. His Eminence Cardinal Logue was not with the party at Three Rivers. He was already in Montreal, having taken another steamer from Quebec.

Shortly after midday an escort of some 150 yachts, motor boats and sea craft of all kinds with two large river steamers moved down the St. Lawrence to meet the *Lady Grey*. The entire flotilla was one mass of flags and streamers and all the maneuvers in connection with the meeting of the approaching steamer were executed with a precision that did credit to the commodore in command. Visitors who had been present at other Eucharistic Congresses declared that they had never seen any demonstration more beautiful or more impressive in the capitals of Europe or in cities renowned for their traditions of the Catholic Faith.

A magnificent reception had been arranged for the landing in the afternoon at Montreal. The reception was held but the splendor was not there. Rain spoiled it all. All day the clouds had been lowering and the storm was at its worst when the *Lady Grey* reached the city. On the wharf a stage and a throne had been erected, draped with banners and flags of all nations, with wreaths and garlands of natural flowers which hung bedraggled in the driving rain. Still thousands braved the storm and in spite of the discomfort of the situation, joined in enthusiastic cheers for the Papal Legate. The formal public reception was transferred to the Municipal

Council Hall, where his Worship the Mayor cordially welcomed the envoy of the Holy See. The Cardinal replied expressing his happiness over the enthusiastic reception accorded the representative of His Holiness, hailed Montreal as the Rome of the New World in guarding the traditions of the Faith, preserving the fruits of the labors and sufferings of her founders and unflinching constancy in her devotion to the Holy Eucharist.

During the interval before the opening of the Congress the people of Montreal had an opportunity to become acquainted with Father Vaughan, the English Jesuit, whose reputation as a pulpit orator is now world-wide. On Sunday evening, September 4, the distinguished speaker addressed a large audience at the Monument National. His auditors are now in a better position to understand the reports that for years have come over from London of the sensation made there by his sermons and lectures. His theme was "Character," which he defined as "life dominated by principle." Three chief engravers and moulders of character, said Father Vaughan, were Heredity, Environment and Education. The general impression of the man and of his style of oratory as expressed by the Montreal daily *Herald* is that: "Father Vaughan has a way with him, a very distinctive personality. He knows how to do what he has to do, but the main impression one gets from his manner and method is that he feels he has a mission to do it. He has his eye on Society, the kind of Society that sapped the virility of Rome and of France, and whose manifestations he finds very much the same now as they were then. Against Society, perishing amid soft Capuan delights, he appeals to the individual, to personality, to character. That is his whole scheme, apparently, and to the enforcement of the doctrines involved he brings all the resources of scholarship and of oratory, with the something more which is Bernard Vaughan and nobody else." Unfortunately some remarks about Protestantism were taken amiss. Later during the week the Reverend lecturer publicly expressed his regrets that he should have been misunderstood; he had nothing but kind feelings towards Protestants, which however did not prevent him from presuming to judge Protestantism.

The solemn opening of the Twenty-first Eucharistic Congress took place on Tuesday evening. By that time one hundred and ten members of the hierarchy had arrived. They came from every part of Canada and the United States, from England, Ireland and Scotland; from British Guiana and Argentina; from Germany, France and Belgium; from the West Indies and Australia; from Martinique, Mexico and Central America; from Cape Colony in South Africa and Wellington in New Zealand. Princes of the Church, Archbishops, Right Reverend Bishops and Monsignori, heads of Religious Orders and Religious communities, and more than a thousand of the reverend clergy, secular and regular, with hundreds of thousands of the Faithful were gathered in the city of Maisonneuve whose first act on landing on this soil was to raise an altar to the Lord. Père Vimont, runs the story, was the celebrant of the Mass. Turning to the little congregation he spoke in words which in the light of to-day are nothing short of prophetic. "Brethren," he said, "you are a grain of mustard-seed that shall rise and grow till its branches overshadow the earth. You are few, but your work is the work of God. His smile is on you, and your children shall fill the land."

The afternoon waned; the sun sank behind the western forest and twilight came on. Fireflies were twinkling

over the darkened meadow. They caught* them, tied them with threads into shining festoons and hung them before the altar where the Host remained exposed. They then pitched their tents, lighted their bivouac fires, stationed their guards, and lay down to rest. Such was the birthright of Montreal. The Eucharistic Christ had taken possession of the island where ever since he has found loving and grateful hearts. Montreal paid her first honors to the Holy Eucharist on the 18th of May, 1642. What a glorious history has been her devotion to the Blessed Sacrament from that day to this! and how fitting the choice of Montreal for the Eucharistic Congress to which should come men of every race and from every clime, subject to the authority of the same pontiff and chanting the same Credo, to profess their unswerving allegiance to their Eucharistic Lord.

Mount Tabor of the New World

MONTREAL, SEPT. 11.

The most important exercise on the program of the Eucharistic Congress were undoubtedly the public professions of faith by clergy and laity in the mystery of the Blessed Sacrament. The public and private receptions tendered the Cardinal Legate, the various devotional services in the churches, the almost bewildering succession of public meetings, with morning and afternoon sessions in half-a-dozen spacious halls, where papers were read and lectures delivered for three days, in French for the French Canadians and in English for the others, all treating of the one great theme, how to acquire for oneself and to spread among others the knowledge and praise of Our Lord in the Sacrament of His Love, the procession of thirty thousand children, a spectacle of beauty, as with waving flags and dipping bannerets they threw flowers as they passed at the foot of the throne of the Papal Legate, the solemn pontifical Mass at midnight in the great church of Notre Dame, attended by fourteen thousand devout worshipers, the assemblage in the Arena of twenty-five thousand young men, La Jeunesse Canadienne, the cream of Canadian youth and the hope of the Church and the Dominion,—all these were but incidents in the week's work of the Congress, more or less necessary for its completeness and adding variety to the proceedings, but in no way essential, if viewed apart, to the success of the great object which had drawn so many together from all parts of the world. Some of the opening exercises were marred by cold and rain, with serious discomfort to the visitors. The two public demonstrations which were the chief features of the Congress and to the success of which especially the worthy Archbishop of Montreal, the Most Rev. Paul Bruchési, had directed his efforts, were the Solemn Pontifical Mass on Mount Royal, and the procession in honor of the Most Blessed Sacrament, with which the week's festivities came to a close. Both of these demonstrations were carried out with a degree of perfection far surpassing the most sanguine expectation.

The solemn Mass was sung on the wide stretch of green on the slope of the mountain that has given its name to the city lying between its base and the St. Lawrence. The services were to have taken place on Friday, but owing to weather conditions were wisely deferred to the day following. Of course, Pontifical Mass, on a mountain side, is no unusual spectacle for Canadians; but on this occasion the environment was different and the added features rare. Never in the history of

Canada has so tremendous and imposing an assemblage gathered to participate in a single act of worship and of faith. The scene was one of indescribable beauty. After days of clouds and rain not a fleck was seen in the vault of blue which enclosed the ceremonies and the multitude, as in some majestic temple not made of hands. Bright and clear, the air was crisp with the vigor of a September morn. The sun diffused a gentle radiance. The earth was mantled in richest green, and as far as the eye could reach myriad faces turned to the central point, where the Sacrifice of Calvary was to be again consummated. The towering mountain in the background added to the solemnity and the awe. In what other spot on earth could nature present such a curtain against which to project this amazing picture. For the nonce Mount Royal became Mount Tabor and not a soul present but felt as the Apostles when they exclaimed, Lord, it is good for us to be here. The mountains will skip with joy, said the eloquent Dominican, as he spoke to that vast congregation, and so it seemed. The canopy erected over the altar was massive in construction and gigantic in proportions. Its dazzling whiteness contrasted with the blue of the sky and the green of the fields. The festoons and banners only heightened the effect. The figured angels from its summit seemed to trumpet to the four quarters of the globe a summons to all Christians to be present at the adorable sacrifice, while high above all a brilliant cross, whose electric bulbs were turned by sunlight to studded diamonds, proclaimed the coming of the King of Kings.

It was a happy thought to bring the massive bells from a city church and hang them on a gigantic frame-work far out on the field. All morning long the chimes pealed. The bass tones of the huge bourdon carried the softer trebles announcing the Sanctus, and doubled and prolonged peals of music proclaimed the solemn moment when the Sacred Host was raised on high. Every head was bared and every knee was bent. Were there two hundred or three hundred thousand standing and kneeling around that great white throne? There was no counting the number. Yet when the Cardinal Legate imparted the benediction at the end of the Mass, one standing on the fringe of that vast throng caught the words of the solemn invocation, or at least a word or two distinctly though faintly wafted, as it were, by angels on the still air,—a benediction not soon to be forgotten. David, the prophet, beheld a vision similar to that witnessed Saturday on Mount Royal, when he sang, "Bless the Lord, O My Soul; O Lord My God, thou art exceeding great. Thou hast put on praise and beauty: and art clothed with light as with a garment. Who stretchest out the heaven as a pavilion. Who makest Thy angels spirits. The mountains ascend, and the plains descend into the place which thou hast founded for them. Let all the earth be moved at His presence. Say ye among the Gentiles, the Lord hath reigned." E. S.

The Final Triumph

The Eucharistic Procession on Sunday, which was the crowning event of the Congress, was vast and imposing. It was planned and carried out on a scale of magnificence never witnessed before on the North American continent. Notre Dame was the starting point and Mount Royal the glorious terminus. The three miles of intervening streets were bright with color and joyous with life. Flags and festoons and varied decorations,

with the papal colors predominating, fairly hid from view the houses and public buildings along the route. The people! There is the story. What a concourse! Where they came from no one knows, how many viewed the procession one can but surmise. Montreal was there and the visitors who arrived that morning added another hundred thousand to the vast assemblage of visitors during the week. Every coign of vantage was taken by reverent sightseers. From roadway and sidewalk, and the approaches to the houses, from balconies and windows up to the very roofs and on the roofs themselves, they waited and gazed. The day had the golden glow that occasionally marks the late summer in Canada. Earth, air and sky seemed in harmony with the occasion. It was warmer than on the previous day. The earnest prayers of many had been heard. There was a soothing balm in the breeze, and from the great stretches of lawn on the mountain rose a delicate heat haze. The day had proved propitious, and every heart was grateful. What were some of the features that made this Procession of the Blessed Sacrament different from any other? It was one o'clock when the procession started. Four hours later the solemn peal of the bourdon of Notre Dame, one of the largest bells in the world, and the joyous clangor of all the bells in the city, proclaimed to the hundreds of thousands of the faithful that the Cardinal Legate, carrying the Sacred Host, was leaving the great church that overlooks Place d'Armes.

The demonstration was in the widest sense international. Every part of Canada, every state in the Union, South America and Mexico, Europe, Africa and Asia, were represented in that tribute of love and adoration to the Eucharistic Emmanuel. Police, firemen, zouaves, cadets, Catholic young men, Hibernians, Catholic foresters, French-Canadian Artisans, Knights of Columbus, Irish Societies, Montreal Parish Organizations, Indians from Caughnawaga, some of them in the dress of the chieftains of their tribe, Chinese, proudly flying the dragon banner of the Celestial Kingdom, Syrians, Italians, Greek Catholics, Lithuanians, Poles, groups of other nationalities in varying picturesqueness, among them the Catholic Club of New York, the Stars and Stripes in the van, delegates from Boston, Brooklyn, Plattsburg, N. Y., and towns of New Jersey, the Pittsburg choir, such were some of the constituents of the first part of the procession representing the laity. Then followed a striking array of Franciscans, Jesuits, Dominicans, Redemptorists, Trappists and Priests and Brothers of various Religious congregations.

Quite a different picture was presented by a great choir of boys in scarlet cassocks and white surplices, singing hymns in praise of the Blessed Sacrament and leading an apparently endless number of Seminarians and priests, canons, mitred abbots, (125) bishops and archbishops, each clad in the vestments of his ecclesiastical rank, preceding the baldachino, under which walked the stately Papal Legate, bearing the Sacred Host, and followed by Cardinal Logue, Primate of All Ireland and Cardinal Gibbons, of Baltimore. After the Church dignitaries came another notable array. Cheers broke out when the tall figure of the Prime Minister, Sir Wilfrid Laurier, was discerned at the head of several of the highest officials in the Dominion, the Hon. Secretary of State, the Hon. Minister of Marine and the Speaker of the House of Commons. Sir Lomer Gouin, Premier of Quebec, was also present, with many members of the Legislative Assembly, the Chief Justices and the Justices of the Court of Appeal, and the Superior Court in their

robes; Mayor Guerin, of Montreal, the City Clerk, Members of the Board of Control and City Council, judges, a long line of members of the bar, the faculty of Laval University, in cap and gown, and hundreds of professional men, wearing frock coats and silk hats. Governor Pothier, of Rhode Island, and staff, the latter in their uniforms, had a special place of honor.

The lay organizations had their bands of music. The clergy and religious bodies sang hymns or chanted the Magnificat and the Benedictus or said their beads aloud, while now and then a refrain such as the "Ave Maria Ora pro nobis," would be caught up and chanted in unison by people and clergy.

Before the Cardinal Legate had reached the magnificent repository on Mount Royal, the hastening day had closed, and the late summer evening faded into night. The moon shed its pale beams from beyond the mountain. A blaze of glorious light illumined the altar and the towering canopy. Three thousand voices solemnly intoned the Tantum Ergo, the Benediction of the Most Blessed Sacrament was imparted to the vast host of silent adorers to the booming of cannon and the clangor of bells, and the great Eucharistic Congress of 1910 was at an end.

E. S.

The "Divine Right" Speech of Emperor William

MUNICH, AUGUST 29, 1910.

Well informed people in Berlin are quite assured that Chancellor von Bethmann-Hollweg was not surprised at the address. If, as some affirm, the Chancellor had not read the speech before its delivery, at least he was fully aware of the Emperor's views in the matter discussed at Königsberg and most probably he had, in his last interview with His Majesty, been made aware of William's purpose to say just what was said. Surely the Emperor could not have been ignorant of the effect his words were likely to produce in the popular mind, and he must therefore have recognized the difficulty he was about to create for his Chancellor in the latter's future dealings with the parties in the Reichstag. One can hardly believe then that he would be so imprudent as to wish to have his utterances at Königsberg come like a bolt from the blue upon his representative before that body. The whole affair will unquestionably be ventilated early in the approaching meeting of parliament, and we shall then see that von Bethmann-Hollweg will not shirk responsibility for the address, but will rather take upon himself full accountability for the public expression of William's views which has so disturbed the opposition.

The German liberal and socialistic press have been particularly sharp in their criticism of the Königsberg speech of Emperor William and unsparing in their attacks on the principles therein set forth by His Majesty. A decidedly more temperate tone was assumed in the editorial comment of Conservative organs and *Germania*, the mouthpiece of the Centre party, followed the example of these latter writers. Really there seems to have been no special reason for the outburst which marked the Emperor's "divine right" pronouncement on that occasion. He certainly affirmed no new position in Königsberg. Germany has long since recognized the stand William has taken in regard to his prerogative and authority and one is inclined to ask what may be the underlying motive of the world-wide flurry this latest expression of his view had aroused.

MONACENSIS.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, SEPTEMBER 17, 1910.

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The Eucharistic Congress

The people of Montreal are, no doubt, enjoying a time of pleasant retrospect over the festivities which culminated in the Eucharistic procession on last Sunday. The great multitudes have departed; the bright colors of flowers and waving banners have vanished; and the air is once more hushed at the foot of Mount Royal. But there is felt no sense of vacancy and loss as a reaction to the glory that has departed; for that was not the *gloria mundi* which disappears with last year's snow or with the setting of a single sun. The "pomp of yesterday" was not in this instance "one with Nineveh and Tyre." It was a part of that untransitory glory that is the same yesterday, to-day and forever. The celebrations of last week have left behind, not only in the hearts of Catholics in Montreal and in the new world, but wherever Catholic life flourishes, a feeling of exultation and of triumph and the echoes of a divine promise that transcends time and lightens its burdens. The Eucharistic Congress this year, as in preceding years, was a world-wide testimony of Catholic Faith, a gauntlet flung to world-wide unbelief. It was the rallying of troops about their Leader and the public unfurling of His Standard as a protest against doubt and sin.

The Eucharistic congresses have been so many ocular proofs to a world, which does not wish to be convinced, of the profound and vigorous vitality of the Catholic Church. All nations are eager to be represented in them; all classes of men take enthusiastic part in them; they focus the sentiment and thought of no particular coteries, no favored minorities, but of entire races and countries; they are not the impulsive expressions of a mere emotion, but the disciplined, yet forceful, manifestation of an intellectual attitude that involves high moral aims and purity of life. The Congress of last week was, like all

its predecessors, a synthesis of reason and faith; of conduct and belief; of spontaneous, individual spiritual life and the healthy restraints and guidance of divine dogma; of all those opposites of intellectualism and sheer feeling which are the dual sources of all the world's error and misery whenever they are not reconciled in that faith which Christ came to give us and over which His teaching Church is the Christ-appointed guardian.

This modern reassertion of the Church's Faith in the greatest of Christian sacraments is another of those striking illustrations of how the Church is always renewing, in an historical sense, the life of her Divine Founder. When Christ first propounded the sacramental mystery of His Body and Blood, some who heard Him exclaimed incredulously: "How can this man give us His flesh to eat?" Christ's reply in nowise modified, minimized or surrendered in the smallest particular the plain meaning of His solemn declaration. He repeated what He had said before with fresh emphasis and even more solemn explicitness: "Amen, amen, I say unto you. Except you eat the Flesh of the Son of man, and drink His Blood, you shall not have life in you."

Incredulity and doubt, pride and worldiness, still fling the ancient sneer: "How can this man give us his flesh to eat?" And the Church, the mystical Christ, undaunted flings back in no uncertain terms the same reply. She is not intimidated by fears of apostacy, lest many of her disciples go back and walk no more with her; nor is she influenced by any desire for powerful affiliations to the extent of bating one jot or tittle of the truth delivered to her by her Divine Master. As in the Middle Ages, she rebuked weak and dying faith by instituting the feast of Corpus Christi, so in this age she rebukes it by reaffirming, boldly and publicly, with processions and solemn ceremonies and concourse of her clergy and scholars and people from every land, the very words which Christ repeated with such deliberate reiteration in the face of hatred, doubt and incredulity.

We are not told by St. John what was the fate of those who "went back and walked no more with Him," because of this hard saying. But we do know the lot of those who have rejected the Eucharistic doctrine of the Church and walked no more with her. The consequences are visible in corporate disunion, the waning of spiritual life and the gradual decay of all faith. Not so in the Church that has always remained true to the letter and spirit of the Message entrusted to her. In the words of the Cardinal legate: "Where else can we meet such unity of faith, such unity of leadership, such union of souls in love, in convictions and in conduct? The secret of this unity, the bond of this union, lies in the Sacrament which has brought about this congress—the Eucharist. Grouped around the same altar, united in oblation of the same Sacrifice, seated at the same Table, invited to the same Banquet, we drink from the same cup; we eat the same Bread—the Body of Him who in uniting Himself to us unites us all to Him."

The Oppressed Seminarians

The news is flashed over the wires that the Pope insists on excluding the daily newspaper from theological seminaries. This, of course, only goes to show how deplorably His Holiness lags behind in the world's triumphant progress.

What better panorama of the field of his future work can there be for the youthful and enthusiastic cleric who is soon to wrestle with the world's gigantic problems, than that which is set before his eyes, by pen and picture in the daily press? What more expeditious way is there of getting into touch with the great movements of humanity, of sympathizing with its aspirations, of appreciating its needs, of understanding its intellectual and moral moods, of being able to employ its language which is the quick, vivid, terse, picturesque manner of expression of the reportorial and editorial staff of the great journals of the country. The clergy of the present cannot live like hermits, but must be among, with, and for the people all the time. In brief, the constant and serious perusal of the daily paper is indispensable for the well-equipped ecclesiastic of to-day.

Is this true? Scarcely. For in the first place the ecclesiastic of to-day should be an intelligent man. But not even its most ardent admirers will maintain that the daily press is a school of thought; indeed it makes no pretense to intellectual penetration or depth of research, or strictness of logic or even accuracy of statement. It has no time to verify, or reason, or think. What it says to day it will correct to-morrow. Again, the future priest must be a man of very delicate conscience, whose sacred office will compel him later on to deal with the foulest things in human nature and to do so without self-contamination. But such a result can hardly be achieved by daily browsing on the horrible things that are constantly displayed in glaring headlines to catch the eye with the most salacious and suggestive details in the text. A morbid curiosity will inevitably be developed.

Furthermore, his religious instincts, which ought to be of the keenest, cannot fail to be blurred by the constant study of the wildest vagaries of the human mind in the domain both of the natural and supernatural. But they are the very things that the enterprising editor seizes on to attract readers and increase the circulation. Nor can refinement of thought and language endure when one accustoms one's mind to daily accounts of brutal games and prize fights and murders and crimes of every kind. Nor will the divinely appointed instruments for uplifting the world, viz.: the Holy Scripture and the Church's doctrines be found in the columns of the yellow or other journals. Finally, such publications will not be helpful in developing any of those natural powers which are cultivated by men whom God has chosen to mold and guide immortal souls. It was not by assimilating the paganism of their times that Cyril of Jerusalem acquired his marvellous lucidity of style, that Gregory

of Neocæsarea rose to such sublimity of eloquence, that Basil could rank with the best writers of antiquity, that Gregory of Nazianzen, while standing side by side with the greatest orators of any age or nation, was able at the same time to weave the golden threads of Grecian rhythm around the noble dogmas of Jesus Christ; that Athanasius surpassed all the ancients in depth and sublimity of thought, that Chrysostom could pour from his lips such constant streams of golden eloquence, and Origen amass such limitless stores of learning. And yet the Church has a right to seek such men in her clergy at every stage of her existence. She will not find them if she brings them up on the daily newspaper.

The Philosopher's Ghost

A private séance of some of the chiefs of Spiritualism was held in Boston on September 5. Its object was to obtain a message from the late Professor William James, who during life was a victim of that dark superstition. Their curiosity was rewarded. A spirit took sudden possession of the medium, and in the name of Professor James told the company that he is at peace with himself and all mankind in a life beyond any conception he had formed while on earth.

It is utterly, inexpressibly sad. Could we learn anything of some departed one we should wish to know first of all whether he is at peace with God. Of Professor James's relations with his Creator the spirit said nothing. Could such a departed tell us its life of bliss, it would speak of the beauty of our Divine Saviour, the Eternal Word reigning forever in His Humanity; of Mary, His most holy Mother, Queen over all the heavenly citizens; of angels and saints; of its own perfect beatitude in the eternal vision of God, in its constant perception of His love, and in its endless service of loving adoration, the necessary consequence of that vision and of that perception. These things would not seem altogether inexpressible to it, nor unintelligible to us. We all have known them in some measure by faith, since reason first dawned. But of such the spirit did not speak. It has no experience of them, and about things so holy, so tremendous it dared not lie. Hence it assured the listeners that Professor James, not having accustomed himself to his new surroundings, is unable yet to speak as clearly as he would like. Who can imagine a Christian soul having to labor painfully to accustom itself to its Father's house?

There is a life beyond the grave in the country of the Blessed. Of this bright land Virgil, pagan though he was, had a faint apprehension:

"Largior hic campos æther et lumine vestit
Purpureo, solemque suum, sua sidera norunt."

"Here is an ampler ether bathing in essential light the fields that know a sun and stars which are all their own."

But that sun and that light dimly seen by Virgil, God has revealed to us:

"And the city hath no need of the sun nor of the moon to shine in it. For the glory of God hath enlightened it and the Lamb is the lamp thereof."

From this heavenly country the spirit who spoke in Boston on behalf of the philosopher is shut out for all eternity. Alas! that men and women whose inheritance it is through the Blood of Jesus Christ, renounce it to join themselves to devils.

Catholic Universities Needed

There has been of late years a growing disposition in certain quarters to take decided stand against the multiplication of universities in this country. Quite recently the accredited representative of the Carnegie Fund, in a report on the Medical schools visited by him, affirmed that the suppression of many existing university schools and the union of others to form strong schools at central points would ensure advantageous results in the educational field. One of the staff attached to the new Loyola University of Chicago has recently answered this contention from a Catholic standpoint.

The writer, so far from accepting the assertion that a surplus of universities exists, presents persuasive reasons to indicate that there is room for a Catholic university in every large city. Andrew Carnegie's Educational Trust suggests the underlying general argument put forward. To meet a situation arising from the aid granted by the ironmaster's millions to schools professing to be non-sectarian, the Catholic university is imperatively needed. These favored schools ostensibly teach no special form of Christianity, yet, in matter of fact, they freely allow doctrines to be taught that are destructive of Christianity and of all revealed religion. The Catholic young man or woman entering these universities must assume that the teaching and faith of their parents and of the Catholic school of their childhood are mere traditions of a superstitious age. Morals, also, are a matter of opinion, and as changeable as are the styles of dress. The Catholic university will meet the lamentable condition thus created, since while it affords its students a complete measure of secular knowledge, it will at the same time safeguard their faith and morals.

Secondary reasons, arising from the monopoly of educational right which the Carnegie Fund is attempting gradually to arrogate to itself, confirm the strength of this fundamental argument. In the existent regulations regarding the Fund's institutions, Catholic colleges are discriminated against, and they are so burdened with conditions imposed by Universities and Educational Associations, that their graduates are seriously handicapped in their purpose to enter the professions. In consequence, unless there be a Catholic University ready to deal fairly with them, they will be easily impressed with

the idea that only certain favored and to them dangerous institutions are worth frequenting. Moreover, these non-sectarian universities so-called, will allow a young man to finish his college course in two years, provided he passes over to their professional schools. This advantage is telling against all the smaller colleges, Catholic and non-denominational alike. It is not to be expected that a young man will spend eight years in obtaining degrees that may be attained in six.

When we recall, in addition that, commonly to-day, a high school certificate admits candidates to work in professional schools of law, medicine and science, we need not wonder that the drift of young men is strong towards universities which are doing all in their power to eliminate the small college. There is but one way to set aside the danger this drift must needs entail to Catholic higher training. We must, contends the paper we have referred to, establish and equip our own Catholic Universities to secure the fair dealing and impartial opportunity our Catholic young people should enjoy.

What Next in Nicaragua?

Madriz has departed, like his predecessor Zelaya, and neither received a cordial invitation to remain as a show-piece in any part of Central America, where ex-presidents most do congregate. General Estrada is known as a Liberal in politics, and therefore allied with the old regime, in fact, as the recipient of marked favors from the Zelaya administration; his defection, consequently, bore some of the ear-marks of thanklessness, for it hurt the hand that had fed him. The main support of the revolution, however, came from the ranks of the Conservatives, who were personally and politically opposed to Zelaya. He had ousted them from office when he became president, and had ruled with a high hand, even for Central America.

Lofty patriotism and sympathy for the neglected Conservatives may have started Estrada on his revolutionary course, or he may have seen greater advantages for himself in case of the overthrow of the existing order; but, though nearly every part of the country acknowledges the sway of the provisional government, it does not follow that the dove of peace may now look around for a permanent perch. The Conservatives, aided by some Liberals, have been victorious. What promises were made, what "trading" was done, nobody can now say; in fact, it would be hazardous to estimate how much benefit the United States, or some of its citizens, may draw from the overthrow of Madriz and his supporters. It is plain, however, that a certain amount of haggling and bickering will follow among the victors.

Will this degenerate into a renewal of hostilities? As the history of the revolution was unfolded from day to day, it was patent that this Government, while observing, possibly, a neutrality such as the law of nations demands, did not disguise its own preference. We trust

that the critical stage which Nicaraguan politics have now reached will prompt the influential men of the country to establish a government that will restore peace, permit agriculture to receive due attention, and develop trade, for American interests are too largely represented in the republic to be ignored by Washington. If the Nicaraguans wish to keep the Yankee troops out of their country, let them secure the Yankee settlers, miners and merchants in their right to "life, liberty, and the pursuit of happiness."

"Priest-Ridden" and "Minister-Ridden"

The latest census of religious bodies issued by the Government Bureau of the Census contains much interesting information about the religious affiliation of the people of the United States. The compilers of the census not only give us statistics concerning the numerical strength of the principal religious organizations, but also go into details as to how the numbers are divided, the number of ministers and clergymen, the number of churches and their value, and similar information. The running text interprets the figures and draws many general deductions which make absorbing reading.

One deduction we had to make ourselves, and it may occasion some surprise to that class of writers whose principal objection to Catholics is that they are "priest-ridden." The census gives the membership in the various Churches and the number of ministers in each Church; but it does not compute the percentage. The result of our attempt to supply the omission is as follows: The percentage of ministers in the Methodist Church is .0069; Baptist, .007; Presbyterian, .0068; Episcopalian, .006; Christian Scientist, .014; all the Protestant bodies combined, .007. The Catholic percentage of clergymen is .001.

The inference to be drawn from these percentages needs no explicit statement. We might, however, merely refer to the fact that a minister with a family to support is apt to be much more burdensome, so far as the pocket is concerned, than a celibate priest.

Our purpose in calling attention to these statistics must not be misunderstood. We have no fault to find with other religious bodies for their comparatively large number of ministers. As the world is going at present we would prefer to see their number on the increase rather than otherwise. But, we submit, in view of the above figures, that they should be more careful, not to say more charitable, whenever they feel inclined to describe the Catholic Church as groaning under a monstrous incubus of ecclesiasticism. It is a favorite metaphor of godless demagogues which, repeated by them, will react to their own discredit and confusion. We venture in conclusion to assert that neither Spain nor Italy exceeds, if it at all equals, the proportion of priests to the Catholic population which we witness in the case of Protestant bodies and their ministers in the United States.

POSTAGE STAMPS.

When Sir Rowland Hill issued the first penny postage stamp for general circulation in 1840, he could have had only a faint idea of the benefit that he was conferring on a letter-writing and letter-receiving public. Probably he had no thought at all of postage stamps as a source of revenue for countries and private individuals as well, yet the sale of uncanceled stamps forms no insignificant source of revenue for the smaller countries and colonies. These stamps are not bought for prepaying letters and packages; a far nobler destiny is theirs, for they are to be treasured in all their unsoiled loveliness in albums which the wealth of the rich, or the modest means of the less favored by fortune have provided for them.

The first issue of stamps by the United States took place in 1847, and consisted of only two values, namely, a five-cent Franklin and a ten-cent Washington, the first President and the first Postmaster General thus being commemorated. In those good old days prepayment of postage was optional, and it was as much a young man's prerogative to pay the postage of letters received from his lady friends as it now is to pay for their theatre tickets and ice-cream soda.

Old General Zachary Taylor, after his military exploits in Mexico, had been greatly molested, it seems, by correspondents who sent him all kinds of good advice and encouragement without affixing the necessary stamps to secure the free delivery of their manuscript. The result was that the old gentleman gave explicit directions to the postmaster to forward to the Dead Letter Office at Washington any unprepaid mail that might be addressed to him. This order undoubtedly saved him many a picayune, for postage at that time was much higher than now; but it was also the cause of a glad surprise to the Louisiana planter, who took far more interest in his sugar cane and his slaves than he did in party politics. When, therefore, the Whig Convention at Philadelphia, in 1848, nominated him for President, and notified him by letter without paying the necessary postage, that all-important letter shared the fate of its unworthy fellows and was hustled off to the Dead Letter Office. In due time a delegation of patriots was sent to communicate the news officially to the old planter, whom they found wholly ignorant of the honor, for the tell-tale telegraph had not yet penetrated that remote district, and the letter had gone to Washington.

Sir Rowland Hill sold his stamps at a penny apiece and was satisfied, yet those stamps now command \$75, a fairly good increase for seventy years. Few United States stamps show such a rise in value above their face, the thirty-cent Franklin of 1851-56, now held at \$200, being one of the most glaring exceptions. In 1869 the Government brought out an issue of eleven different stamps, from one cent to ninety cents, face value, which, for novelty and beauty of design, far surpassed any others that had appeared before. All are now worth from four to forty-five times their face value. The more recent issues will never show such an advance, for as soon as they appear the dealers lay in a large supply and hold them at a moderate advance over their cost.

Some stamps which were once obtainable for nothing are now worth a handsome sum. Up to thirty years ago, the various departments of the Government had their own stamps for affixing to mail matter of an official character. If one wrote to the Department of Agriculture, he received a reply to which was attached a stamp of a fine straw color, but so many such letters were sent and answered that the three-cent "Agriculture" is worth only a trifle. Not so with the "Executive." In the palmy days of the "departments," a certain callow youth was seized with a violent attack of the "autograph" fever, and he was moved to apply to the President of the United States. The favor was graciously accorded and the reply came, bearing a very pretty carmine label, "Executive, Three Cents." That stamp is

now catalogued at \$5; it cost three cents, namely, the postage on the letter to the President.

Stamps are now so plentiful that any one may secure, at small outlay, a very pleasing assortment, but they are so numerous that only the very wealthy can have what approaches a complete collection. Hence it is that nowadays people "specialize," that is, they devote their attention to some particular country or countries and aim at a choice and complete collection in their special field rather than at an ungainly aggregation of "junk," to use the trade name for cheap and common stamps.

H. J. S.

LITERATURE

The Science of Poetry and the Philosophy of Language. By HUDSON MAXIM. New York and London: Funk & Wagnalls Company. Price, \$2.50.

The fact that Mr. Maxim is widely known as a practical scientist and the inventor of smokeless powders and high explosives will excite some curiosity concerning his views on poetry. But we cannot say that it will create any great expectations. Too many life-long students and practitioners in the noble domain of the Muses have tried in vain to analyze down to its elementary constituents the charm of poetry to allow us to suppose that the mystery will be unriddled as soon as a busy scientist finds the leisure to employ his brain on the subject. It is no doubt a matter of congratulation that the author has sought to keep his sympathies fresh and to retain broadness of outlook amid the absorbing tasks of his narrow profession; and, as a history of his effort to cultivate tastes that might else languish, this book promises, and indeed possesses, more than ordinary interest. We cannot, however, accept it as a serious contribution to critical literature. It contains many good passages; it is extraordinarily good for a man whose achievements as an inventor are so distinguished; but this is saying very little after all.

As one might suppose, the author has no misgivings about his ability to throw light upon a question that has puzzled so many great minds before him. He says in his preface that all this air of mystery about what is poetry and what is not poetry has been carefully cultivated by persons who wished thereby to enhance their own prestige by maintaining a position of exclusiveness and giving the multitudes to understand that what they, the critics, saw from the heights was invisible and incomprehensible to the common herd of folk. But, just as Galileo shattered the clouds of orthodoxy by a single ray of scientific truth, and just as Darwin staggered all those who "had been taught to believe in man's Divine origin" by "convincing" them that "man and monkey are descendants of a common ancestor," and just as a little use of reason has swept away the "faith and fear and fire" which for nearly two thousand years controlled the Christian world, so Mr. Maxim very smugly and confidently proposes to make one important, final, mighty effort of his scientific mind, and all this nonsense about the intangible and impalpable and unanalyzable quality of poetry will be dismissed once and for all from our literature. A schoolboy will be able to detect poetry in the space above a street-car window or sham in the pages of William Shakespeare. All the crooked paths will be made straight and those who need mystery in order to live at all will be driven from literature. Science has robbed us of the rainbow, and now it robs us of poetry.

Of course, the first thing that interests us in a book like this is the definition of poetry which it gives. "Poetry," says Mr. Maxim, after laboriously preparing and clearing the ground for this momentous detonation, "is the expression of insensuous thought in sensuous terms by artistic trope and the dignification of thought by analogically articulated imagery." And we have

lived all these years without knowing it! This is only one of the definitions—the easiest one to understand that we could find—which Mr. Maxim essays. His various attempts show, at least—and this ought to be consoling to literary persons—that his intellect was hard put to it to make the matter clear.

Before the author launched any of his definitions he put under the magnifying glass certain "examples of real poetry, which are recognized even by the acknowledged authorities as being poetry of the highest class." Here are some of the "examples of real poetry" "of the highest class":

"Let not our looks put on our purposes."

"Your wisdom is consumed in confidence."

"A curse shall light upon the limbs of men."

"O judgment! thou art fled to brutish beasts."

It is true the author of these lines is Shakespeare, but we should never have dreamt that they were examples of real poetry of the highest class. It shows how a scientist of a certain kind, if he only cares to do it, can beat anyone at his own game by a little effort.

Another point on which we sought enlightenment from Mr. Maxim was that hazy one about verse as a concomitant of poetry. And here, we must confess, we were not a little disedified by what seemed to be a very unscientific method of investigation on the part of the author. He searched out instances of verses which plainly were not poetry. And swiftly he concludes that we can have poetry without verse. Now to our slow minds the logic of this is not clear. We have listened to talking parrots and starlings and phonographs that plainly were not members of the human species. Are we to conclude that the race of men can remain what it is without any radical faculty of speech? Or, again, birds are bipeds without any trace of a human nature: therefore you can have men who are not bipeds. This is rather loose and slovenly thinking for a scientist. The author does not strengthen his case when he refers to instances of poetic prose, for poetic prose is an entirely different thing from poetry. Among the instances he alludes to are the writings of one whom all our critics seem to have completely neglected, videlicet, Robert G. Ingersoll. "Ingersoll's prose," we read, "was replete with poetry and his poetry gave him crowded houses." After this we feel that we are discussing the lofty theme of poetry with a self-made man whose range of admiration for things poetical includes the rhyming advertisements of soaps and breakfast foods.

We are somewhat surprised as well as grieved that a pretentiously bound volume containing such a wild farrago of ideas, on a subject that cannot afford to be vulgarized, should be issued in a serious spirit from an American publishing house. We have a certain national pride that is painfully exposed to ridicule by such publications as this. What can an Englishman or a Frenchman or any foreign man of letters think of us, as long as reputable firms exploit these dreadful crudities? We have hinted at only some of the awful things in "The Science of Poetry." The author thinks that any man can write real poetry if he tries often enough. He gives us some precious examples of his own verse-making and places them alongside of beautiful lines from the great poets in order to illustrate his principles. He rebels against the "sayso" of authorities and coins a mass of technical jargon. He tells stories, after the manner of Mark Twain or a cheap demagogue, to drive home a point in his "scientific" thesis. He has all the marks of that class of men who read a few books on an unfamiliar topic late in life and at once are seized by the conviction that they have discovered the hitherto undiscoverable, and become possessed with an ungovernable desire to inflict their belated enlightenment upon a world that has loved darkness too much.

JAMES J. DALY, S.J.

BOOKS RECEIVED

The Science of Poetry and the Philosophy of Language. By Hudson Maxim. New York: Funk & Wagnalls Co. Net \$2.50.
 One Christmas Eve at Roxbury Crossing, and Other Christmas Tales. By Cathryn Wallace. New York: Frederick Pustet & Co. Net 75 cents.
 Makers of Sorrow and Makers of Joy. By Dora Melegari. Translated from the French by Marian Lindsay. New York: Funk & Wagnalls Co. Net \$1.25.
 Flamsted Quarries. By Mary E. Waller. Boston: Little, Brown & Co. Net \$1.50.
 By the Way. Travel Letters Written During Several Journeys Abroad. By Agnes Greene Foster. San Francisco: Paul Elder & Co. Net \$1.50.
 Footsteps in the Ward, and Other Stories. By H. M. Capes. St. Louis: B. Herder. Net 50 cents.
 Dictionnaire de Théologie Catholique. Leurs Preuves et Leur Histoire. Commencé sous la Direction de A. Vacant. Continué sous celle de F. Mangenot Fasicule XXXI. Dogme-Duns Scot. Paris: Letouzey et Ané, 76 Rue des Saints-Pères, VIIe. Prix, 5 fr.
 Modern History. By the Rev. Dr. Peter Fredet. Revised and Enlarged by Charles H. McCarthy, Ph.D. New York: John Murphy Co.
 The Barrier. (La Barrière) by René Bazin, New York. Charles Scribner's Sons. Net. \$1.00.
 French pamphlets:—Une Maison de Retraites Fermées à Nancy. Par E. Bocquillon. Paris. P. Lethielleux.
 Rallions-nous! Retraites Fermées et Ligue du Sacré-Cœur. Par Jos. P. Archambault, S.J., Montréal. Le Messager Canadien.

EDUCATION

One recalls the violent and bitter attacks which assailed Bishop McFaul, of Trenton, a year ago when, in pursuance of his plain duty as a Christian pastor, he called the attention of the public to the irreligious and immoral atmosphere of many non-denominational educational institutions in this country. There was little fairness shown in the attacks and no convincing answer was made to the definite charges formulated by the Bishop. There was, to be sure, many an article hurriedly prepared to assure the public that the Trenton churchman should not be taken seriously; that the "medievalism" of his training, and a certain "narrow and un-American spirit" resulting therefrom excluded him from the class of trustworthy critics of "up-to-date" and progressive educational methods. Instead of categorical answers to the claims clearly enunciated regarding the conditions prevailing in the institutions referred to by Bishop McFaul, we have been regaled with sneers and personalities unworthy of the men using them, as they are unworthy too of the character and ability of the prelate whose charges, after the passing of a year, are still unanswered. One may ask what attitude these defenders of existent conditions in America's educational institutions shall assume in regard to recent criticisms no whit less sharp than those of Bishop McFaul.

* * *

The Rev. Francis A. Clark, the father of the Christian Endeavor movement, and Dr. A. A. Berle, of the Shawmut Congregational Church, Boston, have had occasion lately to speak plainly con-

cerning conditions not uncommon in these institutions, and their general reputation is such as will unquestionably save them from the charge of "narrowness" and "medievalism." Rev. Mr. Clark, in an address of welcome to the delegates attending a recent conference on the moral and religious training of the young held at Sagamore Beach, asserted that there is "flagrant immorality in our public schools, and in some of our colleges, even, gross immorality, drunkenness and lechery are no bar to a degree."

Dr. Clark declared that he had received letters from persons in all parts of the country describing immoral conditions among high school pupils. "These letters," he said, "did not come from cranks and scatter-brain would-be reformers, but from teachers and pastors and heartbroken parents. Others who have not written have poured into my ears shocking tales of conditions which, if only half true, demand instant consideration and reform."

Dr. Berle, in an address before this same conference, declared:

"Thousands of parents are less acquainted with their children than their teachers, their parlors, their playmates or their neighbors. The public schools to-day are assuming functions which belong to the home, and which, being delegated to an agency outside of the home, makes for disintegration of the unity of home life. Others have been given over to the Church, which, likewise, is to-day doing scores of things which it has no proper business to be doing. The only reason why it is doing this is because it is not being done in the home."

* * *

Nor was there lacking an authoritative word regarding a feature of American college and high school life, which Catholic critics have long been scoring as vicious in its tendencies. E. S. Hosmer, an actual Principal of a well-known New England High School, three years ago condemned in his annual report to his school committee the so-called "frats" as they exist in high schools. He was asked by the conference to express his opinion on them and to tell whether anything had been done to improve the features which he had formerly condemned in these student organizations. Mr. Hosmer asserted that initiations in these exclusive organizations are ridiculous and humiliating for the candidates, and he added that his experience convinced him that these organizations unhappily foster a class spirit among the students which should not exist in this country. No steps, meantime, were being taken to correct the detrimental tendencies naturally accompanying the existence of such associations.

These men, whose frankly spoken judgment we gladly reproduce, are not surely "narrow" and "un-American." What answer shall we have to their criticism of conditions and methods prevailing in schools from which religious and moral training is excluded?

* * *

Announcement was made last week, by the Rev. A. J. Burrowes, S.J., President of Loyola University of Chicago, that a night school course in philosophy and sociology would commence this month as a part of the curriculum of the new university. The new course will consist of lectures and discussions on the subjects of formal and material logic, psychology, natural theology, ethics and sociology. Particular stress will be laid on the questions dealt with in this latter subject. Credits and degrees will be conferred on those following this course and otherwise complying with the requisites laid down by the university for degree work.

* * *

"Temptations of a College President" is the title of a charming paper in the current issue of the *Educational Review*. The sketch of the pictures passing before the mind of an honest man, fatigued after a day devoted to the internal affairs of his college, the policy of change resolved upon, and the mental revulsion following the clearing up of a dream, make a stronger presentation of a very actual question in educational work to-day than would thrice the space given over to dull, heavy argument. One must express regret that the editor, in his list of "needs" in an educational institution to-day should have overlooked the greatest of all needs—a thoroughly religious atmosphere in which the training of the heart is found to go hand in hand with the fostering care which makes scholarship to be "appreciated more than mercenary ideals."

* * *

The same number of the *Review* prints an interesting paper on "Football in the High School." It is a plea for the permanent and total elimination of the American game in our high schools. The writer presents the old arguments—the sport is confined to too small a percentage of the pupils, ordinarily not more than five per cent. of the students being benefited by the athletic training the game affords; it is a strenuously dangerous game where there is question of immature, growing boys; it has bad moral effects, lowering the standard of student-ship, refinement and virtue, and the claimed permanent values resulting are few and of doubtful worth. Of course the plea is entirely just, but one may be assured that it will be received with as

little attention as many similar pleas in former years. Unfortunately the most characteristic mark of high school boys is their disposition to slavishly imitate the ways of college and university men, and football will be abolished or reformed in high school circles only when its brutalities shall have ceased to find attraction for these latter.

SOCIOLOGY

It is some time since AMERICA assigned as the fundamental cause of high prices the increase of the consuming population of cities out of all proportion to the producers on the land. It is satisfactory to see from time to time practical economists, not doctrinaires, expressing the same opinion, and agreeing with us that an important means of restoring a normal ratio between these two classes is the reoccupation of farms long lying idle in the Eastern States. We read in the *New York Sun* that steps are being taken towards the cultivation of many abandoned farms in the State according to scientific methods which will give a good yield and draw back to the fields many who abandoned them in the hope of wooing fortune more easily and successfully in the great cities.

The ladies of Buenos Aires, Argentina, have purchased an island in the River Plate on which they intend to establish a leper colony for the republic. The institution will have several novel features. There will be separate houses, each with its garden, fruit trees, domestic fowls and tools, so there will be a considerable measure of independence for the colonists. A school will be provided for the children of the colony. Two or three hundred garden tracts can be laid out on the island and yet leave ample room for other necessary buildings and grounds. This important Catholic venture has been favorably received by the public and the prospects for its success are flattering. Work on the buildings will soon begin.

Those who have in early life enjoyed the feats of the Swiss bell-ringers and have renewed the memory of them by seeking rest and retirement in a general hospital in a room near the principal call-bell will appreciate the call system now being installed in the naval training station hospital at North Chicago.

A system of nurses' and emergency calls will eliminate all noise and secure prompt attention. A patient, by pushing a button, turns on a small electric light over his bed or in his room, and one at the nurse's station, and also one in the head nurse's office will show an illuminated number of the room or bed. The

lights cannot be extinguished except at the place from which they were turned on. Similarly the emergency calls for the head nurse can be reset only at the station from which they are recorded.

For the National Conference of Catholic Charities, to be held at the Catholic University, September 25-28, the following papers will be prepared and printed in advance. The delegates will thus have an opportunity of knowing the views of the authors on a large range of social topics which it would be impossible to introduce into the few formal sessions. The intention of the Conference authorities to arrange for informal meetings and discussions between authors of papers and those interested in them, promises an innovation which will undoubtedly contribute in large measure to the success of this first National Conference.

The subjects to be considered at this meeting are: Institutional Care of Children; Boarding Out of Children; Placing Out of Children; Fresh Air Home; Probation; The Big Brother; Cooperation with the Juvenile Court; Day Nurseries; Friendly Visiting Social Settlements; The Hygiene of the Home; Purchase and Preparation of Food; The Hospital Dispensary; Tuberculosis among the Poor; Legal Aid for the Poor; Temperance Work among the Poor; Prison Visiting; Organized Catholic Charities; Care of the Unemployed; State Boards of Charity; Schools of Philanthropy; Loss of Faith among the Poor.

Concerning the financing of this year's Conference, the committee authorizes the following statement: After permanent organization the question of membership dues, provision for ordinary operating expenses, printing, etc., will be taken up. Meantime, the expenses will be met entirely by voluntary contributions, and contributions, whether large or small, may be sent to the chairman of the Finance Committee, Mr. Frank J. Johann, treasurer, Equitable Trust Company, Philadelphia, Pa. By depending in this manner on the good will of those whose interest in the work of organizing our charities leads them to contribute, the Conference avoids any attempt to solve an important problem which ought to be left to the permanent organization.

Catholic charity organizations are again requested to send their names to the Charities Conference, Catholic University, Washington, D. C., in order that a complete directory of Catholic charities in the United States may be compiled.

From data recently published in Warsaw, Russian Poland, on the condition of needlewomen, we cull the following items of general interest. Of the four

classes into which they are divided, namely, overseers, skilled seamstresses, helpers, and apprentices, only the first receive a wage that ensures a comfortable living. The hours of labor are from 9 o'clock in the morning to 7 o'clock in the evening, with an interruption of an hour and a half at midday. In the busiest seasons, work is prolonged until ten o'clock at night and sometimes all night long. Generally speaking, extra work is paid for with food or some small gift. Sometimes, the workers receive ten kopecks (five cents) an hour, or half a day's wages for a full night's work. Hygienic rules meet with scanty observance in the shops, where at times as many as forty persons are employed in a room having only two windows. Women who work in their own houses earn from one and a half to two rubles (75 cents to one dollar) a day, by devoting from fourteen to sixteen hours of the twenty-four to their tasks.

ECONOMICS

While at Nelson, British Columbia, Sir Wilfrid Laurier received a number of merchants, including some from the United States, who asked him to seek the cooperation of the American Government in the work of rendering the Columbia River navigable from its upper waters in British Columbia to the Cascades in Oregon, a distance of about 700 miles. This would mean a good deal of dredging and several locks in Canadian territory and the continuation of works already begun on the American side. He promised to give the matter careful consideration.

The White Star ships *Olympic* and *Titanic* are to be launched soon. Their dimensions are: length, 882 feet; breadth, 92½ feet; depth, 64½ feet; draught, 34 feet; displacement, 50,000 tons; measured tonnage, 43,300 tons; horse-power, 45,000; engines, reciprocating engines combined with low-pressure turbines. They are 92 feet longer, 4½ feet broader and 4 feet deeper than the *Mauretania*, and their displacement is 11,000 tons greater. Their horse-power is, however, 30,000 less, and their speed will be only 21 knots an hour, while the *Mauretania's* is 25½. From this appears the extravagance of high speeds. For its excess of four knots the smaller ship requires a horse-power two-thirds greater than that of the larger. To ensure safety in the launching of such huge ships and to accommodate them afterwards, the Belfast Harbor Commissioners are making improvements that will cost upwards of £30,000.

The Hamburg-American Company has ordered a ship somewhat larger than the new *White Stars*, with a speed of 22 knots.

There are 100 million acres of timber in Alaska; 20 million of saw timber, and 80 million of fuel timber. The former tract lies chiefly in southeastern Alaska. Its forests are dense, containing about 25,000 feet to the acre, the trees being principally spruce and hemlock. The abundant rainfall makes forest fires a danger practically negligible. It is therefore the one place within our territories in which, for the present, conservation is not called for, but rather a beneficial thinning out. The chief fuel timber tracts are in the basin of the Yukon and Kuskokwim. They could supply fuel to the inhabitants of Alaska forever. Possibly their timber might be found suitable for paper.

The following comparisons between the world's wheat crop of 1909 and the estimated crop of 1910 will prove interesting to many. They show a deficiency for this year of 173,400,000 bushels, or about 5 per cent. on last year's crop:

	1910 Bushels.	1909 Bushels.
United States	660,000,000	736,000,000
Canada	120,000,000	168,000,000
Argentina	192,000,000	136,000,000
Other American.....	32,000,000	32,000,000
Total American.....	1,004,000,000	1,072,000,000
Russia	640,000,000	784,000,000
France	280,000,000	360,000,000
Hungary	192,000,000	112,000,000
Danube States.....	173,600,000	104,000,000
Germany	144,000,000	138,016,000
Italy	136,000,000	144,000,000
Spain	136,000,000	144,000,000
Austria	58,400,000	57,600,000
United Kingdom.....	52,000,000	63,200,000
Other European.....	82,240,000	88,824,000
Total European.....	1,894,240,000	1,995,640,000
Algeria	32,000,000	32,000,000
Egypt	24,000,000	24,000,000
Other African.....	7,000,000	6,400,000
Total African.....	63,000,000	62,400,000
India	360,000,000	360,800,000
Asiatic Turkey.....	32,000,000	35,000,000
Other Asiatic.....	36,000,000	36,000,000
Total Asiatic.....	428,000,000	431,800,000
Australia and Tasmania	70,000,000	70,000,000
New Zealand.....	8,000,000	8,800,000
Total Australasia....	78,000,000	78,800,000
RECAPITULATION.		
	1910 Bushels.	1909 Bushels.
America	1,004,000,000	1,072,000,000
Europe	1,894,240,000	1,995,640,000
Africa	63,000,000	62,400,000
Asia	428,000,000	431,800,000
Australasia	78,000,000	78,800,000
Total	3,467,240,000	3,640,640,000

Monel metal is the name given the new alloy of nickel and copper containing from 68% to 72% of the former and about 30% of the latter metal together with a trace of iron. Its mechanical properties resemble those of steel, with a great resistance to corrosion. It is easily worked and very ductile. The hardness of the alloy is increased by adding a greater proportion of nickel.

ECCELESIASTICAL ITEMS

During the voyage across the Atlantic of the steamer *Empress of Ireland*, on which many of the European Delegates to the Eucharistic travelled, the Rev. Bernard Vaughan, S. J. went down into the lower hold, celebrated Mass and gave a short instruction, so that the stokers, firemen and others employed about the lower decks could attend. He had a most attentive congregation of 72, a large proportion of whom received Holy Communion.

Archbishop Glennon of St. Louis will preach the sermon at the consecration of St. Patrick's Cathedral, New York, on October 5. When the Cathedral was dedicated, on May 25, 1879, the preacher was the present Archbishop Ryan of Philadelphia, but then Bishop of Tricomia and coadjutor of St. Louis. Cardinals Vannutelli, Logue and Gibbons will be present and the celebration of the event will extend over three days.

Nearly 130,000 pupils were enrolled in the classes of the free Catholic parish schools that opened last Monday, in this city, for the current scholastic year. Five new schools were added in Manhattan Borough, making 163 in the whole city. In January next five more will be ready for classes.

There will be a children's day October 6, during the celebration of the consecration of St. Patrick's Cathedral, when the school children will be assembled in the Cathedral and the famous Father Bernard Vaughan, S.J., of London, will preach to them.

* * *

According to the press cables there have been a number of miraculous cures reported during this year's national pilgrimage at Lourdes. A statement signed by Dr. Boissaire and other physicians who have had the cases under observation says that the first miracle occurred on the first day the pilgrims arrived. A seven-year-old boy, whose face was covered with excrescences which prevented him from opening his eyes, suddenly recovered his sight. A young woman afflicted with paralysis of the left side when immersed in the water immediately raised her left hand and wiped some water from her face. A seventy-two-year-old woman from Paris, who had suffered from ulcers in the stomach for ten years and was so ill on the journey that the last sacraments were administered at Pau, improved at once after being dipped in the water and now eats and drinks normally. Another Parisian girl who had been bedridden with spinal

disease for seven years felt a tingling sensation in the legs on being placed in the water and in a few minutes raised herself to a standing position without assistance. Other cures are announced in cases of paralysis, tuberculosis, spinal diseases and disease of the bones.

* * *

Don Paolo Albera, successor of Don Rua as Rector Major of the Salesians, was born at None, Italy, on June 6, 1845. He had the happiness of knowing Don Bosco, to the influence of whose prayers he seems to have owed the reluctant permission which he obtained from his ordinary to pass from the rank of the diocesan clergy to the then little-known Salesian Society. Ordained to the priesthood in 1868, Don Albera was soon promoted to positions of great trust and responsibility, including the government of colleges and the general supervision of all the Salesian establishments in southern France. He also discharged important duties in Spain and went as visitor to South America, where the work of Don Bosco has been so singularly blessed. He has also spent some time in the United States and has seen some of the Salesian houses in Africa. For the last eighteen years, Don Albera's office has been that of spiritual director of the Salesian Society, from which he was promoted to succeed Don Rua as Rector Major. Don Albera is peculiarly qualified for his high office, for he is a triple doctor and is at home in several modern languages, including English, French, Spanish, Portuguese, and German.

A cable from Rome announces the transfer of Archbishop Charles Hugh Gauthier from Kingston to the see of Ottawa, which has been vacant since the death, on June 5, 1909, of the late Most Rev. Joseph T. Duhamel. Archbishop Gauthier, the son of a French father and a Scotch mother, was born at Alexandria, Ontario. He was ordained priest August 28, 1867, and appointed Archbishop of Kingston July 29, 1898, assuming his title on October 18, following. It is a coincidence that Mgr. Duhamel was his predecessor at Kingston also. His appointment to Ottawa gives great satisfaction in Canada, as he is one of the strong and progressive men of the hierarchy of the Dominion.

PERSONAL

The heroic bronze statue of the late Father William Corby, C.S.C., chaplain of the Irish Brigade, which will be erected on the battlefield of Gettysburg, under the auspices of the Alumni Sodality of Philadelphia, is now ready. It will be placed just overlooking the site where Father Corby granted absolution to the "Irish Brigade," before they entered the

terrific engagement at Bloody Angle. The figure modeled by Samuel A. Murray, will be eight feet high. The inscription will read:

"To the memory of Rev. Father William Corby, C.S.C., Chaplain 88th Regiment, New York Infantry, 2d Brigade, 1st Division, 2d Corps. The Irish Brigade."

It is expected to be in place not later than November 15. It will cost about \$5,500, of which \$4,000 has been subscribed.

PULPIT, PRESS, AND PLATFORM

M. Marc Sangnier made the following statement to the *Paris Temps* concerning the Pope's letter to the French Bishops, condemning the organization known as The Sillon:

"Some months ago The Sillon movement was definitely constituted by the creation of a committee of democratic action and a union for civic education. I am merely one of the elected members of the boards of directors of these associations. Of course, I agree that this new organization is no longer in conformity with the indications of the Encyclical, and that it therefore ceases to have any *raison d'être* and must be dissolved. For my own part, I shall carefully avoid in my newspaper, *La Démocratie*, and in the whole of my public life everything which might appear or which might be made to appear to be contrary to the teachings of the Church. I know that my attitude will disappoint certain anti-Clericals, and especially perhaps certain reactionary Roman Catholics who counted upon my not submitting. But I do not regret having to suffer for my faith, and I hope that God will accept the offering of my grief, since I shall be happy if by this sacrifice I may still serve the cause to which I have devoted my life, and help to give to the Republic a moral inspiration and to the democracy a Christian spirit. Since I am, and intend to remain, above all, a Roman Catholic, the question does not even arise whether I shall or shall not submit to the discipline of the Church. Consequently and without awaiting more formal orders from the Pope, who in his Encyclical declares that he appeals to me as a father to his child, I shall cease to direct the movement of popular education which, under the name of The Sillon, trained young Roman Catholics to be good citizens, and tended to develop in them the moral virtues and religious faith. I might have been tempted to abstain from all public action even in the political sphere, for there is nothing more painful than to see yourself attacked with increasing violence by the

most opposed parties who seem to be joining in a common effort to crush you. But I think that that would be cowardly, and I intend to labor for the good of my country so long as I have the means."

SCIENCE

M. Wolf, of Heidelberg, Germany, a first-class authority on the photography of faint celestial objects, and the first to discover Halley's comet by photography, gives in the *Astronomische Nachrichten* No. 4430 a short table of the average time it takes a star to make a distinct impression upon the photographic plate.

In a 6-inch telescope a				
10th	magnitude	star	requires	1.5 min.
11th	"	"	"	5 "
12th	"	"	"	15 "
13th	"	"	"	35 "
14th	"	"	"	70 "

In a 16-inch telescope a				
13th	magnitude	star	requires	5 min.
14th	"	"	"	15 "
15th	"	"	"	40 "
16th	"	"	"	80 "

WILLIAM F. RIGGE, S.J.

H. N. Thompson, chief conservator of forests for Southern Nigeria, asserts that the mahogany tree grows much more rapidly than the number of so-called annual rings suggests. Mr. Thompson has observed for a single year from three to four well defined zones of growth, corresponding to the seasons, and this in the forest tree and domesticated tree alike. This may be an interesting addition to the science of dendrology.

* * *

Color-photography has recently been used in surgery. The diseased part is photographed on an autochrome plate; thus medical students are given a better means of identifying a disease than the black and white photograph.

* * *

In discussing the relation between sun-spots, auroras, and terrestrial temperatures, Prof. W. T. Humphrey says:—"An increase in sun-spots appears certainly to be accompanied by a decrease in temperature on the earth of fully twentyfold that which can be accounted for by the decreases in radiation from the areas covered by the spots; that although the increase of aurorae during the sun-spots' maxima tends to increase the amount of ozone in the air, yet the presence of many spots must decrease the ultra-violet radiations reaching the earth and correspondingly the production by this method of ozone in the upper atmosphere." He also suggests that the change of terrestrial temperature on the earth as noticed from sun-spot minima

to maxima may depend in great measure on a change of the atmosphere's capacity of absorption occasioned by the variation in the amount of ozone generated by auroral discharges and ultra-violet radiation.

F. TONDORF, S.J.

OBITUARY

Father Pius Massi, S.J., who died in this city on September 8, aged 77 years, enjoyed the unique distinction of having been born within the precincts of the Vatican, of which his father was one of the lay household officials during the time of Pope Gregory XVI. He attended the Roman College and joined the Society of Jesus. After ordination he was sent to Central and South America, and acted as Chaplain to the French workmen, who, under the De Lesseps Company, started work on the Panama Canal. To restore his health he came here, and was for a time attached to Boston College, and Georgetown University. In 1883 he was sent to St. Ignatius Church in this city and for several years attended the institutions on Hart's Island. Since 1902 he has been Spiritual Father at Fordham University.

* * *

While en route to Ireland in the hope of recovering his health, the Rev. William A. McLoughlin, of St. Stephen's Church, Philadelphia, died at sea on September 6, and was buried in mid-ocean. He was born at Thurles, Co. Tipperary, Ireland, August 4, 1841, and ordained in Philadelphia, June 7, 1873. He was a most successful pastor.

LETTER TO THE EDITOR

A PRESBYTERIAN'S OPINION.

To the Editor of AMERICA:

I notified the office at the close of my year's subscription that I wanted my paper continued. I stated, although I am a sort of Presbyterian, that I couldn't do without AMERICA. It's the only religious paper in the United States, in my opinion, worth reading. There is no shilly-shallying or indecision to be found in its columns. It is clear, and incisive and forceful. I may differ with some of its views about dogma and practices, but I surely am compelled to respect the general tenor and frankness of its outgivings on Agnosticism, Socialism, and our ever-increasing divorce evil. AMERICA is our strongest antidote and wall of defence against these death-bearing disorders of our present day so-called civilization. I feel better now after this outburst.

T. F. H.

Saint Jo, Texas.

AMERICA

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CHRONICLE

Portugal.—The daily press has announced that the Jesuits have been expelled from Portugal. But by special cable to AMERICA, September 17, we are informed that such is not the case.

Political Events Foreshadowed.—The election of a Democratic legislature in Maine insures a Democratic successor to United States Senator Hale. This unexpected success, together with the election of a Democratic governor, the first in thirty years, by an astounding plurality, and two of the four members of Congress, brings home to the Republican party at large a realization of the peril which threatens it at the polls in November. How far the reverse in Maine is attributable to state issues, and especially to prohibition, is a matter of conjecture, but to the open-minded observer the result is an indication of the great dissatisfaction with Republican policies and methods which has recently found expression elsewhere, notably in the election in Vermont, and the primaries in New Hampshire, and in various states of the West.

Panama Canal Fortification.—The *Journal des Débats* published on September 9 a letter from M. Philippe Bunau-Varilla, Minister of Panama, and representative of that republic in the negotiations of 1903 for the transfer to the United States of the exclusive rights of sovereignty over the territory ceded by Panama. In view of Mr. Roosevelt's recent declaration at Omaha

with regard to the necessity for the United States to fortify the Panama Canal, the statement of M. Bunau-Varilla is of exceptional interest. Mr. Bunau-Varilla declares that the Treaty of 1903 contains no reference whatever to the right of the United States to erect "permanent fortifications" of any kind. The aim both of Mr. Hay and himself, he says, was to complete the work begun by France for the benefit of humanity as a whole with the sole resources of the American Government. With this object in view they inserted in their treaty "the generous and altruistic provisions" of the Hay-Pauncefote Treaty of 1901—first the perpetual neutrality of the canal; secondly, the absolute equality of all nations as regards coal duties and the right to use the canal. M. Bunau-Varilla admits that the United States was granted the right to execute the necessary works "for the construction, exploitation, upkeep, sanitation, and protection of the canal." He maintains that the word "protection" in the Hay-Bunau-Varilla Treaty has in view solely the construction of works required to protect the canal against filibusters, local insurrections, wars with neighboring countries, natural accidents or other similar dangers. If the United States decides to fortify the canal, they will do so, according to M. Bunau-Varilla, "in their independence and liberty as a great military power" and not by virtue of a formal concession granted them by the Hay-Bunau-Varilla Treaty.

The New York *Sun* has already pointed out that the Hay-Pauncefote Treaty of 1901 eliminated the former explicit prohibition of fortifications commanding the ca-

nal or the waters adjacent. The Senate voted to ratify on the distinct assurance by the leading members of the Committee on Foreign Relations that the omission of the words contained in the proposed treaty of 1901, which was never ratified, left the United States free to fortify in case it should ever be desirable to do so.

Secretary Ballinger Report.—Six Republican members of the Ballinger investigating committee met in Chicago and issued a statement condemning the action of the four Democratic members and the one Republican insurgent member who in their session at Minneapolis demanded the retirement from office of Secretary Ballinger. In the absence of a quorum no final action was possible. The Democratic minority declined to attend the Chicago meeting as they had adjourned at Minneapolis until the next meeting of Congress. Senator Nelson, chairman of the Investigating Committee, will probably not call another session until the return from Europe of Senator Flint, who, as the seventh Republican member, would make a quorum.

National Civic Federation.—In order to prevent centralization by the Federal Government, a National Federation has been formed in which men of such opposite views as Elihu Root, Alton B. Parker, and John Mitchell are prominent. A meeting was held in Washington last January to consider the possibility of arranging uniform legislation by the several States and as a preparation for the next January meeting, at which both President Taft and Mr. Roosevelt are to speak, ancillary meetings have been already held in Maryland, Connecticut, Indiana, Illinois, Ohio, Wisconsin, Missouri, Kansas and Nebraska. The meetings of Governors which convened meantime had the same object in view. Some of the subjects to be considered in January are "Taxation," "Regulation of Railroads and Quasi-Public Utilities," "Insurance," "Banking," "State Labor Legislation," "Compensation for Industrial Accidents," "Employment of Children," "State Mediation and Arbitration Laws," "Dairy Laws," "Good Roads and Automobiles," "Vital Statistics," "Negotiable Notes," "Bills of Lading," "Warehouse Receipts," "Marriage and Divorce."

Growth of Cities.—The Census Bureau announced that the population of Boston is 670,585, an increase of 109,693, or 19.6 per cent., as compared with 569,892 in 1900. This leaves Boston the fifth city in point of population in the United States. The population of Cleveland is 560,663, an increase of 178,895, or 46.9 per cent., as compared with the figure for 1900, which was 381,768. The growth of Cleveland in the last two decades has been greatly stimulated by the development of manufacturing. Pittsburg, with its 533,905, outruns Cincinnati, which in 1890 contained about 35,000 more than Cleveland and now falls below Cleveland by almost 200,000. Great surprise is manifested at the comparative low rate

of increase in the population of Chicago which now numbers 2,185,283, about 10 per cent. below the average for cities. New York with its present population of 4,766,883 maintained the average with 38.7 per cent.

Reciprocity with Canada.—President Taft has obtained through Mr. Bryce, the British Ambassador at Washington, a concession which was granted as soon as asked to deal directly with Canada instead of through the Embassy in arranging commercial and agricultural reciprocity with the Dominion. The President himself will take a leading part in making the terms of the treaty and hopes to have it well under way by the time Congress meets. The usual hopes of success are expressed by critics who base their expectations on the recent election results; on the other hand the expected prophecies of failure are made. The agricultural tariff will be the first one to be considered.

Canada.—The Niobe, bought from the English navy, was commissioned on September 6 at Portsmouth by Commander Macdonald, R. N. She will reach Halifax about the end of October. The Rainbow is already well on the way to Esquimaux.——The official recognition of the remains of the Venerable Marquette Bourgeois, founder of the Ladies of the Congregation in Canada, took place before Cardinal Vannutelli in the convent on Notre Dame street, Montreal. They were then transferred to the mother-house on Sherbrooke street.——A. W. Smithers, President of the Grand Trunk Railway, recommends a conservative spirit in business. He fears that Canadians are trying to push ahead too fast. The same fear seems to prevail in the English money-market.——The Legate is visiting Winnipeg, where he will look into the condition of the Ruthenians.

Great Britain.—The Conservatives have begun their van campaign through the rural districts. Forty-two vans left London on the 14th equipped with gramophones, cinematographs and an assortment of foreign goods dumped into England by protected manufacturers. The campaign will last three months and ten thousand meetings will be held in four hundred constituencies.——Two Englishmen have been arrested in Germany charged with spying out the coast defences. A German officer has been arrested in England on a similar charge. It might seem that an exchange of prisoners ought to settle the affairs, but the Germans assert that their officer is a youth of only a few months' service, that he can not be proved a spy, but that anyhow they leave the English authorities free to deal with him, and that they are going to use the same freedom with regard to their English prisoners.——The Prince of Wales is to be invested with great ceremony at Carnarvon next July. As the title is purely honorary, and has hitherto been conferred by letters patent, it is clear, in view of the general national movement, that the loyalty which calls for the investiture, is of the same

kind as that which compelled the Emperor of Austria to be crowned king of Hungary and, some years later, demanded that he be crowned king of Bohemia.—Holman Hunt, the artist, is dead, aged eighty-three. He was Mil-lais' associate in the foundation of the Preraphaelite Brotherhood. His reputation rests on two pictures, especially "The Light of the World" and "The Finding in the Temple." He was a conscientious worker, but well informed opinion holds that the absence of spirituality from his faces forbids the accepting of him as a master.

Ireland.—The Agricultural Department reports a good demand for live-stock at Irish markets during 1909, and a maintenance of the high prices of the previous year. There was a decrease in the export of pork and butter, and a falling off in the number of boats and men employed in sea-fishing, though the catches were larger and more valuable. In spite of the high protective tariff on mackerel, presumably in the interests of two New England ports, the Irish curers have secured a larger profit on their fish than heretofore. The Department had predicted great losses to the farmers, owing to the heavy rainfall and inclement weather during July and August, unless more favorable weather should occur in September. Fortunately, the first weeks of this month have shown a distinct improvement, and there is now hope that the potato blight has been arrested, and that the harvest will be saved, a matter of vital importance to the peasants on the western seaboard.—Messrs. Redmond, T. P. O'Connor, Devlin, and Boyle, M. P.'s, left Queenstown on the steamship Baltic, September 17th, for an American tour, in aid of the parliamentary movements. All the envoys will attend the first meetings at Buffalo and New York, after which Mr. Redmond will visit the Middle States, Mr. Devlin the South, Mr. Boyle the Western Coast, and Mr. O'Connor, Canada. Mr. O'Connor intends, if time allows, to go as far as British Columbia; he declares that Canadians are unanimous that a settlement of the Irish question is the point of departure for the scheme of Imperial Federation.—Mr. William O'Brien, whose conciliation movement has provoked considerable political rancour, has challenged his fellow-representative for Cork city, Mr. Roche, a supporter of Mr. Redmond, to resign his seat, when both will resubmit themselves to the votes of the electorate. Mr. O'Brien has just written a new book, "An Olive Branch in Ireland, and Its History," to be published next month by the Macmillan Company. It will describe his latest attempts to settle the Irish question.

British Colonies.—The Premier of New Zealand proposes to bring up in parliament the question of imperial unity. He wishes to go to the approaching Imperial Conference supported by the voice of his own people.—In the late federal elections in South Africa, Sir Percy Fitzpatrick defeated General Botha in East Pretoria.

Emperor William Cables Diaz.—A cablegram was sent on September 16, by Emperor William, to President Diaz, of Mexico, in which were expressed most cordial greetings and congratulations from himself and his people on the occasion of the centenary of the celebration of Mexico's independence. The confident expectation was also affirmed that the heroic statue of Alexander von Humboldt, a gift from the Emperor to the Mexican people, whose unveiling formed one of the features of the celebration, would stand as a sign of the mutual friendship and regard to-day marking the relations of Germany and Mexico. As a token of his own personal esteem for President Diaz, Emperor William forwarded to him the chain and great cross which form the insignia of the Order of the Red Eagle.

Change in Patent Agreement Demanded.—Industrial circles have been privately expressing their dissatisfaction over the Patent Agreement entered into by the United States and the German Empire, on February 23, 1909. The first public attack was made on the agreement in the convention of South German manufacturers, which recently met in Mannheim, Baden. A resolution was passed requesting the government to withdraw from the agreement, since experience shows its disadvantage to German manufacturers and inventors. The resolution was based on the claim that Americans, possessing patent rights in Germany, enjoyed privileges which should not be conferred on aliens; privileges, too, which worked serious harm to German industrial interests.

Socialists' Success in Election.—In the election for a seat in the Reichstag, held recently at Frankfort, in Brandenburg, just outside of the capital, the Socialists defeated the government candidate. This is the ninth seat the party has won this year in by-elections, and it brings their present strength in the German Reichstag up to fifty-two votes. Popular discontent with the government's program, especially in the recent struggle for franchise reform, is the reason alleged for the party's success, but the Emperor's "divine right" speech at Königsberg, was made a direct issue in the contest, and the Socialists make the claim that resentment at that declaration accounts for their candidate's success.

Fortieth Anniversary of the German Empire.—Announcement is made of tentative steps looking to a magnificent demonstration commemorative of the 40th anniversary of the proclamation of the new German Empire, in the palace of Versailles, January 18, 1871. The aim just now in view is to secure the consent of the ruling Princes of the lands represented in the agreement entered into on that day, to join in a common celebration. If the plan succeeds, as it probably will, the commemorative exercises will be such as to crown fittingly the festivities that have marked the anniversaries recently kept of the important dates of the Franco-Prussian war.

Some Happenings in Germany.—The projected great excursion of German veterans to Champigny, a village near Paris, where a monument is soon to be unveiled in memory of the Württemberg soldiers who fell in the bloody conflicts of 1870, will not take place. In diplomatic language the French government has made known that the permission already granted for the ceremony does not include permission for any such ovation. A deputation of twenty-five veterans will assist at the unveiling.—A despatch from Fünfkirchen, Hungary, says that a bomb was discovered lying on the railroad track in front of the train bearing Emperor William to the hunting lodge at Mohacs. It did not explode.—The German press notes with pleasure the cordial tone characterizing the newspapers of Austria and Hungary in all the references to Emperor William's visit to Francis Joseph. The expression of confidence in the results of the alliance between the two empires is especially chronicled.—An unexpected gain by the Socialists of more than a thousand votes over the amount polled by them in 1907, makes a second ballot necessary in the by-election at Frankfurt. In the election of 1907, a National Liberal was chosen for the Reichstag, but the present increase in the Socialists' vote appears to make that party's success in the by-election very doubtful.

Hungary.—During the parliamentary recess, the Premier, Graf Khuen, has met the attacks of a weak Opposition with a speech that will be universally conceded to be a masterpiece of party pronouncement. He describes himself as an old-fashioned Liberal, and his program is clear, open, full of confidence and sound sense. Even his opponents are forced to admit that the confusion, which has long ruled in Hungarian politics, is passing, and that a party-man now knows what his party stands for. Graf Khuen stands by existing arrangements with Austria, and as leader of his party rejects all efforts to force a separation from that kingdom; he insists, too, on a joint banking system, as an endeavor to introduce the question of a National Bank for Hungary would seriously affect Hungary's credit. Questions touching the country's military establishment, the Premier holds to be national questions, and they must and should not be any longer considered merely incidental matters to be urged for political effect. All racial questions he promises to handle justly and with impartial sympathy, a quality heretofore lacking in the conduct of Liberal leaders. In his electoral reform views Graf Khuen shows himself broad and fair, and precisely here it is that he will meet most opposition, since his friend and staunchest supporter, Graf Tisza, is a bitter enemy of universal suffrage. All in all the Premier's platform is an excellent one and, with the large majority secured in the late elections, the cabinet ruled by him may expect with confidence a long control of the government. Graf Khuen failed to express himself regarding his disposition towards the Church and its relations to the government. It is to be

hoped that in this direction he will prove to be equally sane and broadminded, and that he will substitute fair dealing for the hostile attitude held by his predecessors. Finally the whole address is couched in a pacific strain, although it gives unmistakable evidence of a readiness to meet any future conflict that may be thrust upon the party.

Japan.—Three years and a half have passed since the business panic in 1907, and yet there are no signs of a business revival in the Mikado's empire. One of the reasons alleged is the growing want of confidence in the methods of joint stock companies. Shareholders insist on excessively large dividends. The uncertainty about the value of money is another factor in the general apathy. The fear that the Diet will vote large grants for the army and navy and thus make new drafts on the public purse, adds to the feeling. There is also a general uneasiness about the foreign policy that the Government may adopt, and a fear that the country will be embroiled with China, which is Japan's best field for commerce.

The detailed accounts of the floods which occurred at the end of August throughout a large part of Japan, inform us that 50,000 acres are under water, and that 1,100 lives have been lost. The rain began on August 7, and continued for six days without interruption. By actual measurement it was found that 20½ inches had fallen in 15 hours. It was calculated that there was more rain in one day than in a whole year in the United States. The record for the first fifteen days was 51 inches. Great quantities of volcanic scoriæ were swept down the lowlands, and landslides, often in the middle of the night, obliterated whole villages. Tokio, the capital, suffered most. More than 150,000 houses were inundated, and 200,000 people had to depend on the charity of those who had escaped. It is noted, however, that the Japanese do not view the calamity in the same way as other people. They are fatalists, and in spite of all these disasters will probably take no precautions to prevent their recurrence. They will build no dykes nor stone water-runs, or embankments. Even the railroads are constructed in such a manner that every year there is a wholesale interruption of traffic on account of inundations.

Constitutional Changes in Greece.—September 14 there convened in Athens the deliberative body recently chosen to consider the revision of the Constitution of Greece. King George opened the Congress. In his address he reminded the delegates that the mandate of the people making their assembly possible directed that the contemplated revision should in nowise extend to the fundamental provisions of the constitution. These were to remain as they are, and the changes deemed necessary and advisable should be built up upon them. The Grecian people seem to be in hearty accord with the program proposed by the existing government.

QUESTIONS OF THE DAY

The Crisis in English Socialism

The Official Year Book of the Independent Labor Party states that the organization was formed in 1900, at a conference called in the February of that year by Parliamentary Committee of the Trades Union Congress. The conference accepted the program of an alliance between the existing Socialist societies and the Trades Unions to secure the representation of "Labor" in Parliament. The statistics given in the Year Book show that in 1900-'01 the organization included 41 Trades Unions, with an aggregate membership of 353,070, and three Socialist Societies with a membership of 22,861, making a total of 375,931.

By 1908 the grand total had risen to 1,151,786, including 172 Trades Unions with a membership of 1,121,256 and two Socialist societies with a membership of 27,465. Last year the Trades Union membership had risen to 1,450,648. It will be seen that compared to the numbers of their Trades Union allies those of the distinctively Socialist bodies are very small, and have only shown a trifling increase since 1900.

At the General Election of the Independent Labor Party (known for the sake of shortness as the I. L. P.) returned forty Labor members to Parliament. It would not have returned so many only that the official Liberal Party in several constituencies abstained from putting forward candidates of its own, to avoid splitting the workmen's votes and so giving the seat to a Conservative.

In England the candidates at an election have to pay besides the expenses of their printing, meetings and canvassing, the returning officer's expenses for taking and counting the votes. In large constituencies these amount to considerable sums. To these expenses of their candidates the I. L. P. contributed from the Parliamentary Fund £3,400. The rest of the expenses, about £9,000, were found by local organizations. Besides keeping up a central office in London for political work, the I. L. P. provides for each elected Member of Parliament pay at the rate of £4 a week. This means an expenditure of £11,000 a year.

The money was provided, up to the present year, by a levy on Trades Union funds of fifteen shillings for every thousand members on the list of the Union, and further by a levy of twopence from each member of the Union. The same levies were made on the Socialist Societies, but the figures already given show that for its political campaign the I. L. P. depended on the Trades Union contributions. The Socialist Societies paid less than three per cent. of the total amount used for the Parliamentary Fund.

The total strength of British Trades Unionism is nearly two and a half millions of workers. The Unions associated with the I. L. P. are nearly a million and a

half strong. This leaves about a million organized workers outside the I. L. P. organization.

But even in the 172 Unions that have joined the organization all are not Socialists in politics. Trades Unions in England are not primarily political. They are formed to secure better conditions of employment, help for their members when out of work or disabled by sickness, annuities in old age. The constitution of every Union is democratic, and its governing body is supposed to represent the views of its members, but this is not always the case. In all large bodies of men the numbers who make full use of their powers of electing representatives falls far below the total membership. The governing committee and the officials are the energetic men who push themselves to the front. The Socialists have for years been working to fill the ranks of Trades Union officialism with their adherents, and have thus captured several Unions in which the members as a body do not share their political views.

They have brought three-fifths of the Trade Unions into the I. L. P. by insisting that the first step towards bettering the condition of the workers is to secure adequate direct representation in Parliament. They mostly talk at elections not of "Socialism" but of "Social reform." Some candidates boldly described themselves as Socialists, but the majority label themselves simply as "Labor representatives." Some of the leaders, however, are quite frank as to their ultimate objects. Thus Mr. Keir Hardie has proclaimed that "Labor representation means more than returning men to the House of Commons. It is a means to an end, and that end is not Trades Unionism but Socialism."

But in every one of the 172 Unions affiliated to the I. L. P. there is at least a strong minority who do not want Socialism in any form. Some of these men are Liberals in the English sense of the word, men who in any of the countries of the European Continent would probably be counted as Conservatives. Others are Conservatives in the English sense. Many are Irish Nationalists and good practical Catholics. This is especially the case in the great Miners' Union and in the Unions of Textile Workers in the North of England. All these non-Socialist Trades Unionists have joined the Union for its economic benefits. They feel and have long felt strongly that it is an injustice that their Union funds should be drawn upon to support a Socialist propaganda and that they should be forced to pay twopence a week out of their wages to provide an income for Members of Parliament who misrepresent their views. If they refuse to pay they forfeit benefits for which they have been contributing for ten, twenty or thirty years and imperil their prospects of further employment.

The Catholic Trades Unionists of the North have already formed a strong organization of their own, the first object of which is to oppose the Secularist Educational policy of the Trades Unionist Congress. But there has been another revolt which has taken a very effective form

and produced a serious crisis in the fortunes of the Independent Labor Party. The prime mover in the revolt is Mr. Walter Osborne, who works as a porter at one of the great London railway junctions. He belongs to a London branch of the Amalgamated Railway Servants, one of the most important of the Trades Unions. He is a Liberal in politics, and his views are shared by the majority of his branch. With their support in July, 1908, he applied to the High Court of Justice for an injunction to prevent his Union from spending its funds on contributions to the war-chest of the I. L. P., and from exacting the weekly levy from its members for the same purpose. He argued that Trades Union funds were contributed only for trades purposes. The judge who heard the case, however, took the view that political action for the protection of the workers came within the legal powers of the Union, and the injunction was refused.

Osborne now found himself in a serious position. He had to pay all the costs of both sides, including those of the eminent lawyers employed by the Amalgamated Railway Servants' Union to fight the case. It meant that his home would be broken up and he would be a bankrupt. As a first step he lodged an appeal. This would stave off the necessity of paying for awhile. But it also meant more money to have the appeal argued. Friends set to work to organize a subscription to help him. His opponents alleged that the railway companies found the money out of hostility to the Union. But he holds a list of subscribers which shows that this is not true. After the usual long delays the case was reheard by three judges, and they unanimously decided that the injunction must be granted.

But this was not the end of the case. The Union, with the I. L. P. organization behind it appealed to the House of Lords. An appeal of this kind is heard not by the Peers as a body but by those judges who are members of the upper house. The appeal was heard in December last and the court decided that the injunction must stand.

There was a panic in the ranks of the I. L. P. It meant that they could no longer draw upon the Trades Union funds for carrying on the Socialist agitation for maintaining a solid body of forty members in the House of Commons. The I. L. P. was especially anxious when in the spring, before the death of King Edward VII led to a truce in politics, it looked as if the Opposition in Parliament would force on a General Election. If that had happened they would have been unable for want of money to fight more than eight or ten elections. The Labor party would have temporarily disappeared.

They have obtained a respite, so far as the Election question goes, and they have managed to find money for the weekly payments to members during the session. They are threatening to expel Osborne from his Union and to dissolve the branch to which he belongs. Any such action will of course be opposed in the Courts. It would be an act of sheer tyranny to deprive this man

and his friends of benefits for which they have paid for long years, because they disagree with the politics of the I. L. P.

But a far more serious question than any such personal matter is the position of the Labor party in the light of the Osborne judgment. All the triumph of capturing the funds of the Trades Unions for the Socialist propaganda goes for nothing, unless a way can be found of reversing that decision. No further legal appeal is possible. The House of Lords, sitting as a High Court of Appeal, speaks the final word on a legal question. The only way out is to change the law by an Act of Parliament.

The I. L. P. is now debating the question of how the Government can be forced to introduce and carry such a change in the law. Three possible courses have been suggested. First, it is suggested that the I. L. P. should adopt a policy of passive resistance, disobeying the decision of the courts. But the result would be that in all the Trades Unions the minority members would refuse to pay the levies, there would be further injunctions applied for and at once granted by the courts, and the officials who resist these decisions would go to prison. This course is, therefore, not likely to be adopted. Then there is talk of organizing a general strike if the Government will not promise to introduce in the autumn session a Bill authorizing the use of Trades Union Funds for political purposes. But it is very doubtful if a general strike would be effective. The Trades Unions do not include the majority of the workers, and a million even of the Trades Unionists are outside the I. L. P. organization. Even in the million and a half affiliated to it a large majority regard the Osborne judgment as a simple act of justice. To order a strike would be a dangerous experiment. It might end in a new development of non-political Trades Unionism, and still throw the Socialists on their own resources. The third possible course is simply to inform the Cabinet that if the desired Bill is not introduced the I. L. P. members will vote with the Opposition. This would be a serious threat for a Cabinet that has some awkward questions to face, on which it cannot rely on a large majority. But the Government may find itself compelled even to disregard this threat. It might lose some of its ordinary supporters by truckling to the I. L. P. and trying to help it to override the decision of the courts. But even if the Bill were introduced and carried in the House of Commons it would most certainly be rejected by the Lords. Then would come the peril of a General Election, which, under the conditions imposed by the Osborne judgment, would mean the disappearance of the I. L. P. as a force in Parliament.

It will be seen, therefore, that the Socialist Parliamentary is in a very perilous condition. The crisis that has arisen also affects the whole position of the Trades Unions. There is a good deal of unrest especially among the railway workers at the moment, and this political question may tend to increase the disturbance and so

produce labor troubles during the winter. But I do not believe anything like a general strike could be organized.

A. H. A.

The German Catholic Congress

Rarely does it occur that the enthusiastic promises of the promoters of a great enterprise are realized in so signally complete a measure of success as that which attended the German Catholic Congress whose sessions closed on August 25. There had been some doubt expressed that Augsburg might find itself unable to give suitable welcome to the immense concourse which the Congress attracts, but the ancient city on the Lech has given abundant proofs that its people have not degenerated from the ideals of the fifteenth and sixteenth century days when Augsburg was the first city of the Holy Roman Empire, and when its merchants controlled the trade of the world and gave their daughters in marriage to princes. The "Augsburger Pracht"—Augsburg magnificence—which became a proverb in those days, appears to have renewed itself in every detail of hospitable welcome and ardent cooperation which went to make this year's congress memorable in the history of these annual conventions of the Catholics of Germany.

One may not forbear to recall the days when all Europe turned eyes of expectancy towards the city where were held the famous diets which decided the religious destinies of a great part of the Continent—the "Confessio Augustana" of 1530 and the "Religious Peace" of 1555. It is not untrue to affirm that similarly grave religious and social problems face the Catholic world to-day and the earnest and dignified manner in which the German Catholics utilized the excellent opportunities at hand in this Augsburg meeting was strangely reminiscent of the efforts of their forefathers to repel the onslaughts upon Catholic life and action in Reformation days.

Naturally the characteristic which especially impressed the non-Catholics present at this most recent of German Catholic congresses was the splendid harmony of purpose actuating all in attendance. "Strange how content every one appears to be," is the word one non-Catholic newspaper correspondent used to describe this prevalent union of minds and hearts. The absence of a common political or material interest, such as binds delegates in the conventions of parties and organizations, makes this harmony the more remarkable to one who lacks the inspiration of Catholic faith. It is the common faith alone that makes possible these Catholic assemblies, where the statesman, the city or state official, the banker, the factory owner and his employee, the farmer and the laborer meet and discuss in amicable accord the problems of vital import affecting them, to return to their homes with new enthusiasm for the common religion and with new love and sympathy for those whose interests are different from their own.

The program of the German congress is in a very es-

sential aspect unlike that of our own Catholic Federation conventions. Here in the United States practically everything is accomplished in general public meetings; in Augsburg besides such gatherings, open to all, there were a number of reserved public meetings attendance at which supposed credentials testifying to formal membership in the great body back of the congresses. It is in these latter that the official business of the congress is transacted. Of late years another feature, that of the so-called sectional meetings, has come into much prominence. The various sodalities and societies of Catholic merchants, students, teachers, alumni, and similar particular bodies which form so strong an element of Catholic organization in Germany, have grown into the habit of using the opportunity afforded by the congress to hold, in these sectional meetings, special annual conventions of their own bodies. In Augsburg thirty-five of these separate conventions were conducted concurrently with the sessions of the general congress.

Reports which have come to us give interesting evidence of the wide range of topics discussed in the congress—the educational question, missions at home and abroad, the care of souls in large cities, women's colleges and institutions for advanced training, the safeguarding of Catholics against the dangers of modern free thought, solicitude for boys and girls in the critical period immediately following their completed school years—these, quoted at random from the program followed, illustrate the scope of the discussions held. In these annual gatherings, however, German Catholics have a way of so emphasizing some one topic as to stamp it as the question of paramount interest in the year's scheme. In the Augsburg congress the Church's mission work was the question thus honored.

As will be remembered, in last year's convention, at Breslau, Prince Aloysius Löwenstein gave a stirring address on the necessity of devoting more attention to the propagation of the Faith in pagan countries. Probably as a consequence of the intense interest aroused by this and similar appeals the present meeting devoted an entire day to this topic, arranging to have the work of the missions the exclusive subject of consideration in all meetings public as well as private. The principal speaker on "Mission-Day" was Herr Erzberger, a recognized authority on colonial matters in the German Reichstag, who eloquently urged the point that Catholics should avail themselves of the helpful attitude of the imperial authorities towards colonists and not abandon the field of German colonization to the exclusive possession of Protestants. No speakers in the Augsburg meeting were listened to with greater eagerness and attention than those who preached the peaceful crusade of the missions. Last year's awakening in this direction, it was reported, had been productive of excellent results, existing missionary societies had been strengthened and new ones had been established, and the enthusiasm which greeted the appeal for generous support of these organizations foretold an

assuring growth of the spirit of sacrifice which alone makes foreign missionary enterprise possible among a people. A specially consoling feature of the day proved to be the remarkable interest for mission work which developed in the separate meeting of the university students.

The subject of missions at home was treated in several sectional and public assemblies, and special study was made of the progress and methods of the St. Boniface Society, an organization for the support of Catholic activities in Protestant districts. Professor Beck's address on the "Care of Souls in the Large Cities" made a deep impression. It was from the large cities, he contended, that Christianity spread through the Roman Empire, and history is ever repeating itself. To-day the large cities influence the country towns, and not vice versa; it is from the cities that modern paganism penetrates into the provinces. Catholic France just now is coming to appreciate the bitter results of an unwise policy—it did too little to preserve and foster the faith in its gigantic capital. We, he continued, are scarcely heedful of the lesson—we are not doing our duty in our large centres of population. Greater Berlin has more than 300,000 Catholics, but it is an almost general conviction that Catholicity would disappear, were it not for the constant influx from the outside. Infidelity, warned Professor Beck, has long since discovered where the pulse of modern life beats strongest; if we do not start a vigorous counter movement, Germany will share the fate of France.

In the meeting of the Catholic Teachers' section a strong appeal was made to the Catholic teachers of Bavaria. It appears that these latter, as a body, belong to the German Teachers' Alliance, an organization which in these latter years has come to be recognized as avowedly atheistic in sentiment. Affirming that Bavaria and South Germany have not done their share to develop and promote the prestige of the Society of Catholic Teachers established to "offset the pernicious influence of the alliance," the Catholic teachers of these lands were urged to purge themselves of all connection with that body. A ringing resolution was adopted, too, vindicating to the Church the untrammelled right to school control in all matters that touch faith and morals.

Probably the speech most enthusiastically applauded during the congress, say our reports, was that of Judge Gröber, the distinguished parliamentarian, member of the Centre party in the Reichstag and of the Württemberg Landtag. His discourse, a masterly study of the "Social Class Conflicts of To-day," was delivered before the most crowded of the public meetings. Judge Gröber affirmed the principal aim of the Socialists to be the destruction of the middle classes; they pay little heed, for the present to the few extremely rich, because once they have succeeded in winning over the middle classes, they believe it will be no task at all to overwhelm those above. Contrary to their expectations, though, the Socialists find that the middle classes have been increasing in numbers

and prosperity. Even entirely new classes formally non-existent, have developed in the complex conditions of modern social life. The protection of this bulwark opposing the spread of socialistic tenets and class prejudice is one of the most important, whilst unfortunately most neglected tasks of our governments. Judge Gröber gracefully alluded to the helpful influence which the Holy Father has brought into play in the social struggle of to-day, declaring that as we have to thank Leo XIII for teaching us our social duties, so we are indebted to Pius X for his insistent pleading that we draw from the banquet of the King the charity and the peace without which healthful progress in social improvement will never be attained.

Catholic piety found its expression during the congress in a pilgrimage of five thousand men to the shrine of the great St. Ulric, patron of Augsburg. This, by the way, was the one relaxation the delegates allowed themselves during the busy week's sessions, and after five days of intense work the latest, and in many ways the most successful of all the long series of German Catholic Congresses finally adjourned after having received the "God-speed and God bless you" of the five bishops present at its closing public meeting.

M. J. O'CONNOR, S.J.

Korea

The Empire of Korea has at last ceased to be a reality. Its twelve million inhabitants have been added to the population of Japan, and its territory, as large as the State of Kansas (82,000 square miles), has become part of the Mikado's dominions. It has all been done so quietly as to cause only a ripple on the surface of passing events. Signatures and sealing wax act noiselessly even when they attest the climax of a great tragedy in the destruction of a nation.

The obliteration of Korea from the world's map is not due to natural processes of decay, but rather to the ambition of a nation which lately has renewed its youth, and whose aggressive methods the weak Koreans could no longer resist. For two thousand years Korea has, unfortunately, been a sort of buffer state. Threatened with absorption in turn by China and by Japan, courting the friendship of Russia as a forlorn hope to save her from the inevitable, and acknowledged for a time as a sovereign and independent nation, she has at last fallen by the way before the onward march of the Yankees of the East.

A melancholy interest will always attach itself to the history of the hapless kingdom. Though not dismembered like Poland, her fate will move to greater pity, because the majority of the people are without the comfort which religion affords the distressed. As far as Christianity is concerned, Korea has shared a greater isolation than China or Japan.

For centuries Korean antipathy to the foreigner was an insuperable obstacle to the propagation of the Gospel.

The first missionaries went from Japan towards the close of the sixteenth century. The Japanese army of invasion sent by Taikosama in 1591 was largely composed of Christian soldiers, in which Father de Céspedes and other Jesuit missionaries were enrolled as chaplains. While their labors were principally confined to the Japanese they sought out the Korean prisoners among whom they wrought many conversions. One of these converts named Caius labored for many years as a Catechist in the service of the missionaries and died a glorious death for the Faith, being burned at the stake at Nagasaki on the 5th of November, 1624. He is numbered among the Japanese martyrs beatified by Pius IX.

Of a permanent existence of a Christian community in Korea in those early days there is no record whatever. The outbreak of the war of extermination to which at that time the Church of Japan succumbed, made all further attempts to evangelize Korea from that quarter impossible. But there was China, where in the seventeenth century Catholic missionaries carried on an active and successful propaganda. In 1650 the King of Korea, on a visit to Peking, fell in with the distinguished Jesuit missionary, Adam Schall. The visiting sovereign was captivated by the learning and address of the missionary, and on taking leave received from Father Schall a picture of the Saviour, a celestial globe and a complete set of all the works on science and religion which the Jesuits had published in the Chinese language. The king promised to have copies made of the books, and to distribute them among the savants of his kingdom.

Thus was planted the seed which under a kindly Providence took root and blossomed into a sturdy Christian community a century later. Meanwhile the learned men attached to the Korean court became convinced that a religion which gave so clear and satisfactory an answer to questions of the gravest import must be true, and with desire awakened they set themselves to learn more particulars about the Christian religion.

The yearly embassy from the Korean court to Peking in 1783 gave to a young Korean savant an opportunity to enter into a correspondence with the Bishop of Peking, Alexander Govea, a Franciscan. It resulted in his being instructed and baptized under the name of Peter. Abundantly supplied with books and objects of devotion he returned in 1784 as a missionary to his native land. Through Peter and some of his intimate friends, who were soon brought into the Church, many Koreans, especially among the higher castes, were instructed and baptized.

But a reaction set in almost immediately and a relentless persecution of the new Christians broke out in 1785. Many Christians fell away, for the profession to Christianity by one person meant the utter extinction by the most barbarous tortures of his entire family. The larger number, however, weathered the storm and persevered. During all these years it should be remembered this Christian community was without bishop or priest to minister

to them. Those who had survived the terrible ordeal their faith had been subjected to, began to organize, and through a misunderstanding of a religion they had to study for themselves, chose a bishop and a priest, by whom the ceremonies of the Mass were performed, and the Sacraments administered after the manner Peter had seen in Peking.

Two years later, when they got a clearer knowledge of the requirements of the Christian Faith, they laid aside the priestly functions they had assumed, and by letter sought the aid of the Bishop of Peking. Before a priest could be sent to them another persecution, more violent than any that had preceded broke out, and a long list was added to the roll of martyrs. The history of Christianity in Korea during the first half of the nineteenth century is a succession of cruel persecutions and the martyrdom of many Christians.

In 1857 the cause of eighty-two of the principal martyrs was introduced by a decree of the Roman Court. But at that time Christianity was more flourishing than ever. Though the missionary was under a ban and his entrance into the country as well as his labors there were conducted under the greatest secrecy, in 1866 the Church in Korea counted more than twenty-five thousand faithful, two bishops and ten missionaries. In the same year the two bishops and seven of the missionaries were taken and executed, numbers of the laity also suffered martyrdom, while many perished of distress and hunger in the mountains to which they had fled for refuge. The formal declaration of the martyrdom of the two bishops and of the seven missionaries was laid before the Congregation of Rites in 1901. Although it was only in 1884, when the treaty of commerce was concluded with the different powers, that liberty and peace came to that afflicted portion of Christ's flock, yet the Korean Catholics numbered 14,000 in 1885 and nearly 64,000 in 1907. It is hoped that Japan will extend to the unhappy Koreans the religious liberty which she grants at home.

E. SPILLANE, S.J.

Aftermath of the Adana Massacres

In April of last year the cablegrams kept us informed for a few days of a general massacre, instigated by the Abdul Hamid government, of Armenian Christians in Syria; telling us that in the Adana district alone some 10,000 men, women and children were butchered, and the rest brutally treated, dispersed and utterly despoiled. But as the incident happened not in Spain or Russia, and the victims were neither Socialists nor Anarchists nor Jews, the Masonic press agencies were not interested in exploiting the matter, and so our papers made feeble comment and dropped the subject incontinently. The readers of AMERICA will be interested in the subsequent fortunes of their fellow-Christians who survived the atrocities of Adana.

That there are survivors at all is largely due to the her-

oism of the priests, sisters and brothers during and after the massacre. What was done to save them may be briefly recalled. The Armenians made stout resistance to the soldiery and armed Mohammedan population until the town was set on fire, when some 5,000 took refuge in the Jesuit college of St. Paul and 2,000 with the Sisters of St. Joseph. The religious threw open their doors to Catholics and schismatics alike and hoisted the French flag over the buildings. Father Sabatier, standing on the terrace in open view of the assailants, with hand upraised, pointed to the tricolor, and though he was struck by a bullet continued to encourage the refugees to pray and to fight. The Marist Brothers went out into the street to rescue the wounded and carried them amid a shower of bullets to the Jesuit residence. The Sisters were not less heroic. They also braved the flying bullets to render aid to the fallen and, when the bloodthirsty mob approached the entrance, Mother Melanie, the superior, gathered the community about her close to the front door so that when the massacre began the nuns would be the first to fall.

At that moment, while Catholics and schismatics were praying in unison, the attack was discontinued and the wounded refugees were transferred to the government house and the convent. The remaining Catholic buildings were at once burned to the ground, but instead of bewailing their losses, the fathers and sisters at once turned the convent into an hospital, rented some buildings for an orphanage and organized measures to relieve the thousands who were homeless and starving, many of them wounded, and to stem the ravages of fever and epidemic. They were first on the field, and their heroic and persistent charity made a deep impression on the schismatics who greatly outnumbered the Catholics. Many solid conversions resulted later, and had the fathers not restrained them from acting on first impressions, all would have become Catholics at once.

Soon, however, there were rivals for their interest if not for their affection. The American Reformed Presbyterians have a mission at Adana, and these provident evangelists managed to obtain control of the money that flowed generously from the United States, England and other English-speaking countries for the relief of the stricken. The general pillage having utterly deprived the Catholics of their usual sources of revenue, they had to eke out their charities—hospital, orphanage, food, clothing, outdoor relief of all kinds—on the scanty alms that arrived from France, a total for the year of 31,500 francs. But the resources of the Protestant mission were practically unlimited. The money, nearly three million francs, had not been given for sectarian purposes and an "International Committee," was formed, ostensibly to distribute it impartially. The English consul was chairman but the head of the Protestant mission, as secretary, was the real executive, and it so happened that though the Protestants are few their institutions were the chief beneficiaries.

The committee voted 23,000 francs to the Protestant

hospital, 12,000 francs each to the German and American orphanages, but the Catholic institutions which bore the brunt of the burden and were least provided for, were not awarded a cent. The *Lettres d'Ore* of July, 1910, declares that while the committee relieved necessitous individuals indiscriminately, it did so in such a way as to make the millions at its disposal build up and promote Protestant prestige, and it should be named not the International but the Anglo-American Protestant Committee.

Meanwhile the Catholic institutions managed with their slender means to do the lion's share of the work. Over three thousand passed through their hospital and of these a large number, including many Mohammedans, were received into the Church. The admiral of the French men-of-war supplied medicine and surgical appliances at the start and even the Turkish Government helped, two fathers having traveled to Constantinople for the purpose. Hundreds of orphans are still fed and clothed by the Sisters who have frequently to go out and beg from the impoverished population for the necessities of the morrow, and they have sent hundreds to other Catholic institutions at the expense of French benefactors. Hospital and orphanages are ramshackle rented buildings of precarious tenure, painfully contrasting with the well-built and affluent Protestant institutions.

There is one field, however, and that the most important, in which the Catholics are supreme, the field of education. While the Presbyterian school, which escaped the conflagration and is abundantly endowed, has a meagre attendance, children of all denominations flock to the Jesuit college and the Sisters' schools in spite of their wretched accommodations: "installée d'une manière quelconque dans des maisons quelconques." The five German engineers and several other Protestants, nearly all the schismatics and many Mohammedans entrust their children to Catholic schools so that the enrollment is even larger now than before the atrocities. The teachers lodge where they can and have to suffer many privations, "but then," says Père Rigal, "we are still alive and the good that grows under our hands is a sustenance."

Confidence is being restored slowly. The "Young Turk" administration acknowledged the innocence of the Armenians, made some show of punishing the miscreants, and with loans and grants assisted the survivors to rebuild their homes, but the Mohammedans of the district, as hostile to the young Turks as to the Christians, are seeking to depose the Wali or provincial governor whom they call a "Giaour" because he has shown the Christians some justice, and have even set his residence on fire. Uncertainty of permanent protection has made the Armenians slow to erect substantial structures and enter into business enterprises; hence they are unable to assist the missionaries as formerly and rather look to them for support.

With the exception of some gifts to the hospital soon after the massacre the French Government has done

nothing for their compatriots—except to send “medals of honor” to the priests and sisters for “courage and devotedness.” Father Sabatier, superior of the Jesuits and Mother Melanie of the Sisters, received gold medals; Fathers Jouve, S.J., and Rigal, S.J., got theirs in silver; the Marist Brother Dioscori-Antoins, whose intrepidity saved 2,000 Armenians in the Church of St. Joseph, had to get along without any. President Fallières sent also a nice letter containing, however, nothing more substantial than compliments.

And of substantial assistance they are in lamentable need. Concentrating all their efforts and meagre resources on the hospital, orphanage and schools, they have found it impossible to erect a suitable church, so that the entire population have to be accommodated in the Sisters’ chapel. This is particularly disappointing at the present time when conversions and requests for reception into the Church are numerous, and deputations from the schismatics of the mountain districts are begging for chapels and missions.

The hospital and school buildings are wretched edifices, meriting the name only through the devotedness of the staff, and the danger is ever present of having to discontinue the work through lack of funds. The abandonment of the hospital would be disastrous since, with that solitary exception, the Protestants have a monopoly in Syria of this eminently Catholic work; it is the principal feature of their activities, and their fine buildings, splendidly equipped, serve them as an object lesson in Protestant beneficence. The fact that the Germans and the Armenian schismatics are about to establish hospitals of their own make the need of proper support and equipment for the Catholic hospital all the more pressing.

M. KENNY, S.J.

First Canadian Missionaries and the Holy Eucharist

III.

There is a very interesting fact with regard to the Holy Eucharist in Canada which is not generally known, viz.: that the first book written by an American missionary, in this part of the world, was on the Blessed Sacrament. It was by Father Charles Lalemant, the first Jesuit Superior of Quebec, and is entitled “*La Vie Cachée de N. S. Jésus Christ en l’Eucharistie*.” It was published in 1660, in France, and during the author’s lifetime went through three editions.

On the voyage across the ocean, which sometimes lasted two or three months, the priests never omitted to say Mass when the weather permitted. Sometimes indeed, the ritual was carried out with great pomp and solemnity. Thus, in the Life of Father Ménard, we have a description of a Corpus Christi procession on shipboard that is worth quoting:

“Great piety,” he says, “reigned among the crew, but the devotion was most conspicuous on the feast of the

Blessed Sacrament. A magnificent altar was prepared in the cabin of the Admiral, the crew erected another at the prow of the ship, and Our Lord desirous to be adored upon the unstable element, gave us a calm so perfect that we could imagine ourselves floating on a pond. We formed a really solemn procession. Everyone took part in it, and their piety and devotion prompted them to march in excellent order around the deck. Our Brother Dominique Scot, wearing a surplice, carried the cross; on either side of him were two children, each holding a lighted torch; the nuns followed in angelic modesty with their white wax tapers; after the priest, who carried the Blessed Sacrament, walked the Admiral of the fleet, and then came the whole crew. The cannons made the air and waves resound with thunder, and the angels took pleasure in hearing the praises that our hearts and lips gave to their and our Sovereign King.”

The priests frequently went as chaplains in the wars against both red and white enemies. Indeed, Champlain lays it down as a captain’s first duty to have a priest on board his ship on every voyage. Fathers Raffeix and Albanel were on the Mohawk raids in 1666, under de Tracy and Courcelles, and probably said Mass at the place of Father Jogues’ martyrdom; Enjalran was seriously wounded in de Denonville’s attack on the Senecas; Rasle was with the Abenakis in their fights with the English; Silvy, Dalmas and Marest accompanied Iberville, both on his snow shoe journey to Hudson Bay, and in his attacks by sea. One of them exhausted by his labor was recalled; another was murdered, and the third was carried to England as a prisoner. It is of interest to know that in Iberville’s splendid fight in Hudson Straits, where with a single ship, he sunk one English vessel, captured a second, and put the third to flight, his chaplain was a Jacobite priest, Father Edward Fitzmorris, of Kerry, about whom, however, no further information is forthcoming.

Perhaps the most splendid deed of heroism that has illustrated the history of Montreal is that of Dollard and his seventeen companions, who in 1660, by the sacrifice of their lives saved the entire country from destruction. Their self-immolation has an intimate connection with the Holy Eucharist, for before going out to battle, they made their wills, bade farewell to their friends, and received Holy Communion. It was their Viaticum. Thus strengthened they set out joyfully against two hundred Iroquois who were descending the Ottawa. The fight took place at the Carillon Rapids; the Frenchmen, behind a battered stockade, which they found there; the Iroquois swarming up from their canoes in the river. Day after day, and night after night, the struggle continued; the defenders always falling on their knees to thank God after each repulse of the enemy. Dead savages were piled high on each other outside the fort, until at last a reinforcement of five hundred Indians came up the river. Then the slaughter began, and when the conquerors entered the palisades there were only five French-

men alive, and they all mangled and bloody, were led away to a horrible death. But the victory was won. The Iroquois abandoned their plan of destroying simultaneously the colonies of Montreal, Three Rivers and Quebec, and sullenly withdrew to their own country, astounded at the resistance of these warriors who had consecrated themselves to death in the Blood of Jesus Christ.

It was the spirit of Montreal in those days; for the city began its life with the memorable First Mass, on the river bank, at Place Royal. That historic scene, in 1642, has been depicted in glowing canvas on the walls of the Cathedral, and on the imperishable bronze of the statue of Maisonneuve. But for a visitor here the usual sordid conditions of the Place Royal are not at all in keeping with the sacredness of the memory it evokes, and the mean and meagre and half-hearted inscription on the facade of the Custom House, announcing that after a religious ceremony Maisonneuve established the city, is almost a shock for one who knows how the event of the Sacrifice of the Mass was essential to the first throbs of life that pulsed through the heart of that essentially Catholic colony.

However, the Sacred Host was that day elevated above the island, as it had been at Quebec, one hundred and six years before. From those two sanctuaries it was carried aloft by heroic missionaries over the mighty rivers and lakes of the vast country, through almost impenetrable forests and across ice-clad mountains, proclaiming as it passed, the message of Christianity and civilization, until to-day it is exposed on the altars of an uninterrupted line of splendid cathedrals that stretch from the Atlantic to the Pacific. When the old Jesuit missionary erected the cross at the cataract of Niagara he wrote upon it, "*Christus vincit, regnat, imperat.*" That declaration sees its fulfilment to-day in Canada, and it has been brought about by what is Christ's chief instrument, the Adorable Sacrament of the Eucharist by which He conquers, reigns and governs. T. J. CAMPBELL, S.J.

IN MISSION FIELDS

THE MISSION OF SOUTH SHANTUNG, CHINA.

Very interesting, both historically and in point of culture, is that portion of China in which is located the mission of the Society of the Divine Word, (S. V. D.). Here have lived the greatest of all Chinese teachers, Confucius and Mencius. The population in this territory comprises about 12,000,000 persons, most of whom are farmers. This region, also, is noted for its commercial activities.

To this densely populated part of the country there came in the year 1882, two priests of the Society of the Divine Word, Father John B. Anzer and Father Joseph Freinademetz. South Shantung at that time was a part of the Apostolic Vicariate of North Shantung, under the charge of the Italian Franciscans. On their arrival the

Fathers found but 158 Christians, in the village of Puoli. In the next year conditions had improved, converts were made and the mission placed on a solid foundation. Father Anzer was made pro-vicar, and in the following year Vicar Apostolic of South Shantung.

During the years 1883 and 1885, there arose several persecutions of the Christians. The missionaries lived in constant danger, being often struck and wounded, while the Christians were murdered and their churches burned in many places. The severest persecutions were during the years 1886-7. It was most important to begin the missions in the great cities of Zinning and Yentchoufou, the first mentioned a centre of commerce, and the last the city of Confucius. But it was only after a ten years' struggle with government officials officers and people of the respective cities that they were enabled to begin missions there. On November 1, 1897, two missionaries, Fathers Nies and Henle, were murdered. Another persecution followed during 1898-9, to give place to the great trials of 1900.

During the past ten years the progress of the mission has been remarkable. The movement toward the Church has been very large, and much more could be done if sufficient priests and funds to maintain the work were on hand. It is most necessary to have many more common and high schools. The missionaries, too, have to cope with the American Protestant missionaries with their almost unlimited resources.

The following statistics will show what has been accomplished and the condition of the mission at the close of the year 1909.

Pagans, 12,000,000; Baptized Christians, 51,941; Catechumens, 42,051; one Bishop, the Rt. Rev. Augustine Henninghaus, S.V.D.; German priests (S.V.D.), 63; Chinese priests, 13; German Brothers (S.V.D.), 12; German Sisters, 36; Catechists, male, 767; Catechists, female, 341; churches and chapels, 178; houses of prayer, 1,006.

Baptisms in 1909—adults, 4,553; children of Christians and Catechumens, 2,763; heathen children in danger of death, 3,912; Confessions, 124,362; Communion, 142,793; Confirmations, 5,382; Extreme Unction, 470; Marriages, 548; Exercises for Catechumens, 5,163; Annual retreats attended by 772 persons; Deaths, 1,485.

Institutions—1 seminary with 80 seminarians; 1 school for catechists (men), 100 students; 1 school for catechists (women), 95 students; 4 high schools for boys, 200 pupils; 3 state schools in which missionaries give instruction, 250 pupils; 1 European girls' academy, 124 pupils; 1 working girls' school, 1,035 pupils; 7 orphanages, 757 children; 1 old people's home, 72 inmates; Hospitals, 25,474 sick persons treated on 61,967 days.

The Rev. Stephen Baur, C.S.Sp., has received from the Sultan of Zanzibar the decoration of the Brilliant Star for his long and fruitful missionary labors in Africa. Father Baur began his apostolic work in 1862.

CORRESPONDENCE

"Aplechs" in Catalonia

TORTOSA, SPAIN, SEP. 1, 1910.

Sunday, August 28th, was a memorable day for Catholics in Catalonia. It was the day of Catholic Catalonia's protest against the present Government's anti-Catholic policy. At sunrise, beneath the open sky and within the shadows of their many mountain shrines, from the Pyrenees southward to the Ebro, there was witnessed on that day such a manifestation of Catholic sentiment and united protest against irreligious legislation as to satisfy the most casual observer that the Government is pursuing a dangerous policy in attempting to carry out its French program in Catholic Spain. Along the chain of mountains and rugged foothills extending in Catalonia from the French frontier southward beyond the Ebro river, one meets numerous shrines which are silent witnesses of the fervent faith of the industrious peasantry of the land. To prove to the Canalejas ministry that these shrines are symbols of a strong, living faith and not mere monuments of the past, one hundred and sixty "Aplechs" or religious rallies in one hundred and sixty mountain shrines were planned for the same day, Sunday, August the 28th. The outcome was beyond all expectations.

The word *aplech* in Catalonia generally means a religious gathering; though it is fast acquiring, by frequent Carlist usage, the meaning of a demonstration of sentiments hostile to the Government. The announcement of so many Aplechs for the same day was received with enthusiasm by Catholic Catalonians, as it gave the entire Catholic population a chance to voice its hostility to the anti-Catholic program of the Canalejas Government. However, to avoid misunderstanding it was expressly stated that the Aplechs were not a Carlist movement, but were to embrace all Catholic political parties. The Prime Minister's feelings may be best gauged by the fact that all troops in Catalonia were ordered to remain "in garrison" the entire day of Sunday, August 28th. No greater proof could be had of the Government's increasing fears of Catholic protests.

The Barcelona Aplech was an enormous one. Twelve thousand Catholics ascended the mountain, Tibidabo, to hear Holy Mass beneath the open sky, and to listen to the call of several of Spain's most celebrated lay orators to prepare to resist, even with armed force, the plans of Canalejas against the Church. The Barcelona Aplech registered telegrams and letters of union of purpose from 139 Carlist clubs, from 891 Catholic societies and from 217 societies of Catholic workingmen. In all, representing a force which the Government cannot prudently overlook.

Full data and particulars of all Aplechs held in various towns subject to bishops of Catalonia have not as yet been published. However, we have full data of eighteen Aplechs at hand and information from other meetings sufficient to make us realize the importance of the movement. At Villarreal 12,000 Catholics were present; at San Sadurni de Noya, 12,000; at Manresa, 10,000; at Tortosa, 10,000; at Nules, 7,000; at Castellon (South of Ebro), 12,000; at Ulldecona, 12,000; at Blanes, 3,000; at Selva de Campo, 6,000; at Montserrat, 4,000; at Canet de Mar, 5,000; at Igualada, 7,000; at Lerida, 4,000; at Serralperiga (Gerona), 3,000; at Figueras,

3,000; at Moncada, 3,000; at Balsaren, 4,000. Telegraphic information from other meetings reports "vast meeting", "splendid attendance", "enthusiastic concourse" and similar expressions which show that everywhere the manifestation was well attended. To date I have read notices of nearly one hundred and fifty Aplechs.

The reports of the Aplechs as published in the anti-clerical and Republican papers have been what was expected. For the most part they state the meetings were a failure; that in many places they were not held; that where they were held, their correspondents found only four or five monks and some twenty or twenty-five superannuated virgins and toothless ancients in attendance. These statements need no comment. Even the Prime Minister, Senor Canalejas, has done his best to help the anti-Catholic press in their malicious misstatements. Addressing a group of newspaper correspondents in Madrid, on Monday, he spoke as follows: "Have you noted that the Aplechs held yesterday in Catalonia were a complete and noisy failure? From all parts of Catalonia I have received word showing the ridicule into which Catholics have fallen."

La Voz de Valencia, of August 30th, while declaring this public utterance of the Prime Minister unworthy of comment, adds in regard to the manifestation: "We ask Sr. Canalejas, with that respect which his position merits, to show us an anti-clerical demonstration equal to this in importance and lofty significance."

As the French, English and American press, draw their Spanish news from anti-Catholic sources, (see *AMERICA*, May 21st, p. 153) it is more than probable that no word of this encouraging protest of the Catholics of Catalonia will ever pass beyond the Pyrenees. Judging by description the American newspaper photographs of the anti-clerical meetings in Spain, one suspects strongly that the anti-Catholic agencies are using for their own purposes photographs of the great Catholic demonstrations started against the former Moret Cabinet and the godless schools. There have been anti-clerical, or to speak more plainly, anti-Catholic meetings in Spain; but the refined and educated Liberals, even the most ardent friends of Canalejas, have generally avoided them, since they have been monopolized by the rough and tumble element of the streets, and by the boisterous and not very companionable followers of Soriano and Lerroux.

Catholic opposition to the Canalejas Cabinet is continually gaining strength. Catholics are now planning for October 2nd, a general demonstration in every city and town of Spain. Canalejas' position is becoming more difficult each day. The Catholic press is exposing his French program and explaining its meaning to the peasantry; and are working hard to cause a situation which will bring into power a Cabinet less hostile to the Church.

C. J. M.

The Katholikentag in Augsburg

AUGSBURG, AUGUST 23, 1910.

In unwontedly impressive manner and in the presence of a multitude of interested participants from home and abroad the German Catholics yesterday began their fifty-seventh General Congress in the venerable city of the holy Bishop Ulrich, in the Augusta Vindelicorum of the Romans. What pictures flashed into mind whilst the splendid army of Catholic organizations in festal array paraded through the streets of the city, during the three

hours taken up by the imposing demonstration which opened the assembly! Augsburg had witnessed other scenes not quite so Catholic. It had been in other days the field of strife which marked the dawn of a fateful *Kulturkampf*. Here the fomenters of religious rebellion, which was born in Wittenberg, came together to weave the evil plans which were to bring discord among the German people and to split into contending factions the once united strength of the Roman empire. The vain attempts of the noblest of our people to make the threatened division impossible through prudent counsel and mutual concessions, are forever linked with the name of Augsburg, and the record of the unhappy controversies which make the city conspicuous in the history of the Reformation will forever live. It is on historic ground that the General Congress has this year assembled, ground consecrated by the valiant, even if unsuccessful efforts, of the leaders who strove to save Germany from the folly of a break from the unity of the Church which had brought to its people the blessings of civilization and culture. How like an echo from those days is the stirring call of the local committee of the Congress, which has found such cordial response in the imposing crowds thronging into Augsburg for the meeting.

"You know," it says, "that a battle is to-day being waged from every point against positive Christianity. It is a struggle in which Christian is no longer arrayed against Christian, but one in which the followers of Christ, no matter how divided among themselves, recognize the need of common action against the forces of unbelief and rationalism now openly lined up in opposition to throne and altar. Our work in the present Congress is clearly mapped out for us. It will be our duty to prepare for this close union of all true Christians, to devise offensive and defensive tactics against the enemy, to meet the claims of a pretended opposition between the teachings of Christianity and the principles of genuine culture, to strengthen the efforts of our Church in its purpose to advance the cause of civilization in every direction, to safeguard authority in Church and State—these and many other actual, pressing problems we must discuss and solve, and prepare to carry out effectively."

The object of the meeting is thus proclaimed to be a purpose to cultivate the spirit of peace and harmony, to foster a genuine spirit of constructive Catholic efficiency in facing the perplexing social problems of to-day. This spirit it was that the President of the local committee eloquently emphasized in his address at the opening session of the Congress. And there was an especial aptness in the reference made by him to the historic assembly of German Catholics gathered in Augsburg in the year 955. It was in that splendid meeting, one recalls, that plans were consummated, which later under the leadership of Saint Ulric and the German emperor led to the definitely breaking of the wild wave of invasion by the barbarous Huns threatening to sweep away every vestige of Christian civilization. May similar success attend the campaign begun to-day—a campaign, in this instance, of principle waged with spiritual weapons.

The ceremonial pomp accompanying the opening of the Congress marked a point never before attained in a similar meeting. The entire city of Augsburg and its many thousands of guests from far and near united in a demonstration which overshadowed the brilliant success of all former German Catholic Congresses. Bavaria must be congratulated on the progress which has marked its appreciation of the purpose of such gatherings. Thirteen years ago our first meeting in this kingdom occurred in

Landshut—a modest and humble welcome it was that met us; in Regensburg, a few years later there was a notable increase in the cordial greeting extended; again in Würzburg we felt a growth in hospitable union of sentiment with our purpose; and now Augsburg meets us with an enthusiasm which proves that South Germans are quite as capable of preparing a popular welcome and an outpouring of a multitude to greet us hitherto looked for only in the more thickly populated cities of the north. Thirty thousand sturdy Catholics passing before the reviewing stand of the Bishop, keeping splendid step with the martial music of forty-five bands, and wildly cheered by the hundred thousand spectators who packed the streets along the line of march, certainly made a magnificent profession of the faith. The demonstration was an evidence, too, of the strong organization that has been built up among the Augsburg Catholics as well as of the devotedness with which their leaders, clerical and lay, have labored to make the present meeting one to be long remembered among us. It were impossible to find more heartfelt, more universal interest in a public gathering.

A like spirit of united and enthusiastic welcome of the delegates to the Congress shone out in the first public session of the Katholikentag on Sunday evening. Last year in Breslau the city fathers refused to extend to the Congress the usual official welcome addressed to such gatherings. They based their action on the principle of neutrality according to the law in all matters pertaining to Church affairs. Of late in several cities of the empire the liberal authorities have used the Borromeo Encyclical incident as an excuse for their non-participation in Catholic public festivities. How different the disposition of the Augsburg municipality! They had long ago shown their interest in the great event which was to occur in their city by conceding the use of the Augsburg Festival Hall to the Congress and by voting a subsidy to help defray the expenses of the gathering; and last night the Oberbürgermeister himself, the head of the city government, took his proper place at the meeting held to welcome the delegates and with hearty greeting extended to them the freedom of the city. His address, moreover, was not a mere polite formality, he entered warmly into the spirit of the occasion and was not afraid to publicly recognize the useful scope of the Congress nor to give expression to a cordial appreciation of the work it had in hand. His pledge on the part of the city to cooperate in every possible way in the labors of the Congress was enthusiastically applauded.

R. P.

The Passion Play at Oberammergau

Once in ten years the eyes and the steps of that class of people known as tourists are turned with one accord to a little village, in the depths of the Bavarian Highland, called Oberammergau. Forsaking the Alps, the Rhine, Berlin, Munich and Paris, they crowd into the little town on the banks of the Ammer, some of them devout, the many, curious. But the fact remains that what draws them all, curious and devout, is the pictured story of the declining days and death of Our Lord Jesus Christ.

It is a relic of antiquity, yet you go there in an express train, you alight at a railroad station, you stop, maybe at a hotel. But at that point you leave the world behind you. The first sight that meets your eyes is a group of young men in green embroidered mountain suits, legs bare at the knee, and long flowing hair. They are there to carry your valise and to show you to your house. You are living, maybe at the home of a Pharisee, or an Apos-

tle—St. Peter, perhaps, or St. John—maybe only at that of a simple Jew of the mob. You are pretty sure to be at the house of some one of them, and you see them as they will be to-morrow—save for the costume—in their long hair and beards; for they tolerate no “make-up.” You spend the evening, if you are a true tourist, in wandering through the electrically lighted streets to see the cosmopolitan crowd; or, if you are wise, which not every true tourist is, you go to bed, for a hard, if delightful, day is before you.

Then the great day dawns, and the play, if you look at it in the spirit of the true Oberammergau, begins, not at eight when the curtain goes up, but at six in the parish church. Every day of a performance is started off by a high Mass attended by the players and the visitors in great numbers. And here we have the keynote of the whole situation. It is a religious act and has remained so since the beginning. But more of this anon. It is the fulfilment of a vow. In 1633 a plague ravaged the town; the vow was made that every ten years the Passion of Our Saviour should be represented if the plague were stayed. The plague was stayed and the vow kept. Before 1830 it was a purely local event; then its fame spread to all Bavaria and finally to every quarter of the civilized world.

The greater part of the visitors go to Mass. Then, before eight, all are in their seats in the vast auditorium which holds 4,000. It is a barrel-like structure of steel covered with canvas. One end is closed in while the other, the stage-end, is open to the winds of heaven, and to the spectator the realistic scenery melts into the real landscape beyond. The seats are all numbered and the boxes—“reserved for the nobility”—are at the rear. The stage is peculiarly local and is the evolution of an old Jesuit idea following the Renaissance. The stage proper framed in a great proscenium arch is in the centre. Here take place all the tableaux and most of the play. In front, a great open space, the “proscenium,” 126 feet wide, is reserved to the chorus, but the mob often overflows on to it. Then on each side reaching back 75 feet are shown two streets of Jerusalem, and still further to the right and left two houses, of Annas and Pilate respectively—the whole in a setting of the beautiful wooded hills of Nature.

All is now ready to begin. Three cannon shots ring out from the osterbichl close by. It is the signal. The orchestra begins in low melodious strains while behind the curtain all the actors are gathered round their pastor and according to an old custom, fervently recite the Our Father. Then the music changes; from right and left the chorus of “guardian angels” steps forth solemnly and majestically on to the stage. The Passion Play has begun. The scheme of the play is briefly this: There are eighteen acts, each act consisting of a prologue spoken by one of the chorus; of a living tableau taken from some chapter of the Old Testament prefiguring the scene about to follow, while the chorus chant their sweet inimitable song, and finally the scene of the Passion itself. So it goes on through all the old sad story. Palm Sunday, the Cleansing of the Temple, the plotting of the Priests, the Last Supper, the Treason of Judas, the Agony and the series of Our Lord's journeys about Jerusalem, ending with that to Calvary and His death.

The present text is due to Father Daisenberger, parish priest in the middle of the last century. He thought it well to introduce a plot into the play, thus hanging the murder of Our Lord on the motive of revenge of the traders driven from the temple. Some think it lame, and

indeed one would think the simple Gospel narrative gives enough unity, especially as here everybody takes the word “play” in a wide sense. Be that as it may the scenes are well knit together, and move along with a sweep and a rapidity that takes away your breath and makes you, as it did me to my cost, forget that your bench has a back.

Among all the scenes that may be especially singled out are those in which the human element enters largely in, and it is probably due to these more than to any other that the play has its great vogue. And I take human element not in any degrading sense, but in that the figures you have been accustomed to consider more or less abstractly, walk and talk and suffer here under your eyes in flesh and blood, in their own personalities and dress and in their own historical setting. There is no make-up, no artificiality of any kind; the pure religious life led by these men and women is pictured in their faces, and is what makes them resemble the Apostles, and the Holy women, Our Lady and Our Lord, to a wonderful degree. Their long hair and beards are natural, too, their costumes not tinsel but the sturdiest of stuffs. You catch yourself speaking to them afterwards with that peculiar awe with which you speak to saints, for the actors themselves are as near as may be to the character they play. The only exception to this rule is Judas, who is a most delightful, quiet old man, though certainly a wild-looking one.

The most stirring among the scenes are those in which the mob figures, and never was mob more mob-like on a stage; every man has his part and plays it; some two or three hundred on a stage which naturally lends itself to grand effects. But above all in the memory of those who have seen the play are undoubtedly the scenes of Our Lord with Our Lady. To a Catholic there is something especially interesting about these, for to us Our Blessed Lady is a possession peculiarly our own and in the presence of Protestants one is particularly proud to see her presented to them so nobly and so humanly yet divinely pathetic. In the parting scene on Holy Thursday evening, nothing could be more beautiful than her sorrow and her resignation, nothing more inspiring than Our Lord's bearing towards her. In the midst of it all you find yourself making acts of faith and love to the figures before you as if they were the reality itself. Then again, at the meeting on the Way of the Cross—which, by the way, follows the traditional order to the last detail, there was not a dry eye when, Our Lady coming down one street and the Lord under His cross coming down the other, both in presence of the spectators—they suddenly met in the most dramatic of situations. Of the other scenes, the Scourging is perhaps the least satisfying of all, while the Crucifixion is all that could be desired in both realism and reverence, and the Last Supper held the vast audience spellbound with the solemn beauty of the washing of the feet and the First Communion. Perhaps what adds as much as anything else to the effect of the whole is the series of tableaux that precede each act. They are splendid. From every point of view artistic—color-scheme, grouping, animation—and religious, they are unsurpassed and testify to a very high degree to the talent of the director.

Such is an inadequate description of the Passion Play of Oberammergau, in every sense a religious act, played with a reverence and sweet earnestness that leave no doubt that in the minds of these simple players it is a privilege and a duty, not a commercial enterprise.

J. W. P.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

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The Undying Pope

The world at large is generally convinced that the Papacy is a wreck. In the northern countries of Europe its very name has been held in abomination for more than three centuries, and the Latin races are now moving in the same direction of revolt. The nation that formerly gloried in its title of the Eldest Daughter of the Church has thrust out the Pope with contempt, and refuses to recognize his existence. The churches are dismantled, the religious orders are expelled and bishops and priests are haled before the courts as criminals for loyalty to the Representative of Christ. Spain, "the Catholic," has announced its purpose of assuming the same attitude of hate. Little Portugal also is in revolt, and in the Pope's own dominions a usurper rules, while an atheist Jew is the Mayor of the Eternal City, and is actively engaged in obliterating every memory of Christ from the very heart of Christianity. Worse conditions are promised for the year 1912.

Yet what is this occurring in the great city on the St. Lawrence? Half a million people are gathered there for a religious celebration. Triumphal arches span the thoroughfares; the public buildings are hung with the flags of every nation, and the façades of the houses are almost hidden by the decorations. Multitudes have hurried thither from all parts of the world. There are priests and prelates and laymen from the great Republic beyond the borders; from Italy and France and Germany, and England and Scotland and Ireland, from South America and the Islands of the Caribbean. Even Greenland and South Africa and distant Jerusalem have sent their representatives. In the endless and gorgeous pageant that passed through the streets, there were negroes and white men, Indians in their warpaint and Chinese in silk robes with their flags of the flaming dragon. There were university

professors in their insignia of office, tonsured monks in their varied garbs, military and Ministers of State, priests in their sacerdotal robes, bishops with their copes and mitres, cardinals in their royal scarlet, but one conspicuous figure stands out in the splendid scene towering like Saul over all the people. In his hands is the Adorable Host which he is bearing from the great basilica to the altar on the Royal Mountain. After His Majesty of the Eucharist, this man is the centre of all that splendor and pomp and magnificence, the cynosure of every eye, the one to whom all the cardinals and bishops and priest and people pay their obeisance, and eagerly and affectionately come with their tribute of homage.

Who is he? He is the Pope. Not indeed in person, but he is the representative sent from the Fisherman's throne on the Tiber to receive the fealty of the New World; and as he passes on his way, the cry of "Vive Pie X," which amid the pealings of bells and the booming of cannons echoes and echoes again from the shores of the St. Lawrence to the sunlit mountain, tells the story to the nations that the heart of that people has been ever loyal to the Vicar of Christ, and that love and reverence for the Roman Pontiff has not vanished from the Western World.

Nor is all lost in the Old World from which that people have sprung. England saw a similar scene two years ago in its great metropolis. In France for the last decade the atheistic Government has neglected all its internal affairs, allowed its navy to rot, its army to be disintegrated, its Apaches to turn its boulevards into war paths while it watched with feverish anxiety the spectre of the Pope that seemed to be ever startling its secret councils and cabals. Spain would have been long since in wild revolt had not the restraining hand of the Pope held back the indignant Catalans, Castilians and Basques. Rome is constantly thronged with hundreds of thousands of pilgrims from all parts of the world who journey thither, not to pay their respects to the usurper or the Jew, or to take a last glance at the vanishing glories of the past, but to beg on bended knees a blessing from the Pope. Not only the poor and humble, but kings and presidents and emperors are there to solicit the favor of entering his presence. His words are more powerful now than ever before and reach in an instant to the uttermost ends of the earth, where he guides or teaches. More than at any other period, perhaps, though he is shorn of all earthly glory and power, does the Pope of Rome reign, rule and govern.

There is a famous picture that one may see hanging in every gallery, or reproduced in books, of an attempt to assassinate Pope Boniface VIII. It is called "l'Attentat d'Anagni." High upon his throne stands the white figure of the Pontiff, serene, and heedless of the tumult beneath him; his eyes are looking into the heavens while he awaits the fatal blow. Below him are overturned vessels of the sanctuary, and his terror stricken attendants are in flight. Half way up the steps stands an armored

knight, a flashing sword in hand. Farther down is the mob, some shouting to others in the distance to hurry forward to the tragedy, others shaking their clenched fists at the silent figure, while their parted lips utter imprecations.

When Boniface was torn from that exalted throne, another white figure succeeded, and another and another until now. Other mobs of miscreants have gathered on the same steps beneath. And so it will be till the end; "the nations will continue to rage and the people will meditate vain things" until the days of the militant church will have ended and then another white figure shall stand on the throne, and Jesus Christ shall rule in peace and glory over the Church triumphant in heaven. Till then the Pope can never die."

Colonial and Homeborn

St. Chrysostom describes in one of his sermons the child preferring its mother in rags to the queen in her glory. But even the child will not deny the rags and call them robes of state. Though one can not blame the Briton for his love of the Empire, all the world is astonished to hear him reckoning the Empire's weakness, its strength. The cloud might be like a camel, or a weasel, or a whale, as Hamlet pleased, and Polonius could have justified his complaisance by the knowledge that after all it was a very good cloud. It is not so easy to understand the Briton granting without difficulty the Empire to be centrifugal or centripetal, parochial or imperial, loyal or cold, yet holding it always to be an excellent empire. A colony hoists its own flag, establishes friendly relations with powers not always friendly to England, makes its own commercial treaties, sets up its own army and navy, proclaims its own nationality, yet the Briton is undisturbed. An outsider sees all these as signs of disintegration, and gasps at hearing him approve them as steps to the consolidation of an Empire holding together, not by unity of authority nor community of interests, but by sentimental love of the mother-land.

But there is reason for every thing, even for what is apparently unreasonable. The first colonists, no less amid the pleasant scenes of Port Philip, the Bay of Hauraki and the Straits of Fuca, than in the wearing monotony of the prairie and the bush, yearned for some little English village, some primrose bordered lane, even for some tame suburban street with its lilacs in the narrow garden plots, as Lawrence Aylmer

"In branding summers of Bengal,

Or even the sweet half-English Neilgherry air"
longed for the chattering brook and Philip's farm, of which, too, Katie Willows, on the other side of the world, beneath strange stars, in converse seasons,

"By the long wash of Australasian seas
Far off"

loved most to talk. They idealized England as home,

forgetting all its shortcomings, but remembering and treasuring every charm.

And they idealized Englishmen, those whose happy lot it was to dwell in that dear land. Such became for them almost beings of a higher order. An Englishman visiting the Colonies was received with reverence as a part of England and his words were as the words of England. It is hard to put aside homage freely offered, and this is one of the reasons why the Englishman of to-day takes a lofty tone with Colonials and thinks the Colonies to be attached to England by a law as immutable as that by which the planets move around the sun. The Colonial begins to resent this attitude, but he has not yet put off wholly the old deference. We shall see, therefore, still for a few years the Colonial going to England in a spirit of piety, and the Englishman going to the Colonies in a spirit of patronage, just as this summer a party of English schoolteachers visiting Canada were always ready to point out to Canadians their social and political deficiencies, while a party of Canadian schoolteachers in England were content to be preached to by the Bishop of Carlisle.

But with every new generation the deference of the Colonial for the Homeborn lessens; his love of his own people and his own land grows. It was not sufficient in the eighteenth century to hold the North American Colonies to England: it will not suffice to bind to the Empire the greater colonies scattered over all seas. The Imperial Conference is soon to meet again, and there is good reason to believe that some, at least, of the Colonial ministers will have definite proposals to make on the subject of Imperial unity. If these are met in the old spirit, if Colonials are required to give everything on account of the mythical superiority of the Homeborn, if they are not met on terms of equality, the dissolution of the Empire will not be far away. The assumption by the Crown with regard to the "overseas dominions" of pompous titles without reality beneath them, titles suggestive of the falling Roman Empire, will not save it. It will perish through the blindness of the Homeborn, and unless every precedent of history is to fail, the loss will come, not on the new nations, but upon the old nation at home.

School Needs in Manhattan

Greater New York, on September 12, threw open the doors of its public schools. There are more than five hundred of these schools within the limits of Manhattan alone, large, commodious, well-appointed buildings, and yet the school authorities find themselves unable to meet the needs of the little ones who throng into the registration offices. The number of children of school age has grown by 20,000 since last year, and despite the fact that more than 100,000 children are registered in the parochial and private schools, more than 710,000 remain to be cared for in the city schools of the Island. Already officials of the Board of Education announce that 50,000 children will necessarily be put upon half time; that the actual

seat accommodations in the more than 500 elementary and grammar schools of Manhattan make it impossible to give to this army of little ones the benefit of more than a half-session training daily. We say "little ones" advisedly for the crowded condition of things naturally touches the lowest grades especially, since in these grades the huge percentage of "drops" does not as yet lower the average of the registration lists. Meantime a meeting of the Board of Education has been held and its budget for 1911 has been adopted. An increase over that of this year amounting to \$7,282,629 is asked for; \$6,014,814 of this sum is affirmed to cover the normal growth of the school system and to provide for the proposed increase of salaries to teachers. One is inclined to ask whether this is another instance of the ease with which administrative expenses grow in the business management of departments controlled by municipal and state authorities. No one will quarrel with those who try to put through an increased appropriation in order to add to the salary of ill-paid teachers in lower grades. But when one learns that it is proposed to increase the emolument of twenty-six District Superintendents from \$5,000 to \$6,000 a year, one is inclined to question the propriety of the action taken. Five thousand dollars a year is a handsome gratuity for the work done by a District Superintendent and until the pressing clamor of our little ones for the school facilities the city pledges itself to give to them shall have been satisfied, rigid economy should be the watchword of those who control the school finances.

Spain's Premier in the Open

Government by "royal order" is no new thing in Spain. More than once it has happened that, foreseeing some unfavorable turn in tariff legislation, importers have shipped quantities of goods to the border with the intention of introducing them at the lower rate, only to have them detained by royal order until the high rate should apply. These orders are issued, supposedly, with the knowledge and approbation of the king, to meet some contingency, and, therefore, are of their nature transitory. Though not laws in the strict meaning of the word, they are not incorrectly called "padlock laws," since their usual effect is to lock up something that before was free.

The action of Señor Canalejas in his now famous royal order on religious associations was based upon the general Associations Law of the Sagasta ministry in 1887, to fulfil which it was necessary simply to file in the office of the provincial governor a copy of the proposed association's rules and regulations and forthwith its existence was recognized by law. The representative of the executive was not vested with discretionary powers to receive or to reject the application; but if he thought that the association threatened to be harmful to the State, he was bound to denounce it within eight days to the criminal courts. No penalty attached to the neglect or failure thus to register an association, and, moreover, the law

was not understood to apply to religious of either sex, who, indeed, went on in the line of Church work in which they were engaged.

The plan of Señor Canalejas, as now appears, is simplicity itself. "Until the enactment of a new law regulating the right of association," so reads his circular letter, "the provincial governors will refuse to receive the documents exacted by article 4 of the Law of 1887." Here are to be understood exclusively, as he takes the trouble to state, religious congregations and orders. Thus, anti-Catholic societies, such as the Freemasons and even the Anarchists, will continue to bask in the sunshine of ministerial favor; but to not another monk or friar must the land of St. Dominic and St. Ignatius give birth. How long is this decree to be in force? "Until further orders," answers the President of the Council of Ministers.

This is refreshing in its ingenuousness, for if Canalejas can hold his working majority in the Chamber of Deputies and win over a majority in the Senate, it is only too plain that his "padlock law" will become a permanent feature, as far as he can make it such, of the Spanish statute-books.

Spain's anti-clerical cabinet, as a matter of fact, will not need a new law, for what is now practically in force as a law will remain permanently, like the barber's stationary sign: "To-morrow, no charge for shaving."

Señor Canalejas, who seems to count that day lost on which he does not ladle out olla podrida interviews, affects to see in the opposition of the people to his program only a cloaked attack on the reigning house, and lays all the blame on the Carlists. But in this he is in error, for his anti-clerical campaign has aroused men of all parties and of no party, who will endeavor to effect the downfall of his ministry by a triumph more solid and more lasting than a revolution could produce.

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In defense of public decency, Minister Delantsheere of the Department of Justice, Belgium, has issued a sharp letter to State and Municipal officials charged with the supervision of public morals. The letter orders that a much-needed change be introduced at once in their way of dealing with abuses. It appears that when attention was called to immoral or suggestive representations in theatres, moving-picture shows and similar amusement resorts, these officials have of late been following the practice of issuing a warning to proprietors of these resorts with a threat of prosecution in case the evil complained of were not corrected. As a result such proprietors had ample opportunity to prepare themselves against a probable descent of the police upon their shows. The note of the Minister of Justice forbids all preliminary warning in these cases, characterizing it as an indirect protection of vice, and it orders the police authorities to do their duty in regard to the suppression of vice without fear or favor.

LITERATURE

The Barrier. By RENÉ BAZIN. Translated by MARY D. FROST. New York: Charles Scribner's Sons. Price, \$1.00.

The latest story of the distinguished French Academician to find its way into English is concerned with a young Frenchman who has lost his faith, a young Englishman who has found the faith, and a beautiful heroine who presides like an angelic spirit in an ancient chorus over the two tragedies involved in the losing and the finding. It is a charming tale, artistic and sincere, and vital with the breadth of modern life. The translation is well done and seldom reminds one that he is not reading a story with all the original freshness of its native delicacy and vigor of language. The few occasions, when the reader becomes aware that he is listening to a Frenchman, are due more to the author's national difficulty in comprehending the minor details of manner among English-speaking persons than to any awkwardness of translation. An English lover of Keats, for instance, would scarcely be guilty of choosing, out of all that poet's splendid lines, the hackneyed: "Heard melodies are sweet, but these unheard are sweeter," as a characteristic instance of his idol's excellence. These little flaws, however, are all on the edges of the canvas. The main picture is fair and true. Moreover it is that exquisitely joyous thing which is always the product of masterly art whenever it is applied to a genuinely noble theme.

If Mr. Bazin had known Lionel Johnson we are tempted to believe that he would have used as a prefatory text the well-known little poem, "Renan and Newman," written in 1895:

"In wild October, fifty years ago,
Renan left Saint-Sulpice, a Catholic
No more, no more the child of Holy Rome:
Upon the third day after that day, lo!
Knelt Newman before Father Dominic,
And entered in unto the Holy Home.
O mystery of calling! Who shall say?
Did after joy, with Angel Hosts, outweigh
Woe for the darkness of the earlier day?"

It is a similar mystery which the novelist here describes, a common enough one, of Catholics permitting their faith to slip from their grasp forever in the midst of religious teaching, religious examples, the sacraments, and all the intense spiritual life of the Church; of non-Catholics groping in the dark and suddenly beholding and seizing upon with the avidness of life-long hunger the strengthening bread which the others have cast away so carelessly. The scene in which Félicien accuses his parents of their responsibility for his loss of faith is one of the strongest in the story. The mother attempts to ward off the accusation by recalling to his mind that, owing to her request, his father had not carried out his original intention of having his son educated in a non-religious school, but had on the contrary sent him to a Catholic college:

"We chose for you an institution conducted by ecclesiastics. Is that what you reproach us for?"

"No," he replied, "I had early Christian training, I recognize it. I received more religious instruction and saw more examples of faith among my masters than most of the men of my generation. That should have sufficed, and often has done, to build up a sound faith, but on one condition. It is that the family life should be in harmony with these instructions.

"Well—what of ours?"

"I have seen at home too many examples which did not agree with the lessons taught at school, and I have learned to doubt.

"You have seen excellent people, Félicien.

"I have seen that you all placed many things before religion.

"What, for instance? I beg you to tell me.

"The enumeration would be long, if I chose. It includes the whole of life, or what is called by that name: the whirl of amusement, luxury, honors, the future—yours and perhaps mine also. I have seen that you have failed to defend the principles I had once been taught to venerate, the men who had been held up to me as examples; and that you allowed matters to be freely discussed, here in your house—

"Oh! a little freedom of conversation! A great affair!" exclaimed M. Limerel.

"Let him finish, Victor.

"I saw, even, that you approved this language which at first horrified me. The influences of your salon were not always a training in virtue. Who was ever concerned to practice these teachings?"

"That is too much! Did not your mother preside over your first Communion? And with what affectionate solemnity!"

"But afterwards, in the years that followed, who sustained me in my youthful aspirations? Who ever tried to divine my doubts and to answer them? Who ever interested themselves in my reading? I read everything without guidance — "Félicien!"

"In short, I have never understood from the life here at home that religion was the law by which we should be guided. That is what I reproach you with."

And how many a son and daughter can level the same reproach at Catholic parents to-day not only in France but here in America? The tragic scene, that we have partly reproduced, would be nothing more than a tract if it were not all so terribly true to life. It is a vivid interpretation of the failure of certain Catholics to recognize the demoralizing intellectualism of the times. Many Catholic parents throw a sop to their conscience by sending their son to a Catholic college. It is the only concession they make; in every other respect they arrange their household and their lives according to laws and notions that are purely of this world, oblivious completely of the spiritual and the supernatural. And then they throw the blame upon the religious teachers when the youth puts on the latest airs of a corrupt and unbelieving world. It is a lesson many modern Catholic parents have still to learn, that the Catholic school can succeed very little in its highest functions unless the atmosphere of the home is favorable to spiritual growth. As for the Catholic parents who see no need of even a Catholic education in order to preserve their children's faith, we have nothing to say. Their sowing of apostasy shall have a surer and a larger harvest.

The heroine of "The Barrier" represents a lovely type of Catholic young womanhood which, we console ourselves with knowing, is not at all unusual. It is the type that is ready to make large sacrifices in a spirit of intelligent devotion and well instructed faith. It has character to meet trials bravely, to face the blank dreariness of renunciation with hope in the heart and a holy confidence, never disappointed, of ultimate peace and happiness. Such women have made the saints and the mothers of saints in the history of the Church. Their faith has been often "a barrier" for them, shutting them out from the pleasant things which the world prizes. But, when the world says that they are sad behind the barrier, they smile half-amused, half-pitiful.

JAMES J. DALY, S.J.

Spain of the Spanish. By Mrs. VILLIERS-WARDELL. New York: Charles Scribner's Sons.

It is a pleasure to take up this volume. It indicates a knowledge, a searching after the ways of Spain and Spanish life which has been too often lacking in the books on Spain. As the author says: "The difficulty of writing reasonably and effectively about Spain oppresses me at this moment; just when I have written the last line of the last chapter in this book," seems to have rendered her statements accurate and just throughout the work. It is admirably written, and all too short. In its compilation she sought the assistance of some of the most eminent Spaniards, so that her statements might be reasonably accurate, for as she also says: "The Spain of the English is not at all the same thing as Spain of the Spanish!"

The book takes up a wide range of subjects. It begins with the "Court and State" and describes the country in its entirety, sketching the government and giving a cheerful, healthy view of the royal family. Then the author takes up in turn "Modern Literature," "Modern Painters" and their art, the Spanish stage, under "Plays and Players," then the "Press," containing a fine review of the leading papers of Spain, and the sports and pastimes of the people. "Music and Musicians" is a notable chapter, as well as the semi-analytical, semi-prophetic strain of "Spain of To-morrow." In the chapter on "Churches and Monuments" she gives both history and art, and for the first time allows herself to look back upon the vanished grandeur of the Spanish realm. In the chapter on "Commerce and Industries" and "The Spanish," as well as "Fiestas—Religious and Secular," she has run the entire gamut of Spanish feeling and action. About the religious feeling of the Spanish she says:

"And then on Sunday morning, at a crowded Mass—how exquisite is the courtesy shown from one to the other, without the least regard for position or station. I have, at the Buen Pastor of San Sebastian, frequently seen women belonging to the Court circles kneeling side by side with poor old beggar women in rags, and if seats are scarce, because of the vast numbers, the poorest woman will quite naturally offer her *Prie Dieu* to the richest. But it will be accepted as naturally as it is offered.

"The spirit of true and most admirable democracy is more noticeable in the churches of Spain than elsewhere, and is not this as it should be? Is it not a beautiful idea that our Father's House should be the home of *all*—without any distinction of persons, in thought or in action?"

Again in speaking of the deliberate manners of the Spanish, she says:

"If the Spaniard does not hurry, neither does he hustle. If he does not exert himself strenuously to make money, neither does he consider the making of money the most desirable occupation in life. The English and American nations are notable for their business qualities; they know how to make money and how to spend it, but perhaps in the race for wealth and power they miss something, and a thing of value, which belongs to the Spaniard."

The book closes with a chapter on "Cataluña and the Catalans," which is an explanation of the peculiar separatism and independent ideas of the northern provinces, as well as their hopes and aspirations. As the book was written before the outbreak of last year or the troubles of this, there is no allusion in it to the present situation. But there is hardly any book of so moderate a compass or of such delightful language treating of Spain in which so much information or such an array of facts can be found for the general reader. The book is beautifully printed, with many and varied illustrations, and above all, is provided with an excellent index and catch-words in heavy type indicating the subject under narration.

Quiet Days in Spain. By C. BOGUE LUFFMANN. New York: E. P. Dutton & Company.

If it were not that this book has been so heralded by a recent criticism and by fulsome advertisement, it would scarcely be worth noticing. Into the book criticism much of the recent controversy in Spain was injected, although there was nothing in the book itself to bear it out. The book is a record of a tramp journey through Spain lasting nearly a year, and the author records his adventures, very much after the style of Borrow's "Lavengro" and "Bible in Spain," sometimes so much so as to make one think that it is copied, at least in style, from the earlier author. If the writer had made his trip and his observations on the East Side in the City of New York, or in the mountains of Virginia, West Virginia, Tennessee and North Carolina, he would have found quite as much poverty, wretchedness and ignorance. Eastchapel in London would have even supplied him with more. Yet this is served up as a fair sample of Spain and Spanish life. The writer of these lines is familiar with conditions in the Virginia and North Carolina regions, and he has been over some of the ground traversed by Mr. Luffmann in Spain, and cannot say that Spain, even granting all that is said in the book, is the worse of the two.

The book begins with Cordoba, then Seville, Ronda, Malaga, Alicante, Murcia, Valencia to Barcelona, where the author goes across country to Burgos, Salamanca and Compostela, finally winding up his record of travel in Leon and the Asturias. In all this time he is with the poor, the peasants, the wanderers and occasionally some of the middle class. Much of the story is light and gossipy, occasionally there is a serious vein, and sometimes he makes a new and real statement about Spanish life, as where he says: "Most strangers imagine that Spain reeks of garlic. As a matter of fact the people of large parts of the country know nothing of this vegetable. And even where it is used, it is never to vulgarise the dish or the consumer." Often he tells of the hardships of country life and the lack of work in many localities; that is no special peculiarity of Spain. But throughout the book there is hardly one concrete fact given about the actual state of affairs in Spain. Its economic and governmental aspect must be entirely gathered from his anecdotes about peasants and his adventures with fellow travellers. It is a pleasant, happy-go-lucky bit of writing about the people he happened to run against, without any attempt to connect his various anecdotal reminiscences into anything like a fair picture of land and people.

The vice of the book lies in its elaborate, pretentious preface. Really there is little or nothing in the whole volume to connect the preface with the body of the book; the preface is what the usual book reviewer reads, and it is what has been emblazoned in ferocious headlines in the Saturday book review of a well-known New York newspaper. Thus in his preface (page ix) he says:

"All decrees are of a suppressive character; press censorship; no public meeting; no free education; no unions or alliances; no emigration without permit; no petitions for work nor demonstrations against rapacious authority."

If he knows Spain at all, he knows this statement is wholly untrue. To take the obvious, where little or no inquiry is needed, there are at all times public meetings in Spain; in the present year and during the past year they ran up into the ten thousands. As to education, at the very time the author was in Spain, some 25,340 free public schools were in operation, with 1,617,314 scholars in them, besides thousands of private free schools. As to unions and alliances, they are as free in Spain as they are here; even now the miners' unions in Bilbao have been on a strike for the past three months, and most of the labor unions in northern Spain want to go on a sympathetic strike to support them. Emigration requires only such permit, based on examination, as will save the emigrant from deportation on his arrival at his destination; and last year there were 111,000 emigrants. Petitions for employment are often made; and as for demonstra-

tions, our newspapers for the past two months have been filled with nothing else in their news from Spain.

But the author is not content with even those misstatements in his preface. He forecasts the future and says (page x):

"No remedy is in sight, for it is unthinkable that any change can come from within until the Church is virtually suppressed, free institutions are not only tolerated but supported by the general government, and the bulk of the revenues spent in developing the provinces, wherein they are raised."

Now one would suppose that in the body of the book there would be some statements, some facts, or some figures, which would tend in some manner to sustain such a bold assertion. In the whole book there is scarcely a word against the Church, as an organized institution, although in one or two places the author criticises the personal conduct of certain priests in performing the rites of the Church, just as a Catholic traveller might properly do, since it is the personal equation and not the attitude of the Church. On the contrary, in the only chapter in which he mentions the Church and the monastic Orders at any length (chapter XVI) he describes the shrine of Montserrat and the lives of the monks with reverence, and tries to let as little of his Australian Calvinism creep through as possible. Perhaps Spain is in a very bad economic condition; but there is nothing in his book, other than the gratuitous assertion in the preface, to indicate the cause of it; and there is not a fact related from cover to cover to show the need for the suppression of the Church, or that the Church, as an institution, is in anywise responsible for that condition.

From the internal evidence of the book, it does not seem that the author was accurate in telling what little he saw. When a man cannot set down the obvious, cannot properly write the Spanish language, cannot get words grammatically correct, or even spelled straight, we may well doubt whether he can tell us what lies below the surface. Thus he speaks (p. 237) of "Philip La Belle," which is neither Spanish, French nor English. On page 58 he quotes, "*mucha* sol, *poca* viento," and on page 81, "*con muchas* gusto," and on page 99, "*Todas* es mismo." When a man who has roamed over Spain for nearly a year, said to be talking with all whom he meets, cannot make Spanish words agree in gender or number, one very much doubts his cocksureness as to what is needed in the religious and political situation. These mistakes in Spanish are liberally peppered all through the book, and they are represented as being uttered by the natives. For instance (page 130), "*Cual* si gusto mas?" is given as the Spanish for "Whom do you like best?" He has no hesitation in writing "Sebastiano," "Don Anisetto," "guardia civiles," "Cabelleros," "abanica," and dozens of other words which are "near-Spanish," but which occur so often that the blame cannot be thrown on the proof-reader. The crowning illustration, showing his inability to understand Spanish, is found in the anecdote on page 309, which runs:

"Spanish editors do not believe in anonymity. In Valladolid the entire front of a building—more than thirty feet—is taken up with 'Andrés Martín, Editor.'"

Now *editor* in Spanish means "book-publisher," and many publishers in New York have signs even larger than that. Certainly an author who cannot tell a publisher when he sees his title cannot be relied upon to solve the problems of the Spanish nation.

ANDREW J. SHIPMAN.

The Canonization of Saints. By REV. THOMAS F. MACKEN. New York, Cincinnati, Chicago: Benziger Brothers.

Under this title the author has supplied the English-speaking public with a work containing the more important points of information on the practice of the Church in raising the servants of God to the honors of the altars. Anyone who is acquainted

with this department of ecclesiastical legislation and judicial procedure understands the difficulty of clearly presenting to the general reader a comprehensive and short exposition of this subject; but the author has surmounted this difficulty, as may be seen from the order that he has adopted.

The work opens with an introductory chapter on the nature of beatification and canonization, followed by another chapter containing an historical sketch of canonization. Then comes the exposition of the present practice. This exposition takes up several chapters, the first of which gives a general outline of the whole procedure, from the beginning to the final stage; from the moment when the faithful turn for the first time to the ecclesiastical authorities of the place where the mortal remains of the servant of God are preserved to the day when the supreme authority of the Church passes final judgment on his sanctity. Once the reader has thus acquired a general idea of the leading points, he is ready to follow the writer in examining the various parts of the legal proceedings, such as the process concerning the reputation of sanctity enjoyed by the servant of God, the process dealing with his virtues and miracles in particular, the examination of his writings, the acts belonging exclusively to the causes of martyrs, the ceremonies of beatification and canonization. A chapter on the dogmatic aspect of the practice of honoring the saints closes the work.

The object of the author has not been merely to supply the reader with information on the action of the Church in canonizing her saints, but also to show her reasonableness and wisdom in all her proceedings in this matter. And certainly no one can help admiring her prudence when in perusing this book, chapter after chapter, he becomes acquainted with all the precautions taken by her in order to prevent deception and error; the number and kind of witnesses required, the minute details on which they are called upon to bear testimony, the qualities demanded in the judges, the different courts that pass sentence on the same subject, the close scrutiny to which the miraculous facts are subjected before being admitted as proofs of the sanctity of the saint in question. There is hardly any point of interest which the author has omitted. We have only noticed that in the chapters containing "the general outline of the procedure" and the exposition of "the apostolic processes on the virtues and miracles in particular" no mention is made of the three consistories, secret, public and semi-public, that have been customary as late as the year 1909, when Blessed Oriol and Blessed Hofbauer were canonized. (See the formula of canonization embodied in this work on page 252, and *Acta Apostolicæ Sedis*, I, 618, 650.) These consistories mark the last step taken by the Supreme Pontiff before he proceeds to the solemnity of canonization. But whatever the reason for this slight omission may have been, this work does not cease to be highly recommendable as presenting to the reader a clear and full exposition on the teaching and practice of the Church in canonizing her saints.

HECTOR PAPI, S.J.

A Prayer Book for Children Brooklyn: F. B. Brendecke.

Who has not noticed the listless inattention of children at Mass when neither singing nor prayers in concert engage their minds? If they are to enjoy themselves at play, they must have a certain amount of noise, and we think the same holds good for their devotions.

This little prayer book, which is now in its 125th thousand, contains Mass prayers suited to children, for it is simply worded and the prayers are short. Brief directions guide the child through the service. There is a generous collection of hymns, among which we notice with pleasure Mother Seton's favorite, "Jerusalem My Happy Home," and another, full of fond memories, "Jesus, Lover of My Soul."

Cuentos del Hogar por Norberto Torcal. St. Louis: B. Herder.

This is a volume of short stories, or "Fireside Tales," some grave, some gay, but all full of interest for Spanish-reading young people. The story of Felipin, the hunchback, is full of pathos, and the fate of mosén Jenaro's cherry-tree and its burden of ripe fruit is an American picture in a Spanish frame. How the aged husband and wife fell to wrangling while going to receive the prize for forty years of unclouded and uninterrupted married bliss is a lesson in human frailty, as the way in which the monk Eladio learned how to put the highest rung in the ladder which led him towards Heaven is a lesson in well-doing from a motive of Christian charity. Graphic description, animated dialogue, and striking scenes unite in giving a charm to the talented author's "Fireside Tales."

LITERARY NOTES

FRANCIS THOMPSON'S INTELLECTUAL LIFE.

To the Editor of AMERICA:

As an admirer and casual student of the works of Francis Thompson I venture some comments on your review of Edward J. O'Brien's book "A Renegade Poet and Other Essays" (AMERICA, Sept. 3, 1910).

The "English friends" of Francis Thompson or, to be more exact, his literary executors, Wilfrid Meynell and his son Everard, are understood to be now engaged in the editing and compilation of Thompson's works, and also the preparation of his biography. Mr. O'Brien's book is prompted by a laudable interest and ambition, but lacks the force of that authority which lies with the Meynells alone who were first and last wholly responsible for Thompson's resurrection from oblivion. The utter lack of order which was one of Thompson's besetting sins, though it did not seriously affect his literary works, embarrassed his biographers, who have literally fished some of his better efforts out of the waste basket. So there seems to be ample excuse for delay in the publication of the poet's life and complete literary productions.

In your criticism of Mr. O'Brien's effort you have been in some respects in error. Mr. O'Brien is nearly right in saying that Thompson's intellectual life ceased ten years before he died. The bulk of the *Academy* essays came out in 1897; a very few thereafter. How long before publication, the Life of St. Ignatius lay dormant in the manuscript, I cannot say authoritatively. The essay on Shelley, as may be observed in a footnote to the title in the *Dublin Review*, was refused by that quarterly some twenty years before, i.e., about 1888. Mrs. Meynell has written in effect that Thompson's productive period ex-

tended over but a short span of years, and that his poetic fire seems to have early burned itself out, though his power in prose composition continued for a few years. The "Premonstratensian" error was probably the fault of the printer, as Mr. O'Brien had it spelled correctly in a review in *Poet Lore* (1908).

It is highly proper, nevertheless, that Mr. O'Brien should be called to account for his utter failure to realize the underlying virility in Thompson's mental calibre. The same defect appears in this youthful critic's essay in *Poet Lore*, wherein he states among other absurdities that Thompson was "The mind of a woman in the heart of a child."

I suspect that Mr. O'Brien has had his own "sense of apostolic mission" blunted by overmuch communion with the Harvard school of thought.

JOSEPH S. LEWIS, M.D.

[While the reviewer confesses to an oversight when he referred to Thompson's essay on Shelley as a product of his later years, he maintains that this slip does not materially affect his original contention that Thompson's intellectual life did not cease ten years, or even a few years, before his death. The grounds for this belief seem to be ample.

1. Our correspondent must be mistaken when he states that "the bulk of the *Academy* essays came out in 1897." For, on the authority of Mr. C. Lewis Hind and Mr. Meynell, the late poet was a constant contributor to the *Academy* during Mr. Hind's editorship, i.e., 1896-1903.

2. In the biographical sketch by Mr. Meynell prefixed to the volume of "Selected Poems," published by John Lane, we have the following conclusive statement: "His [Thompson's] articles in the *Academy*, under Mr. Lewis Hind's editorship, must block up many a scrapbook. Later, his contributions to the *Athenæum* afforded him his greatest scope and stimulant; and only with his death came the eclipse of his powers."

The italics are our own. Compare this with the introductory paragraph of Mr. O'Brien's essay in which he says that Francis Thompson at the time of his death, "for the past few years had intellectually ceased to be."—Ed. AMERICA.]

BOOKS RECEIVED

Imitation of Christ. By Thomas a' Kempis. With Introduction and notes by Brother Leo. F.S.C. New York: The Macmillan Co. Net 25 cents.
The People's King. A Short Life of Edward VII. By W. Holt-White. New York: The John Lane Co. Net \$1.40 post-paid.
The Making of Jim O'Neill. A Story of Seminary Life. By M. J. F. The Iona Series. St. Louis: B. Herder.
A Life's Ambition. (Ven. Philippine Duchesne, 1769-1852). By M. T. Kelly. The Iona Series. St. Louis: B. Herder.
Katholische und Protestantische Missionsalmsen. von Anton Huonder, S.J. St. Louis: B. Herder.

EDUCATION

The announcement last week that the congregation of the Talmud Torah Tiphereth Israel had laid the corner-stone of its new school building in East New York, chronicled an incident, whose interest is not entirely educational. Old New Yorkers are surprised to learn that almost at their doors, in the section of Brooklyn, known as "Brownsville," a Jewish city of more than 200,000 residents has grown up within the last fifteen years. Whilst the city is characteristically oriental in every phase of its active life, its people recognize the prudence of conforming to certain needs of their changed conditions in their new home. They are eager to secure educational advantages for their children, and, as the heavy sacrifice the new school entails evidently shows, they are equally eager to safeguard these educational advantages with all the influences of their ancient faith. The new building when completed will represent an outlay of \$80,000; it will be a four story fire proof structure, containing sixteen large class rooms, which will provide seats for a thousand children. It is the intention of the officers of the congregation to arrange to have two sessions daily so as to make possible instruction for at least two thousand boys and girls. The announcement of the new school is a comforting sign of the spread of a purpose to have religious training hold its proper place in education.

The London *Times* recently published a very illuminating series of six articles from a special correspondent, lately in India. The examination of the question of education in India carefully elaborated by the correspondent leads the *Times*, (Sept. 3), to say editorially: "When we consider the successive errors of our educational policy in India they constitute in bulk a formidable indictment." In view of this confession the following summary of one article sent in by its correspondent is decidedly interesting. The *Times*, affirming that in it "one other fundamental principle, possibly the most fundamental of all, is set forth by our correspondent," goes on to observe:

"In the article we published yesterday he declared that, in a country where religion is in a peculiar degree the basic element of life, we should not continue to impart instruction absolutely divorced from religion and morality. Many thoughtful Indians have repeatedly advanced the same contention. Our correspondent's suggestion is that, without departing from our fixed and irrevoc-

able principle of neutrality in religious matters, we can leave space in the curriculum of the schools and colleges for such religious instruction as the parents may desire to provide. The arrangement would be permissive and optional. At the outset it would present many perplexities, notably that of the selection of suitable instructors; but the obstacles are not insuperable, the need is vital, and we trust that neither the prejudices of rival creeds nor the unworthy fear of preliminary complications will prevent the proposal from being considered."

A fact which has been made the subject of serious investigation by men interested in school methods, is the surprisingly large number of those school children who are found to be behind the grades which, at a normal rate of progress, they should have reached. Leonard P. Ayres, A.M., Secretary Backward Children Investigation, Russell Sage Foundation, recently published a helpful and practical study of this problem, which he has entitled "Laggards in our Schools." Much skill is shown in the interpretation of statistical tables in which defective physical conditions and other external causes figure as partially explanatory of the retardation of progress remarked in the case of so many children. But one is glad to note that Mr. Ayres finds a specially influential factor of the trouble to rest not with the children, but with the teachers of the children and the courses of instruction made obligatory by them. His judgment agrees with that of many experienced workers in the field and, if it be accepted, suggests an easy method of elimination in the case of the laggards. To quote Mr. Ayres' own words: "As at present constituted, they (the courses of study prevalent in our schools) are fitted not to the slow child, or to the average child, but to the unusually bright one who is able to follow them substantially as mapped out. The rarely exceptional child may even advance faster than the scheduled rate; but the average child cannot keep up with the work as planned, and the slow child has an even smaller chance of doing so."

The first number of the *LITTLE MESSENGER OF THE SACRED HEART*, a monthly publication for Filipino young people, made its appearance in Manila, P. I. in August. The editor is the Rev. Philip M. Finegan, S.J., a native of New York and one of the energetic American Missionaries in the Philippines. The little periodical enters upon a career of great usefulness.

SOCIOLOGY

"As soon as I returned home from the Indian Congress at Fort Yates," writes the Apostolic Delegate Mgr. Falconio, to the Rev. William H. Ketcham, Director of the Bureau of Catholic Indian Missions in the United States, "I forwarded to the Holy Father the Peter's Pence offering which the good Indians had handed to me at the last meeting. By the enclosed letter from His Eminence, Cardinal Merry del Val, Secretary of State to His Holiness, you will see how highly the Holy Father has appreciated this offering of his beloved and poor children, and how pleased he is to hear of their filial attachment to him. You will be pleased to inform the devoted donors concerning these sentiments of the Holy Father in their regard, and at the same time you will let them know how pleased I was personally to witness all the evidences which they give of faith and devotion. In conclusion please to inform them that I impart to them, in the name of the Holy Father, the Apostolic Benediction mentioned in the letter, and that I also extend the same, as there directed, to all their missionaries, and to all having charge of the missions amongst the Indians in the United States."

The letter of the Cardinal Secretary of State was as follows:—

From the Vatican,
August 10, 1910.

To His Excellency,

Most Rev. D. Falconio, Apostolic Delegate to the United States of America, Most Illustrious and Most Reverend Lord:

I have duly received the report of Your Excellency dated the 28th of July, 1910, with the enclosed check for one hundred dollars sent by the Indians of the Sioux tribe to the Supreme Pontiff.

His Holiness was very greatly pleased with this mark of homage and of filial devotion, and with all the details given in the same letter by Your Excellency concerning the recent Congress of Catholic Indians held at Fort Yates in North Dakota.

The Holy Father accordingly entrusts to Your Excellency, through me, the honorable office of thanking the devoted donors, of addressing words of encouragement and of praise to them and to their missionaries, as also to those who have charge of the work of the Missions amongst the Indians of the United States, and of imparting to all the Apostolic Benediction as a pledge of the choicest favors from on high.

(Signed) R. CARDINAL MERRY DEL VAL.
Secretariate of State of His Holiness.

The offering referred to, a check for one hundred dollars, was presented by the Dakotas to the Holy Father ("the Great Rock in Rome") through the Apostolic Delegate at the final session of the Catholic Sioux Congress held last June at Fort Yates, Standing Rock Reservation, North Dakota. The presentation of the purse brought to a close the most remarkable congress ever held by the American Indians; the first attended by a Papal Envoy, and followed the stirring scene that witnessed the naming of the Apostolic Delegate, and of Father Ketcham, director of Catholic Indian Missions, by Standing Soldier, in the name of all the Sioux assembled on that memorable occasion.

"This is the first time any one has come from the Great Rock in Rome", said the tribesman speaking on that momentous occasion, "to our Standing Rock (the standing rock which gives the name to the reservation, stands on the monument near the agency and was formerly carried around by the Sioux and regarded with more or less superstition:) For this reason we name the Papal Delegate Inyan Bosla—Standing Rock."

"The eagle hovers over the earth," Standing Soldier continued, "looking, watching, and our priest from Washington does the same for all the Indians. He goes among them looking out for their welfare, spiritual and temporal: For this reason we name Father Ketcham, Wambli Wakita,—Watching Eagle."

Father Ketcham is about to return to Washington after having made a thorough visitation of the Indian missions of New Mexico, Arizona and Southern California. He has spent most of the time, since the closing of the Sioux Congress, on the deserts of Arizona and in the mountains of New Mexico, visiting remote settlements, living in the tepees of the Apaches, the villages of the Pueblos, and with the missionaries wherever they chanced to be, thus gaining, for the benefit of the prelates of the Church, and the officers of the Government, much valuable information regarding the actual conditions that obtain among the tribes of the great Southwestern States.

PERSONAL

Rev. Charles B. Macksey, S.J., Professor of Philosophy in St. Francis Xavier College, New York, has been called to Rome to fill the chair of ethics in the Gregorian University. This signal distinction is very unusual, and, whilst flattering to the ability of the recipient, bears striking testimony to the high standard of excellence prevailing in American Schools. Father Macksey's studies were prosecuted entirely in this country.

It may be noted that this is the only

instance of a New York priest being called to a Gregorian professorship since the days of Rev. Anthony Kohlmann, S.J., the first rector of old St. Patrick's, who was similarly honored. It is something of a coincidence that Father Kohlmann founded in New York its first Catholic College which is looked upon as the predecessor of St. Francis Xavier's.

Father Macksey is a member of the executive board of the Catholic Educational Association and chairman of one of its college sections.

With solemn ceremony and in the presence of a large gathering of clergy and laity the consecration of the Rev. Joseph Chartrand as Coadjutor Bishop of the Diocese of Indianapolis took place on Sept. 15, in the diocesan Cathedral of St. Peter and St. Paul, the Most Rev. Archbishop Diomede Falconio, Apostolic Delegate, officiating. The consecration was attended by Church dignitaries from all parts of the land. Very Rev. R. J. Meyer, S.J., preached the consecration sermon.

ECCLESIASTICAL ITEMS

On September 12, National President John B. Oelkers of the German Roman Catholic Central Union of America formally opened the fifty-fifth annual convention of that organization in St. Peter's Hall, Newark, New Jersey. The convention lasted three days and its program was carried out with the success usually marking the annual congresses of this strongest of National bodies among the German Catholics of the country. Certain innovations in the working policy of the Union imply a purpose on the part of the delegates to strengthen and to extend the organization's efficiency. One of these was outlined in the annual address of the President, when Mr. Oelkers said that "one of the main reasons for the progress of the society during the past year had been the changing of the rule permitting only German to be spoken at the meetings. The ban on English had caused a dropping off in the membership of the Society."

Another change was that recommended by the President in virtue of which the country should be divided into four districts comprising the various State societies and that representatives from each State meet every year to formulate plans and discuss matters for the general good of the organization. The aim of this latter recommendation was evidently to simplify the work of the Committee of Resolutions and to do away with a defect that has come to be noticed in the annual conventions of this and similar Catholic bodies,—a dis-

position, namely, to waste the convention's energy in the passing of multitudinous resolutions without proper attention being given to efficient carrying out of really important measures discussed.

In line with this suggestion was the resolution adopted by which it was determined in future Conventions to copy the custom of the great "Catholic Day" organization in Germany. Hereafter resolutions to be acted upon in the congress will be prepared before the meeting, and printed copies of the measures suggested for action, properly classified under the captions usually discussed in the meetings, will be sent out to affiliated Societies so that the members of the Union may have opportunity to study the questions which are to come up in the annual congress.

Probably the most interesting feature of the year's gathering was the discussion of the attitude to be assumed by the Union towards arbitration. Boards of arbitration in labor disputes were advocated as the best means of settling differences between workingmen and employers, and strikes were condemned as injurious to workingmen, and therefore were not to be resorted to until all other means of settling disputes had failed.

More than 200 delegates were present at the meeting, to represent the 130,000 members of the Central Union, and it was estimated that 25,000 visitors attended the various sessions of the congress.

SCIENCE

Blau gas is a recent German product akin to ordinary illuminating gas, although the proportions of the ingredients differ, and it is similarly manufactured. It is liquid under ordinary atmospheric pressure, and therefore easy of transport. Hence it is a convenient substitute for ordinary gas where this is unobtainable, and is invaluable for heating, welding, metal-cutting and high speed soldering. Its range of explosion is one-twelfth that of acetylene and one-third that of illuminating gas. The cost of production, though somewhat greater than that of ordinary coal-gas, is less than that of acetylene. As it contains no carbon monoxide it is not poisonous.

The damage done to vegetation by the smoke of factories has always been a serious cause of complaint and methods of getting rid of the noxious particles, involving great expense have been but partially successful. Dr. Cottrell, of the University of California, uses the following method which seems promising. A high voltage direct current is turned into the smoke as a brush discharge, from an asbestos electrode. This causes the particles in the

smoke to collect on a large lead plate.

Though this method is not new—Sir Oliver Lodge having succeeded in purifying smoke some twenty years ago, with a Wimshurst machine—it has never before been practical. The process is in use in San Francisco.

Steel treated with titanium is coming into general use, especially in castings. Steel so treated is of a more bluish tint than the ordinary cast steel, is freer from blow holes, less brittle, heats less under the tool and has an increased transverse strength of 17 per cent. Titanium is also used with copper as cuprotitanium, and with brass and bronze.

F. TONDRIF, S.J.

OBITUARY

Rev. Mother Mary Clement (Lannon), Superior of the Sisters of St. Joseph in the Archdiocese of Philadelphia, died at Mount St. Joseph, Chestnut Hill, on September 10, in her seventieth year. Mother Clement had just completed her fiftieth year in religion and held the office of Superior for twenty-two years. She was a native of Dungarvan, County Waterford, Ireland, and received the habit at the hands of Archbishop Wood. A woman of remarkable sweetness and affability, Mother Clement was dearly beloved by all the Sisters under her authority. Her prudence, considerateness and natural charm, joined with saintliness of character, won her unbounded respect and love. No wonder her term of office was extended to the hour of her death. The remembrance of her will be as sweetest perfume.

The Sisters of St. Joseph of Philadelphia, of whom Mother Clement was the guiding spirit, form one of the most flourishing communities in the States. Beginning in 1847 with four members who took charge of St. John's Orphan Asylum, Philadelphia, the Sisterhood has grown in the Eastern section of the country like the Church herself. In the Archdiocese of Philadelphia they now number about 720 members including novices and professed. They are in charge of a collegiate institute for the higher education of women, an Academy and Boarding-School, 42 parish Schools, two high Schools in the Archdioceses of Philadelphia and Baltimore, two more in the Dioceses of Newark and Harrisburg, and four asylums and homes. The children under their care, including those in asylums, number nearly 26,000. The Brooklyn community of the Sisters of St. Joseph, with over 600 members, having under their care 11,000 children, are an offshoot of the Philadelphia Sisterhood, as the Sisters of St. Joseph in the dioceses of Springfield and Burlington owe their existence to the Brooklyn mother house at Flushing, L. I.

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CHRONICLE

New Alignment of Big Cities.—Chicago has moved up from sixth to fourth place among the big cities on the globe. It is close on the heels of Paris, whose population by its last census in 1901 was 2,714,068. Chicago takes precedence over Tokio and Berlin by close margins. According to the census taken in each of the two cities in 1908, Tokio had 2,085,160 and Berlin 2,040,148. Baltimore, which was the sixth city in the United States in point of population, has dropped to seventh, having in the last ten years been outstripped by Cleveland. Baltimore population is now 558,485, as compared with Cleveland's 560,063.

Home Rule for Ireland.—John E. Redmond, T. P. O'Connor, Joseph Devlin and D. Boyle, members of the Irish Parliamentary Party, arrived here on September 26, to plead anew the cause of Home Rule for Ireland, during a tour of the principal cities of the United States and Canada. They will return in time for the opening of Parliament on November 15. In an interview Mr. Redmond said the burning question in Great Britain to-day was whether the House of Lords should be permitted to reject and obstruct legislation approved by the House of Commons. The Irish members were in favor of abolishing the power of the Lords to do this, and with this power destroyed the last obstacle to home rule would vanish. He added that there was a conference on between the representatives of the Commons and the Lords looking to a compromise, and if they failed to agree there

probably would be another election in January, and if the Liberals succeeded again the whole problem of Home Rule would be settled. The prospects of help from America for the furtherance of the Irish cause looked brighter than in twenty years. Mr. Redmond said the National movement in Ireland never had been so strong as at present.

Socialists Lose Offices.—Socialist candidates for office were defeated at the annual election of the Chicago Federation of Labor. For the first time in a number of years there is not a Socialist on any committee connected with the Central Labor body. The election was one in which women voted, and they invariably cast their ballots for members of their sex. The women candidates for office in every instance received the highest number of votes. They secured a place on the finance committee, the legislative committee and the executive board, and a woman was elected without opposition as a delegate to the convention of the Illinois State Federation. The result showed that there was a concerted movement to eliminate the Socialists from any semblance of control in the organization.

Canada.—The government expects parliament to ratify any changes in the tariff that may be agreed upon with the United States.—The Trades and Labor Congress recommends the formation of a Labor Party in parliament.—A dry dock 1,000 feet long is to be constructed at Lévis, at cost of \$4,000,000.—The provinces of Nova Scotia, New Brunswick and Prince Edward's Is-

land will demand an amendment of the British North America Act, so that their parliamentary representation shall not be lessened on account of the increased population of the western provinces.—The Manufacturers' Association has invited the western grain growers to send a deputation to visit the eastern factories, in order to learn the importance of these to the country at large. Mr. Hugh Armstrong, Provincial Treasurer of Manitoba, supports the manufacturers, but says that the western provinces wish it made clear that the eastern factories really need all the protection they receive.—Justice Demers has decided that the city authorities of Montreal had the right to appoint a committee to investigate the Emancipation Lodge plot, but that the committee exceeded its powers in asking such questions as "Is the Lodge composed of Nationalists? Are there any judges, lawyers, or journalists among its members?"—English Tariff Reformers and Free Traders are coming to Canada to discuss their question. Sir Joseph Laurence, head of Mr. Balfour's election will represent the former, and Sir Alfred Mond, M. P., will represent the latter.

The Montreal Flag Incident.—At the recent Eucharistic Congress the British flag appeared, as usual, on the central tower of the city hall of Montreal. The next place of honor on the right was given to the Irish flag. The French-Canadian Aldermen took exception, claiming that the French tri-color should have been placed there. The city council upheld their view, and after censuring the Mayor, placed the future disposition of the flags in the hands of the city clerk. No doubt precautions will be taken hereafter that that official will be a French-Canadian. "I have nothing to apologize for," said the Mayor. "If there is any want of courtesy shown, it was by those who started this investigation. When a delegation came asking me to put up the *drapeau de Carillon*, I told the officials to give them satisfaction. After the British flag was up, I did not care what flag was coming next. I only wanted everybody to be satisfied." Mr. Bourassa, editor of the *Devoir*, says that Mayor Guerin was right. The first place should, of course, be given, in his opinion, to the British flag; then the other flags should be honored with due regard to the guests; first, the Papal colors for Cardinal Vannutelli, then the Irish flag for Cardinal Logue, and the Stars and Stripes for Cardinal Gibbons; the tri-color, he thought, should come after them.

Great Britain.—There is a possibility of settling the lockouts in the ship building trades, as a conference has been arranged between representatives of the masters and of the men. The great point to secure is a guarantee that, whatever agreement be reached, the men will stand by it.—The difficulty between the Great Northern Railway and its men has been revived. Lord MacDonell, the arbitrator, decided for a ten-hour day. The company claims that this excludes the dinner hour: the men, that

it includes it. The obvious solution would be to refer the matter to Lord MacDonell. Unfortunately the obvious is not always conclusive and it seems that in this dispute each side is ready to repudiate the previous arbitration on the plea of misunderstanding the award, in case such a reference should be made and determined against it.—A strike in a Manchester cotton mill due to the discharge of a man who refused to do certain work which he claimed to be contrary to custom, threatens to bring about a lockout in the cotton trade.—The Queen's Own Rifles of Toronto have been entertained in London by the Lord Mayor at the Mansion House.—The remains of Holman Hunt were cremated, and the ashes were deposited in St. Paul's in a white urn bearing the somewhat incongruous inscription: "Their bodies are buried in peace, but their name liveth forevermore."—Sir Boverton Redwood, an authority on petroleum, has received a letter from the State Geologist and Inspector of Mines, Wyoming, warning the public against fraudulent oil companies. The strict laws of the State, the letter says, make it impossible for them to have a real title to the lands they claim and the true oil area is limited.—The War Office has been practicing the artillery on aeroplanes and dirigible balloons. The result of the firing is that such objects are extremely difficult to hit; only one shell proved effective.

Ireland.—The results of the Intermediate Examinations show that the Catholic institutions, as usual, head the lists in all departments and have far outdistanced the Protestant schools and colleges, not only in the aggregate but in proportion to the relative numbers of the contestants. The Christian Brothers' schools of Cork and Dublin lead in exhibition and prizes while Clongowes Wood retains its place at the head of the colleges of Ireland. Of female institutions five Catholic convents head the list, St. Louis Convent, Monaghan being a close competitor of the leading male institutions. The majority of prizes awarded for Gaelic were won by girls. The value of the exhibition and prizes has decreased from \$95,000 in 1900 to \$35,000 this year, although the students have increased in the meantime from 7,600 to 12,000. Mr. Lloyd George and Mr. Birrell have recently waxed indignant at the meagre support given by the government to Irish primary and secondary education, but they have done nothing to remedy conditions though Irish taxation, from which the educational funds are drawn, has grown steadily every year.—The Irish contributions, literary, historical, artistic and industrial, were the chief features of the Pan-Celtic Congress at Brussels. In recognition of the prominent part taken by the Irish representatives, it was decided that the next annual meeting of the Pan-Celtic confederation shall be held at Limerick.—In evidence of the progress made by Irish farmers since they acquired ownership of their lands, representative English and Welsh agriculturists have been recently visiting the country to study their methods. Alderman David, Chair-

man of the Agricultural Committee of Glamorganshire Co. Council, said the Irish are now ahead of the United Kingdom in agricultural instruction and Wales was going to take a leaf from their book.—The Belfast Harbor Commissioners have just completed a dry dock which they claim is the largest in the world. It is 1,000 feet long, 100 feet wide on the floor and 43 feet deep from coping to floor. They also assert that Belfast is now the leading shipbuilding centre of the world and capable of filling orders which no other country can grapple with.

India.—Some months ago AMERICA pointed out that the status of Indians in South Africa and Canada must play an important part in the present troubles. The special correspondent of the *Times* now makes the same assertion, and is confirmed by Lord Ampthill, late Governor of Madras. Some answer that Indians cannot expect better treatment than other subjects of the Empire and Englishmen are kept out of the colonies every day. But the parity fails. Some Englishmen are excluded because they are undesirable; all Indians are excluded because they are Indians, some few exceptional cases only being admitted. Anyhow, those best able to judge agree with our contention, that the strength of England in India rests upon the sense the natives have of its supreme power. This sense they must lose when they find the imperial government unable to protect its Indian subjects against the colonial governments. In the meantime some Indians deported from South Africa are returning thither and have telegraphed to the King begging his protection.

British Colonies.—The federal elections have taken place in South Africa. The parliament will be composed of 67 Nationalists, 37 Unionists, 4 Labor members and 13 Independents. General Botha, prime minister and leader of the Nationalists, Mr. Hull, the federal treasurer, and Mr. Moor, minister of commerce, have been defeated. The results show that the division of races is as definite as ever.—In Australia the Labor Council has declined to join the Peace Society in calling for the exemption of certain classes from military service, since the Labor party is committed to such service for all.—Some time ago we noticed the objection to married laborers unless they were childless. There seems to be a change for the better. The Immigration office in Sydney reports a demand for families. One person has applied for 17, offering £70 a year for husband and wife, £15 for every boy over 14, and £10 for every girl over 13, with house and food.

Dangers to the French Republic.—France is sitting on bayonets. It was proposed lately to concentrate the French naval forces in northern waters, and the *Temps* forthwith sounded a warning that there was as great a danger in the south. The German fleet in the North Sea is to be feared, but so are the combined fleets of Austria and Italy in the south. The Straits of Dover are

adequately defended by the Calais submarines and by the British navy, whose concentration at that point implies that the protection of the Mediterranean will fall to the French, for the reduced British squadron in the south would never be able to cope with the new Austrian and Italian war ships. In case of land attack, the fighting line, it is thought, will be at the foot of the Vosges.—The returns of the foreign trade of France for the first eight months show an increase of \$40,500,000 in the value of imports, and of nearly \$88,750,000 in exports. The value of manufactured goods has increased by \$22,500,000 on the import side, and by nearly \$30,000,000 on the export side. In raw materials the increases are respectively \$18,250,000 and \$21,610,000. An increase of nearly \$5,000,000 is recorded in the value of postal packets. According to the estimates of the National Milling Association the wheat harvest in France this year will amount to 73,280,711 quintals, as compared with a yield of 104,376,229 quintals last year. It is hoped that the shortage will be made up by the abundant harvest in Algeria.—The Provençal Poet, Frederic Mistral, who has just celebrated his eightieth birthday, received upon that occasion a cordial congratulation from the Pope, together with the Papal benediction. The veteran poet telegraphed his thanks in Provençal and concluded with the words: "*Vivo Dieu a soun grand preire!*"

Differences with Turkey.—The Grand Vizier Hakkı Pasha is in Paris, and M. Pichon, the Minister of Foreign Affairs, called on him officially to discuss the ill treatment of French subjects in Algeria and Tunis. The loan question also came up for consideration. It is said likewise that wider issues were discussed regarding the Near East, M. Pichon making it plain that France was going to defend her rights. After considerable difficulty between France and Turkey about the latter country negotiating a loan of \$30,000,000, the trouble was apparently settled by the offer of an English syndicate, headed by Sir Ernest Cassel, to assume it. But the latest news is that the English company has withdrawn its offer in deference to the objections of the French and English Governments. Behind this matter of money lending lies a great international question. It was feared by France and England that Young Turkey was going to throw its fortunes in with the Triple Alliance. For that reason when Turkey asked France for a loan to pay for ships, which were sold to it by Germany, France assented, but stipulated that it should have to know how the money was going to be spent, and insisted also that French manufacturers of war materials should be favored. Turkey refused the conditions, and made the offer to the Cassel syndicate, whereupon the English Government stepped in and Turkey is still looking for money.

Strikes and Lockouts in Germany.—The strike of the 40,000 shipbuilders, mentioned in the chronicle some weeks ago, shows no signs of weakening. Rather the

sympathy shown in their regard threatens to bring about a new serious disturbance in German industry. The Metal Trade Workers, numbering close to 600,000 in the empire, have been giving financial assistance to the striking shipbuilders and, in order to cut off this aid, the Association of Employers in the metal trades recently agreed to lock out 60 per cent. of its men unless the shipbuilders returned to work before October 8. Their employees met this decision with a resolution to order a strike of the other 40 per cent. so soon as this threatened lockout of their fellows was enforced. Neither side appears to view the prospect cheerfully, and the workers openly express their hope that in the negotiations about to take place between representatives of the two associations of masters and men, some compromise will be reached to save the black consequences that will follow the forced idleness of more than half a million men. An adjustment of the differences in this trade will have a decidedly beneficial effect in the ship-builders' strike. Somewhat similar to this situation in the metal industries is that existing in the textile industries. Following a strike, ordered by the spinners at Forst, the textile manufacturers of Cottbus, Forst, Spremberg, Guben, Luckenwalde, Sommerfeld and Finsterwalde have notified their 25,000 employees that their mills will be shut down on October 5, unless the striking spinners return to work before the end of September. In these strikes it is reported that the managing committee of the Socialist party is aiding in the support of the idle men.

Emperor William in Vienna.—The Emperor of Germany won the hearts of the Viennese by his eloquent speech in the City Hall, where, as a crowning incident of a remarkably cordial welcome, a magnificent reception was tendered His Majesty by the city fathers of Vienna. As a special mark of the friendly regard in which they hold him the municipal government had determined to change the name of one section of the famous Ring Strasse and to re-name it the Emperor William Ring. William made no pretence to conceal the emotion evoked by the enthusiasm of the Viennese and in a speech full of extraordinary feeling, he thanked the warm-hearted inhabitants of Austria's capital city. He recognized the cordiality of their hospitable welcome, he said, as an overwhelming evidence of their good-will towards the alliance between Austria and Germany. "An alliance," he continued, "which has so entered into the convictions and life of both peoples as to be accepted as an ever-enduring instrument working to the welfare of the whole world." The closing words of a most sympathetic address aroused a tumult of applause in the crowded assembly: "I beg you to communicate my most sincere thanks to the citizens of Vienna for the honor they have shown me. Their sentiments in my regard I deem a sacred expression, coming as they do during the festivities marking the eightieth birthday of the ruler of their land, a ruler whom the Austrian people reverently love, to

whom my own people, from across the limits dividing our countries, look with loyal respect and regard, and whom I greet with filial affection as the tried friend of my father and the personification of kingly self-restraint and fidelity to duty."

Cries Halt on Chauvinism.—Recent pro-French manifestations in Alsace-Lorraine, on the occasion of certain memorial exercises in honor of French soldiers killed in the Franco-Prussian war, caused Graf von Wedel, Governor-General of the Reichsland, to make an address frank and clear in its condemnation of their covert purpose. Speaking at Lörchingen, in the Saarburg district, von Wedel referred to the attempts made during the recent French commemorative exercises on the battlefields of 1870, to renew the old dreams of French recouping of these provinces. Quite bluntly the Governor-General affirmed: "No one desires to interfere with reverent honor to the dead, or with affectionate cherishing of their memories. But when these but cloak an attempt to agitate against an established fact, when they take on the character of a demonstration against the permanency of the Reichsland as an integral part of the German Empire, the Government will meet them with unyielding strength of energy." The German press comment on the address is general and in every reference praise is given to the Governor-General for his blunt cry of halt to the agitators.

Austria.—The "harmony" committee appointed to consider the differences separating the Germans and Czechs in Bohemia, with a view to a conciliation which will permit the transaction of necessary business in the Landtag, met in Prague. Their efforts have proved successful, and a compromise has been agreed upon which will be binding during two sessions of the Landtag. The happy ending of a serious situation is heartily approved by Francis Joseph Ferdinand, the heir-apparent, and the Vienna cabinet.—The Hussar Regiment of the Austrian imperial army, of which Emperor William has been Honorary Colonel for 25 years, presented to His Majesty a costly sword.—The Municipal Council of Vienna has voted to perpetuate the memory of the eloquent address made by Emperor William at the reception tendered him by that body, by erecting a beautiful bronze tablet in commemoration of the incident.

Turkey.—The Minister of Justice informed the Patriarch that he had heard indirectly of the intended national assembly and notified him that it was forbidden. The Patriarch nevertheless convoked it, whereupon the Minister arrested the deputies. These were released in a short time, and the Patriarch informed the Minister that as the work of the assembly could not be carried on, he had postponed the meeting until an agreement with the government could be reached.

QUESTIONS OF THE DAY

St. Patrick's

At the time of Huxley's death, a well-known journalist recalled the following incident in the life of the English scientist: "Mr. Huxley," he wrote, "stood on the deck of the *Germania* as she steamed up the harbor of New York. As we drew near the city—this was in 1876—he asked what were the tall tower and tall building with a cupola, then the two most conspicuous objects. I told him the *Tribune* and Western Union Telegraph buildings. 'Ah,' he said, 'that is interesting; that is American. In the Old World the first things you see as you approach a great city are steeples; here you see, first, centres of intelligence.'"

Imagine this Brummagem philosopher sailing across the Saronic Gulf to Athens in the days of Pericles. He would never have suspected the proximity of a "centre of intelligence." Imagine him entering the North River to-day. We are alarmed to think of the emotions that would be aroused in his breast as he gazed upon the sky-line of Manhattan. The two "centres of intelligence" which stirred his heart thirty-four years ago have been swallowed out of view in a gigantic confusion of vertiginous masonry, Titanic temples of commerce, crowding hopelessly out of sight all lesser temples of a less "intelligent" worship.

We wonder how many of the sight-seers who yearly find their way to New York share the materialistic ecstasy of Huxley. They spend their first day, we may suppose, in lower Broadway, amid the "centres of intelligence." If we have anything in common with the ordinary man we should judge that by evening their eyes are tired, their ears deafened, their soul weary and cowed with the pandemonium that has raged all about them till the sun set. It is as easy to undervalue the importance of ledgers as it is to despise books of poetry. We do not wish to deny their uses to the tall buildings that line the narrow defiles in the vicinity of Wall Street. Yet, in no spirit of decial, we cannot avoid the conviction that all this fierce orgy of commercial passion must exert a depressing influence upon the normal stranger who sees it for the first time. Like so many necessary things, "business" is not in itself either beautiful or ennobling.

Let us suppose that next day the sight-seer spends his time in the upper town. Here he will recover his spirits. An ample park, a riparian driveway, generous in the variety and distances of its views, long and well-tended avenues, with subtle implications of wealth and luxury, richly endowed schools, many-storied apartment dwellings, with all the austere airs of Mammon in his hour of dignified domesticity,—all this is quieter and more restful than the clamorous marts which have made all this possible. And, as the visitor, late in the afternoon,

passes down Fifth Avenue by the trig houses with their smart Parisian fronts, he must be of gross texture indeed if a new sensation does not take him by surprise and rouse all his jaded spirits when the white vision of St. Patrick's rises suddenly before him.

Here at the very heart of worldliness, in its supreme expression on this continent, stands the Catholic Cathedral, majestic and beautiful, a symbol of spiritual ideals, a challenge to the material pleasures and aims that surge around it, apocalyptical of infinite vistas and endless eternities. Its picture is a familiar one to Americans; but one has to meet it in the context, so to speak, of its highly developed environment of modern worldliness to catch the last charm of its spiritual beauty amid the contrasts afforded by the pride of life.

Much may be said for and against the use of Gothic in new ecclesiastical edifices. Circumstances of time and place have a great deal to do in determining the best architectural style to be adopted. The Gothic, with its medieval suggestions and bold intimations of a faith transcending all things earthly, with that elusive blending of strength and tenderness, so eloquent, in the symbolism of stone and marble, of the strength and the tenderness of Christ and the Catholic Church, seems like an incongruous anachronism when employed for profane purposes or for alien creeds. In the centre of Christendom the Roman arch, its strength and majesty and historical connotations of world-wide empire, may be more desirable, aside from climatic considerations, than the pointed. Again, in a country like England, where a national Church has possession of the Catholic cathedrals and lays increasing stress upon the value of externals,—buildings, ritual and vestments,—as essential properties of belief, it may be well to emphasize the vital difference of doctrine by breaking away from Gothic traditions. But in this New World no such considerations exist. In a land that is foremost in the race for temporal prizes and has a youthful disregard for the past, as well as the future, the Gothic temple of God, standing for the Faith which originally inspired the medieval builders, will always proclaim above the hastening footsteps in the street that the truth is never old and always new, is from eternity and for eternity, and must be sought for diligently, be the press of life what it may. In a felicitously forceful way is this sermon preached to the children of Tyre by the Cathedral on Fifth Avenue.

It is Catholic, and claims kinship with the catacombs, the lauras of Egypt, the Byzantine temples of Constantine, the Porziuncola of St. Francis, the cathedrals of Notre Dame, Rheims and Cologne, the basilica of St. Peter's. It represents the oldest form of Christian belief, and yet bears no mark of decrepitude, yea, exults in its youth and vigor. The very buildings which were the pride of New York twenty years ago look antiquated and ugly in comparison with it, and the chances are that it will retain its freshness, as of to-day, when the modern structures rising around it will have be-

come curious survivals of a bygone period. To the busy, pleasure-loving, preoccupied world that hurries by it up and down the Avenue it conveys

"Authentic tidings of invisible things;
Of ebb and flow, and ever-during power;
And central peace subsisting at the heart
Of endless agitation."

A reflex thought creeps into the mind of the beholder while he gazes in wonder at St. Patrick's. A wave of admiration sweeps over him as he recognizes the greatness of the Archbishop who chose this site and planned this fabric on so vast and fitting a scale. Where the pulse of American life beats at its strongest, where the New World tosses in the highest fever of its day-dreams, the cathedral stands like a benign mother, resting her cooling hand upon its brow and whispering sobering and soothing words into its ear. This was the intention of the historic prelate who outlined and laid the foundations of the costly structure, which his successors have completed in his own large spirit of confidence and courage. As we recall the striking fact that, when the first stone was laid here, more than fifty years ago, this part of Manhattan was undeveloped for civic purposes and practically open country, we can comprehend the grandeur of the dream and reflect how seldom such dreams work themselves out into solid realities, even after the dreamer has passed away.

For nowhere in the whole world, perhaps, are the vicissitudes of localities so numerous, swift and drastic as in our large cities. What Europe is to Cathay, America is to Europe in the transforming process of municipal growth. More than once with us the normal changes of a century or two in a European capital have been crowded into less than a score of years. We have often seen the select neighborhoods of the well-to-do sink in the social scale till they became the sordid purlieus of Jewry, or lost all social character whatever before the ruthless advance of commercialism. It is the most harassing problem of our builders to adjust the needs of the present to those of even an immediate future.

This problem was not unknown to Archbishop Hughes. The disconcerting shiftings of urban topography were in his time already going on. He could remember old St. Patrick's on Mott street—the first cathedral, now standing forlorn amid the lees of the city—when it stood in the clean air of the suburbs. We may be sure he spent many weary nights arriving at the conviction that this spot in the centre of Manhattan promised a reasonable permanency of fitness that would justify the expense involved in rearing upon it a vast cathedral. It called for unusual foresight to arrive at such a conclusion, and it took extraordinary qualities of fortitude and self-reliance to act vigorously in the face of doubts and apprehensions once the conclusion was arrived at.

That there were doubts and misgivings on the part of many who watched him is a matter of history at

which we need not be surprised. The square on which the cathedral stands, between Fiftieth and Fifty-first Streets, was not altogether a promising site at the time. The linked respectability of Fifth Avenue was not yet drawn out much above Madison Square. The city's reservoir at Fortieth Street—where the new Public Library has been erected—presented a blank wall to the fields lying on the other side of the avenue and, below, where the road dipped into the outskirts of the town, Murray Hill, now with a mercantile flavor, had not yet developed into another Belgravia. Madison Avenue had not been cut through the property of the cathedral, completing the square on the east, and the outlying districts towards the rivers were still largely under cultivation as farms and truck gardens. Where the rocky ribs of the raw young suburbs broke through the soil, a thriftless and indigent population had settled their squalid household gods and led a careless gypsy life amid a ruck of shanties, flung haphazard over uneven and irregular areas. It is true, Fifth Avenue was starting out well on its way northward. There were two or three buildings of a semi-public kind already reared in the vicinity of the cathedral site, if such a circumstance can be considered in a favorable light. But those who have witnessed the evolution of Fifth Avenue above Central Park, will acknowledge that the future as it lay before the eyes of Archbishop Hughes was problematical and perplexing. He was about to drain the financial resources of the Catholic population to achieve a master-stroke of administration. The possibility of error would have intimidated a smaller man. In his wider outlook and keener prescience it is likely the possibility did not exist for him as it did for his less far-sighted contemporaries. To-day we admire the genius that could meet the contingencies and mutations of New York's far-off future with the adequacy and precision of prophesy.

In a few days the consecration of St. Patrick's will make the final chapter in the history of the building of America's greatest cathedral. It would be futile to peer into the future and to enquire how long it will maintain, in the changes of time, its present commanding situation. Ordinary human foresight can discern nothing which will diminish its beauty or its strong voice of challenge and appeal to the citizens of New York and the strangers that enter this great gateway of the New World. To the busy generations that are to come it will continue to preach, as it has preached in the past, against the human tendency, exemplified by Huxley, to subordinate eternity to time, the needs of the soul to the desires of the senses. For many years to come the cathedral will be, in the words of the present Archbishop, "a proof that the Catholics of New York in the nineteenth century were animated by the same spirit that, in the ages of faith, reared the sacred structures which have excited the admiration and wonder of cultivated and uncultivated minds for centuries."

JAMES J. DALY, S.J.

Australia's Venerable Primate

Catholics in the United States who expect the world to stand amazed at the progress the Church has made here, will also find cause for wonder if they cast even a hasty glance at the present flourishing condition of their brethren in another part of the world, namely, in the great Australasian Commonwealth, which is just now attracting attention, because on September 16, the venerable Archbishop of Sydney, Cardinal Patrick Francis Moran, celebrated his eightieth birthday. It is a testimony of the great man's virility, while it is typical of the well-ordered ecclesiastical structure over which he presides, that a few days before the celebration he was present at a religious function, at which he delivered, to a vast congregation, a notable address, combining a drastic denunciation of the apostate anti-Catholic ranter McCabe, who is now in Australia, with one of the most comprehensive and effective defences of the position of the Church in Spain that has yet appeared.

As he is one of the great figures of the Church in Australia, a sketch of his wonderful career and also of the beginnings of that wonderful Church may not be unwelcome. He left his native Carlow as a boy of twelve to go to Rome with his uncle, who was afterwards Cardinal Cullen. As a student, and subsequently as a professor at the Irish College, he spent twenty-five years in the shadow of the Vatican, and in 1866 returned to Dublin to act as secretary to his uncle. Consecrated Coadjutor Bishop of Ossory, in 1872, he ruled that See from 1873 to 1884, when he succeeded Archbishop Vaughan in the Primacy of Australia. His creation as the first Australian cardinal followed in 1885. Unlike his uncle, he has ever been a staunch Irish nationalist and eager to promote, with voice and pen, the political autonomy of his native land. His contributions to her historical records are standards of scholarship and, in spite of his great age, he is making preparations to go to Rome next year to be present at the canonization of the Irish martyr, the venerable Oliver Plunkett, in the promotion of whose cause he has taken a very active part. To his influence and wise direction is mainly due the sound and powerful organization to-day of the Catholics of Australasia, whose number is now about 1,200,000, ruled over by five archbishops and their fourteen suffragans.

The foundation of this imposing religious body was laid a little over a century ago, when the declaration of American independence stopped the transportation of convicts from England to this country, and forced the British government to find a new outlet, by establishing, in January, 1788, at Botany Bay, its first penal settlement on the Australasian continent, which was then a wilderness. Thither religious persecutions and political disturbances banished thousands of unfortunate Irish victims of misrule. Among them were the three pioneer priests of Australia, Father James Dixon, of Castlebridge,

County Wexford; Father James Harold, of Rathcoole, County Dublin, and Father Peter O'Neil, of Ballymacoda, County Cork, a grand-uncle of the Fenian leader, Peter O'Neil Crowley, who was shot in "the rising" of 1867. All three priests were transported on trumped-up charges of sedition and of connection with the United Irishmen rebellion of 1798. They arrived in Sydney early in the year 1800, to find their fellow-Catholic "convicts" in the most deplorable spiritual destitution, reviled and persecuted for their faith by the unfriendly men set over them as governors and keepers.

After frequent remonstrances were made to the Home Government against the injustice of depriving these unfortunate Catholics of the ministrations of their faith, permission was given Father Dixon to exercise his spiritual functions, and it was he who said the first Mass in Sydney, on May 15, 1803. The chalice was made of tin by one of his fellow "convicts;" the vestments were fashioned out of some old damask curtains. There was no altar stone for some time, and the sacred oils had to be brought from Rio Janeiro, Brazil. In tears, in sorrow and tribulation the seed was thus sown that has brought forth the magnificent fruitage of to-day.

Here it is that several curious circumstances not generally known connect the early history of the Church in Australasia with the Catholics of both North and South America. The first is that Father James Harold, of Rathcoole, Dublin, one of the three Irish priests transported to Botany Bay, was the uncle of the Father William V. Harold, of St. Mary's Church, Philadelphia, whose ambition to be bishop caused so much trouble in that city during the early years of the last century.

We find in this link with America more than the coincidence of relationship. There is actual association; there is even cooperation. For when Father James Harold was allowed to return from Tasmania to Ireland, in 1810, he went back by way of Rio Janeiro, where he remained for some time before sailing for Philadelphia. In the latter city he stayed with his nephew, Father William, and is credited with being the most active influence behind the latter in his efforts to depose the venerable Bishop Egan and secure the mitre for himself. The consequent turmoil that ensued for the Catholics of Philadelphia is well-known history.

The figure of the illustrious John England, the first Bishop of Charleston, South Carolina, also rises before us at this time. When still pastor in Cork, he was active in trying to bring the religious persecutions of the Australian Catholics to an end. One of the priests he brought out from Ireland to Charleston was Father John McEncroe, a native of Ardsalle, County Tipperary, who labored zealously on the Carolina missions for seven years. Ill-health then forced him to return to Ireland in 1829, but the woes of his fellow-Catholics in Australia appealed so forcefully to him that he volunteered to go to the penal colony, and arrived in Sydney in 1832. Until his death, on August 22, 1868, he was the leading

figure in New South Wales, and one of the most influential promoters of the progress of the Church in Australasia.

Another bond of union has a special interest attached to it, because it reveals to us how nearly Australia came to depriving us of one of the saintly members of the early American hierarchy. This time it is Maryland that enters the scene. The publication of the sad condition of the Catholics of New Holland, as it was then called, excited the charitable compassion of a priest at that time living at Mount St. Mary's, Emmitsburg, Maryland, and through a Jesuit friend stationed at Turin, Italy, he forwarded a petition to the Propaganda, asking to be sent on the mission to Botany Bay. The request, however, was not granted, and the petitioner, Simon Gabriel Bruté, remained here, to become, in 1834, the first Bishop of Vincennes.

We have still another claim, slight indeed, but real in the evangelization of that distant part of the world, in the person of a Cistercian monk, Father Jeremiah Flynn. Among the United Irishmen transported to Australia after '98, was one Michael Hayes, a native of Wexford. He had a brother James, who was a Franciscan priest, residing at St. Isidore's Convent, in Rome. The friar reading his brother's graphic description of the deplorable state of the several thousand Catholics in the penal colonies, deprived of priests and forced to attend Protestant services, on August 28, 1816, presented a petition to the Propaganda, asking that relief be given for their spiritual destitution, and Father Flynn, then in Rome, volunteered to go to take care of them. He had been laboring previously for three years on the missions in the West Indies, part of the time under direction of Archbishop Carroll, of Baltimore, and from Rome set out for Australia.

So eager was he to assist the Catholics at the convict station that he landed at Sydney on November 14, 1817, without having received the official sanction of the British government for his mission. The governor of the colony, one Macquaire, out of hatred for Catholics ordered him to leave, and, on the pretext that Father Flynn had entered the colony without permission, arrested him and deported him back to England.

During the brief period Father Flynn was in Sydney he lived in the house of an Irishman named William Davis, who had been transported for making pikes for the insurgents of 1798. He said Mass in the house, using a little cedar cabinet as a tabernacle, in which the Blessed Sacrament was reserved. When he was arrested the officials would not let him return to this house, and there the pyx with the Blessed Sacrament remained enshrined, guarded by the pious Davis family for two years, until the next priests came into the colony. Davis later gave the house and garden about it for the site on which St. Patrick's Church, Sydney, now stands. He was twice flogged and then imprisoned for refusing to attend Protestant services.

South America also can claim an apostolic connection with Australia, though at a much later date, namely, 1881, when the anti-Christian politicians in control in Argentina, drove from Buenos Aires, a very successful community of Sisters of Mercy, who had gone there from Dublin in 1856, at the instance of the famous Dominican Father, Anthony D. Fahy. The latter before locating in South America, had been at work for several years on the missions here in Ohio and Kentucky. These Sisters went from Buenos Aires to Adelaide, South Australia, where they founded the great Mount Gambier community, which is now one of the most flourishing institutions in the antipodes. In 1890, the real Catholics of Buenos Aires saw how foolish they were to allow the anti-clerical politicians to deprive them of the services of the Sisters of Mercy and, after much trouble, they got six of the community back from the Mount Gambier convent, reestablished them in their old convent at Río Bamba, Buenos Aires, where, with many other accessions, they have been working zealously ever since.

It is much to be regretted that Cardinal Moran could not have been present at the recent great assemblage in Montreal; or that he can not be expected at St. Patrick's Cathedral, New York, next week, to join with Cardinal Logue in the international jubilee over the consecration of that splendid monument to Irish faith and missionary zeal. Writing from Sydney to the secretary of the first Congress of the Catholic laity of the United States, regretting his inability to be present, the Australian Primate said: "Every triumph of the Church with you is a triumph for us, and each step in advance in your glorious Church is a model for us to imitate at some future day. Should age and strength and leisure permit, I may hope, some day, to pay a visit to the United States, in the ranks of whose clergy I reckon so many friends of my earlier years."

This was as long ago as October, 1889, and since then that wished-for opportunity for a visit here does not seem to have presented itself. Should the venerable Cardinal carry out his intention of going to Rome next year, perhaps we may have the honor and pleasure of paying him the tribute his personal and official distinction so richly merit. THOMAS F. MEEHAN.

Catholics and Social Work

The Pope's letter on the Sillon to the French Bishops, condemns that organization for abandoning Christian principles for those of Rationalistic Sociology. It therefore touches fundamental principles and should be studied by all persons interested in Catholic social work.

Rationalistic Sociology is speculative or practical. The speculative Sociologist investigates, according to modern methods, the origins of society, its development and its present defective condition, and forecasts its progress to perfection. The practical Sociologist labors for this per-

fection according to methods deduced from such speculative theorizing. With him only are we concerned in this article.

Social regeneration, then, is the scope of practical Sociology, by which this differs from benevolence, charity, individual well doing and other such things as go to make up the well-ordered social life from day to day. In dealing with the individual it may benefit him or not. How often the latter may be the case they know who have heard of the means proposed for the prevention of crime and disease; how often it is the case they know who have seen the means actually employed for the defence of capital, the organization of labor, the scientific relief of distress and the keeping of sickly immigrants out of a country. But whether it helps or crushes the individual it considers him simply as a means to the end, the material in which the regeneration of society is to be worked. According to the diversity of Sociological schools, this social regeneration involves anything from the extinction of the present order and the institution of a new one with new social relations and new moral laws, to the mere sublimation of existing society by means of the abolition of disease, the more equal distribution of material goods, the narrowing of distinctions of class, the larger diffusion of culture, the multiplication of pleasures, the development of the human body and the heightening of its physical forces etc. But all schools have this fundamental principle, that man can reach his full perfection in this world, and therefore that in this world can be had a social organization without defect.

No Catholic runs to the other extreme and pretends present society to be faultless. But he holds against all Rationalists, that, made up of men in whom remain the effects of Adam's fall, it can never be without defect in this present world; and, separating himself from all Rationalists, he looks with St. Peter for the perfect reign of justice only in the new heavens and new earth promised by God. For him, too, the individual man is more than Humanity, the saving of such an individual's soul is more than any social regeneration; for the salvation of man is the great end of everything in this world. Hence, for the Catholic, man to be saved is the end and society is only the means to that end, and to that end must be subordinated both it and the means used to ameliorate it.

Again the Catholic views our existing society in all its essential relations, not as a mere evolution of human instincts working blindly, but as the work of God, who created man a social being, and who has guided mankind by his providence in its social development. The Catholic holds, moreover, that the instrument of Divine providence in the formation of existing society has been the Church. Under its fostering care Christian society grew up in the waste places of withering paganism. The enemy has sown his cockle which grows vigorously among the wheat. Yet this has not destroyed the right of the Church over its own work. As man must be Christian,

so society, composed of men, must be Christian. As man is in the supernatural order, so society must serve him in that order, and it is not a purely material thing like food or clothing to be brought into the supernatural order only passively by the intention of him who uses it. Though society, as such, is temporal, confined within the limits of the present world, it is composed of men with supernatural relations and an eternal destiny; it is a living organism with intelligence and free will. It must serve its members actively in the supernatural order, because it can comprehend by its intellect their supernatural end and can concur to this by its will. Hence, like them, it is subject to the supreme guide given by God to man, the Church. Catholics may see its defects; they may not refuse the supreme direction of the Church in removing them. The laborers in the field might not of their own initiative root out the cockle, lest they should do more harm than good: so they who would reform society must do so under the guidance of the Church.

It is clear that Rationalistic Sociologists follow a system, which means that they submit to direction. One of the maddest illusions of the modern world is that subjection in matters of science is found only in the Catholic Church, where it is intellectual and moral slavery, and that outside the Church each student, each scientific worker enjoys absolute freedom of investigation, conclusion and operation. The biblical student outside the Church can no more retain his reputation as an enlightened critic and an earnest scholar if he dissents from his Rationalist masters, than can the Catholic student continue to be a Catholic, if he ignores the Biblical Commission. Indeed, the Rationalists demand a service much more rigid than does the Church, and are far more ready with their excommunications. So in Sociology one must have a master, Spencer, Rousseau or Marx; he must follow more immediately Hull House, Toynbee Hall, or the Red Cross Society. But he can not stand aside and enjoy absolute freedom. Since, then, there is no such thing as independence, Catholics must admit it better to submit to the lawful authority of the Church than to the lawless tyranny of self-constituted despots.

The Catholic venturing into the field of practical sociology must, therefore, depend upon the Church in a very special manner. This the Sillonists denied, asserting that as their work is in the purely temporal order, it is outside the jurisdiction of the Church, and they are subject to ecclesiastical direction only as far as other Catholics are. The Pope rebuked their assumption, pointing out the essential difference between the individual Catholic who, be he only a workman, a master or a professional man, or be he an economist, or even a statesman, accepts the existing social order, and the Sillonist who is a social reformer.

Rationalistic Sociology looks on society as defective, and holds that every defect can be taken away. The Rationalistic Sociologist, therefore, is impatient of any defect, and gives all his energy to remove it if be positive,

or to supply the want if it be negative. Those amongst whom he works catch his tone. They restrict their view to this world's horizon, resent any privation, and expect all social machinery to be set in motion to relieve it. They become more and more dependent, and thus an abnormal paternalism is fostered. Everything is to be done for them, and the more there is done for them, the more they claim, not as a gift but as a right. Thrift and industry yield to extravagance and idleness. What they earn they squander; and when the hard days come they cry out for relief, even requiring public authority to provide them with employment as a means to wages. Society, they cry, owes them a living at all times. If it can not pay the debt, this is a defect in its organization, an evil, therefore, to be abolished.

A Catholic recognizes that the defects of society are due chiefly to the defects of its members. He will do what he can to correct it by striving to better the lives of these. Still he will not waste his energies on the useless task of striving for a society free from every material evil, for, after all, our continuing city is not here, where we are but strangers and pilgrims to a better city that is eternal. Seek first the Kingdom of God and its justice, is his motto, and it separates him from the Rationalist by all the difference between time and eternity. Some things that the Rationalist calls defects, he can not admit to be such; others, he can not regard as unmixed evils. The world and all it contains are but means to the great end of man's creation, the salvation of his soul. Hence, viewing the matter absolutely, he says that privations endured in a patient, penitent spirit in union with the sufferings of Christ, are more profitable to man, and therefore to society, than the removal of them. But men are not bound to actual perfection; and, considering mankind as it is, one sees that to allow privations to multiply, is to multiply sins. Hence, Catholics will do what they can to diminish them. Moreover, as we are all children of one Father, those who possess are bound to relieve the wants of their poorer brethren; for "the earth is the Lord's and the fullness thereof." But the poor must do their part. They must recognize that the multiplying of temporal goods, instead of satisfying, creates new wants, and that the Apostle's principles: "Having food and covering let us be content," "Godliness with contentment is great gain," are not only solid Christianity, but also sound philosophy. They must understand how comparatively few are those who can not avoid real destitution by thrift and industry, and how Christian patience and resignation with their heavenly reward, are the best remedies for what can not be mended. They must acknowledge that the differences of social rank arising out of the natural diversities of men, are according to God's providence, and not to be done away with, though each should strive according to his capacity to better his condition and rise in the social scale. They must confess that except in rare cases they have no claim in justice on the possessions of the rich,

and that as Christians they are not degraded by being in time of need the recipients of Christian charity. On the other hand, the rich must know that they are only stewards of their goods, and that they must give an account of their stewardship to the Lord of all; that covetousness is idolatry and damns the soul; and that open-handed charity to those in need is the law of Christ, who has a claim upon them for his poor and acknowledges as done to Him the least good work in favor of His poor brethren. Lastly, let them understand that pagans, as well as Christians, philosophers, as well as saints, have confessed the folly of heaping up riches, to be separated from them by death as surely as the poor are freed from their burdens. "Omnes eodem cogimur."

It is clear that if the Christian principles we have laid down are true, Rationalistic Sociological work is not a blessing. Indeed, wherever it gets a footing amongst our people, we find the old strong faith, the simple supernatural view of this world and its transitory afflictions, at least impaired. An exaggerated idea of the value of material things is brought in of which the necessary companion is indifference to things of the spirit. The temptation brought to bear upon poor Catholics is very great, and therefore the need of taking such works for them into our own hands, so that while the body is cared for, the spirit may be strengthened, is urgent.

It is evident, too, that united action with Rationalists is impossible for us. The most that can be allowed is remote cooperation under the vigilant eyes of the pastors of the flock. This was the rock that shipwrecked the Sillon. It thought it could work with Rationalists for the regeneration of society. The usual result followed necessarily. As all know who have watched such experiments, the power of organized Rationalistic social work is so great, both with public authority and public opinion, the means at its disposal are so large and various, that the Catholic organization is simply absorbed. Once in the movement it can hardly get out. The consequence was that the members of the Sillon had to form two consciences, the private individual conscience, under the guidance of religion, and the public Sillonist conscience, directed by the broadest modern liberalism. But no man can serve two masters; and to save the former in his bewildered children Pius X had to interfere and condemn the Sillon.

Fortunately we have our Catholic organizations for social works, and we feel sure that the conferences just inaugurated in Washington will bring about such a development of them as will enable them to take up the thorough care of our Catholic people.

HENRY WOODS, S.J.

The Great Catechetical Congress

Years ago when the British Prig first made his bow to the public, everyone was amused at his attitude of mind when he was about to consider patronizingly the claims of

the Catholic Church. A wise old priest, to whom he was made to address himself for information, put in his hands a penny catechism. It was a rude shock to his conceit, for he was then unaware that on the very first page of the little book he was going to find the solution of all the problems that vex and have always vexed humanity; viz., the origin and destiny of man, the nature of the soul, the creature's responsibility to the Creator, etc. The great Brownson who was the antithesis of priggishness had the same experience.

Was it a case of unconscious cerebration that prompted the statesmen of to-day, who are deciding the fate of the nations they are supposed to govern, to evoke a storm in Germany and elsewhere when there was question of paying a little honor to St. Charles Borromeo? St. Charles is identified with the teaching of Catechism, and it would be dangerous to let him come back from the shadows of the past to insist upon the very teachings which the pedagogues and politicians of the world have almost completely succeeded in eliminating from the curriculum of the schools.

The storm did not materialize as was expected. It was only a little flurry that soon passed, and the people who were frightened by it furnished for a time some amusement; but it was sufficiently disturbing in its results to call attention to the fact that there was a great man named Borromeo, who lived a little after the Reformation period, and that he did wonderful things for his fellow-men by a systematic and thorough training in the penny catechism.

A splendid Congress was held last month in the city of Milan, which St. Charles loved so much, and for which he had labored so long. It reaffirmed the great man's title to respect and honor, and it resolved with loud acclamations of approval to give new energy to his wonderful methods in the teaching of Christian doctrine. It was the third centenary of his canonization, and the glittering marble of the Duomo with thousands of glorious statues on its walls and above its wonderful roof, was never more splendid than when five cardinals, eighty bishops and archbishops and an ever-increasing throng of people, for a whole week, together crowded into the vast enclosure. The special legate of the Pope, Mgr. Agliardi, a venerable man of seventy-nine, was there with an autograph letter from His Holiness, and in the pulpit were Italy's most famous orators, Mgr. Radini-Tedeschi, the illustrious Bishop of Bergamo; Cardinal Maffi, of Pisa; Richelmi, of Turin; Cavallari, of Venice, and Ferrari, of Milan. In the centre of the vast choir were the relics of the saint. They are usually kept in the crypt, as every tourist knows, but they had been transported with solemn ceremony to their week's resting place near the altar to receive the affectionate veneration of the faithful.

It was a feast in honor of the saint, but sentiment soon gave way to business, and the feast was then transformed into a Congress, the entire proceedings of which

were taken up with the one absorbing subject of Catechism. Cardinals and bishops were always present, not only at the formal meetings, which were held in the basilica every evening of the week, but were incessantly active in all the various sections into which the great congress was divided. Cardinal Radini-Tedeschi was the chairman of honor, and displayed such a thorough mastery of the situation that all doubts were immediately dispelled about the wisdom of the appointment made by the Cardinal of Milan.

Telegraphic dispatches were sent to the Sovereign Pontiff, to Cardinal Vannutelli, who was presiding over the Eucharistic Congress of Montreal, and also to the Bishop of Bari, who had been prevented from coming to Milan by the cholera, which was raging in his native city. The latter fact vividly recalled the memory of Belzunce and Borromeo, who in their time were so conspicuous in caring for the plague-stricken.

The Congress was divided into four sections. The subjects discussed by them were respectively: 1st. The Catechism; 2d. The Catechists; 3d. The Catechized; 4th. The Methods. It was an enthusiastic revival of the apostolate of St. Charles, who gave such importance and imparted such a thorough organization to everything connected with the teaching of Christian doctrine. His spirit and his method are, after a lapse of three hundred years, still exercising a potent influence through all the Northeast of Italy. It would be too long to go over all the doings of the Congress, and we shall content ourselves with mentioning the most important.

The first section, for instance, gave considerable attention to the campaign everywhere going on of "morality without dogma," and demanded for the schools a systematic explanation of the commandments, especially to adults; it insisted on thorough explanations of the necessity and excellence of the positive divine law, and proclaimed its appreciation of the pedagogic efficacy of catechism and its educational superiority to any other study. It insisted on the necessity of imparting a knowledge of the action of divine grace and the various means of sanctification, especially that of frequent and even daily Communion. In fine it formulated the following resolutions:

Whereas, first, the sacred liturgy, which is based upon dogma, imparts by its effect on the senses a greater knowledge of the truths taught by the Church; and as ecclesiastical chant is also one of the principle attractive forces of the liturgical cult.

Whereas, secondly, sacred history, certain facts of which are now being attacked by the enemies as myths, needs to be immediately restored to its place of honor and devoted to its proper purpose in order that the young and the faithful at large may study and venerate it.

Whereas, thirdly, profane history, especially in public schools, is too often used to combat truth by distorting facts connected with the Church.

Whereas, fourthly, oral teaching of the liturgy, of

sacred history, and of the history of the Church will be efficacious in proportion to the character of the explanation given of it in the catechetical manuals. *Be it therefore*

Resolved, first, that the sacred rites of the Church should be explained, even with illustrated tableaux and translations of the liturgical books, and that in catechetical instructions the children should be taught how to say their prayers properly, and also how to sing.

Secondly, that proper care should be given to the teaching of sacred history by explaining facts in relation to dogma, to our Lord Jesus Christ, and to Divine Providence, by putting them in their true light as to time and place, and by defending their integrity and veracity, so that the young may be properly fortified against the difficulties which false science will afterwards urge against them.

Thirdly, that under a simple form the children should be taught at least the outlines of Church history, and that the points most controverted, and the things usually attacked, should be most thoroughly discussed.

Fourthly, that a manual should be published which should comprise a part devoted to liturgy, thus following the order of the catechism recommended by the Holy Father; or at least adding proper notes so that such manuals may contribute in the most solid manner to complete the religious education of the children.

One of the points insisted upon by this Section of the Congress was, that there are three places where Catechism should be taught: the home, the school and the Church; and it drew up a program for each.

The Second Section discussed the subject of Catechists and urged the formation of voluntary associations of men and women who shall devote themselves to the work of teaching Christian Doctrine, advising at the same time annual diocesan and local reunions.

The Third Section acclaimed the need of admitting children to First Communion at the age of seven, in conformity with the decree of the Holy Father, and pronounced against the still lingering prejudice about deferring it to a later period. At the same time it urged the need of Catechisms of Perseverance.

The Fourth Section, which took up Methodology in Catechism, recommended lantern-slides, illustrated catechisms, wall maps, inter-parochial and inter-diocesan catechetical contests, etc.

The closing session of the Congress was very imposing. The Cardinals Radini-Tedeschi, Maffi, Cavallari, Agliardi and Ferrari spoke, as did also Don Albera, the new Superior General of the Salesians. The discourse of Cardinal Maffi was particularly notable.

Everything connected with the Congress went to show how dear the memory of St. Charles Borromeo is to the Milanese. It is commonly admitted that Milan is at the head of all the cities of Italy in industry and material progress; and the welcome it gave to this great religious convention afforded a noble proof of its conviction that modern civilization need not be in conflict with the immutable principles of the Catholic Church.

X.

IN MISSION FIELDS

NEEDS OF THE PHILIPPINE MISSIONS.

Tales of spiritual and temporal destitution in mission work are no new thing, but in the following letter from Bishop Carroll, which a kind friend placed in our hands, we have news from a country towards which American Catholics, for reasons that will readily present themselves, ought to be disposed to show particular favor and generosity:—

OBISPADO DE NUEVA SEGOVIA,
VIGAN, PHILIPPINE ISLANDS,

JUNE 1, 1910.

A few days ago I returned from a Confirmation tour and found a letter from Father Dunn, dated March 28, and saying that Mgr. Freri would send me one hundred Mass intentions, given by you to him for the missionaries of this diocese. The money arrived in due time. I take great pleasure in acknowledging the receipt of this money, and in heartily thanking you, in the name of the missionaries. I hope God will reward you abundantly for this act of charity.

Across the street from me lives a Jesuit priest, Father Thompkins. If I mistake not, he was a member of your parish. I do not know whether or not he writes to you. If he does, he must have told you of the conditions here. I will not weary you with any extended account of these conditions: but simply tell you that the American bishops here found whole provinces containing hundreds of thousands of souls, not only without priests, but with busy heretics slandering the Church, and thus gradually undermining their fidelity to it. All the missions in this diocese were abandoned.

Bishop Dougherty struggled for years to remedy this intolerable evil. Finally splendid Belgian missionaries volunteered to fill the missions. Now there are twenty priests doing missionary work among that people utterly neglected before. Soon Belgian Sisters will come to teach the little girls. This is necessary, since the faithful in the missions do not wish to entrust their children even in schools to any except women. Thank God, the Sisters will be supported by ladies in Belgium.

What are the means for the support of the missions? In the Spanish times, every missionary had his salary from the Government, and was assisted by it in all that pertained to religious worship. Now there is no help except what the people in the missions give their priests (usually nothing, or next to nothing), or money that comes from Belgium or the United States. Hence, it is that we ask our friends to kindly send us intentions.

In another province I have one German missionary. His companion died some months ago. Now there are on the way from Steyl, Holland, four more of the same Society (of the Divine Word, or S.V.D.) so that I shall soon have twenty-five missionaries in all. From a human standpoint, what I am doing is rash and foolish; still,

so far, all have managed to get along and to make considerable improvements, and I have confidence in God that He will take care of His work in the future.

J. J. CARROLL,
Bishop of Nueva Segovia.

CORRESPONDENCE

To the Saguenay

ON THE ST. LAWRENCE, SEPT. 2, 1910.

We leave Quebec for the Saguenay on the Steamer *Irénée*, Friday, at 8 a. m. It is a typical September morn in Canada. Clouds encircle the horizon, to the east fleecy ones above and cumuli beneath which fill the lower heaven with enchanted mosque and moorish palaces, glistening with silvery light; to the west dark and heavy moving like angry battalions in hasty retreat. On the opposite shore is Lévis stretching to the East and around the Point. It was from Lévis the British cannon thundered against Quebec in 1759. On the high bluff to the West a mile or so from the town is the Orphan Asylum of the Sisters of Charity, its great bulk and commanding position making it conspicuous. Yesterday, when the multitude welcomed Cardinal Vannutelli to Quebec, the building stood intact. Later fire broke out in the eastern wing and only heroic efforts saved the great chapel in the centre and the other wing from destruction. This morning it looks like some colossal ruin.

With favoring tide we move out into the stream. Quebec fades away as we round Point Lévis and the Isle of Orleans floats into view. The falls of Montmorency are disappointing; at this distance they resemble the frozen spur of a glacier pushed into sea. We take the deeper channel to the right of the Isle and so are cut off from a view of St. Anne de Beaupré and the handsome basilica consecrated by Cardinal Taschereau in 1889 and now in charge of the Redemptorists.

As we advance the majestic scenery of the St. Lawrence unfolds in stately panorama. The sameness of the scattered dwellings and farm-houses built on the rising ground along the bank detracts in no wise from their charm. Striking regularity is offset by ever varying contour of mountain and glen. The dull red of the steep roofs is relieved by green pastures and extensive farms, bearing all the evidences of thrift and comfort.

Larger clusters here and there point out the villages, while the ever conspicuous steeple of the village church proclaims that, whatever pleasures these people have sacrificed for their splendid isolation, they are not deprived of their daily Mass, their frequent Communion and the continued presence of their Saviour. The land far across the broad river to the right is uniformly low with a fringe of hills in the distant background. On the nearer side a mountain range diversifies the scenery. Mount St. Anne rises 2700 feet above the river and a little further on Mount Tourmente with its solitary light house is almost equally prominent.

Leaving the Isle of Orleans in our wake, towering hills like those of Cornwall and West Point on the Hudson loom up in succession. For twenty miles or so the same scenery continues, then a succession of lowlands lying close to the shore with the lofty hills above them come into view. The villages are now further apart and the dwellings which up to this dotted the landscape and gave life to the scenery disappear.

We passed Les Eboulements, the village and church picturesquely nestling high up on the hill side; St. Irénée and Murray Bay, where President Taft has a cottage; Cap-à-l'Aigle and St. Siméon with the blue Laurentian Mountains behind them and at last reached Tadousac at night-fall. It was too late to visit the priest and we reserved that pleasure for the following day.

SATURDAY, SEPTEMBER 3.

During the night we sailed through the "River of Death," as the Saguenay has been called, said Mass in the early morning in one of the upper reaches of the river, and then retraced our way through the most enchanting scenery on this side of the continent. We reached Tadousac shortly after noon and had a leave of two hours to visit the village. Tadousac was the earliest settlement made in Canada. Though it had a long way the start of Quebec and the other places which have now become flourishing cities, it is scarcely as populous as it was three centuries ago.

Of all the places we had seen on our trip from Quebec to Chicoutimi, at the head of the Saguenay, Tadousac is certainly the fairest. Murray Bay might by some be considered a rival; but Murray Bay's attractions are in part owing to embellishments added by man. Nature has furnished her grandest setting for Tadousac. One is in danger of exhausting the list of superlatives in a description. The mountain sentinels that guard the entrance to the Saguenay throw their protecting shadow over the recess where the earliest authentic history of New France blends with the romance which is ever associated with the deeds of the great in the dawn of a nation's history.

Last night on the deck of the steamer as she lay at the wharf we could distinctly hear a splashing and puffing in the water, at times near us, at times seemingly from across the bay. In the profound stillness of the night and coming out of the darkness the sound was uncanny. It could not be the breaking of waves on the shore for the night was calm, nor could we believe that bathers would at that late hour venture into the treacherous bay. Appeal was made to an officer of the ship who enlightened us. The sounds we heard were the splashing and the blowing of white whales from Hudson's Bay disporting themselves in the black waters of the harbor. To-day as we sailed into the bay we saw them in broad daylight, their huge white forms emerging for a moment and then disappearing in the depths.

Charlevoix relates that being on board the *Heros* in 1705 and having anchored at Tadousac he saw there four whales which were nearly as long as the vessel. All the old historians write that the Basques met with great success in capturing these sea monsters in the waters that bathe Tadousac. But the Basques having met the Indians began to trade with them for furs, for they saw in this traffic a more ready way of enriching themselves than by continuing their whale-fishery.

E. S.

The Austrian Katholikentag

VIENNA, SEPTEMBER 8, 1910.

To-morrow the seventh general Congress of Austrian Catholics will open its sessions in Innsbruck. For a time the unfortunate "national" question, which caused the abandonment of our Congress last year, threatened to interfere with the plans of this year's meeting as well, but happily better counsels have prevailed and the Inns-

bruck assembly promises to be all that the Catholics of the Empire have hoped to see it. True, there appears to be in many circles, an opinion that the importance of the Congress has been exaggerated. There are those among us who seem to fancy that no present danger confronts the peaceful progress of the Church. These are minded to let well enough alone and not to arouse new antagonisms by publicity which may irritate and offend. One may not deny that there is to-day an apparent quiet in Church affairs in Austria; the alarming "catchwords" which used to accompany the threatening attitude of our enemies are less frequently heard; the vicious attacks that marked the campaign waged by free-thinkers in former years for irreligious schools and for a reform in the marriage law, have ceased; the activities characteristic of the Jewish and Masonic press during the clamorous demand of a year or two since for the "saving" of the universities and the freedom of "scientific" research are no longer in evidence. Radical free thought has come to recognize since the ridiculous outcome of the Wahrmund episode, how laughably futile its old time manner of attack has come to be in the judgment of even its own followers. Its once brave dreams of a strong Austrian free-thinking party to dominate the Empire's Reichsrath have dissipated themselves as dreams are wont to do!

Nevertheless Austrian Catholics may not rest free from care. The form of attack and the methods of the opposition are changed, there is no change in the bitter spirit which actuates its leaders in their hatred of positive Christianity. Once they waged their warfare in the open, now they ply the old schemes in secret and hidden ways. The moral poisoning of the people is now being attempted through the press, and in the theatre, where a shameless literature flaunts its suggestiveness in dramas which offend the simple modesty of our people. To protest against the degradation of it all is to lay oneself open to sneering slurs in which "clericalism" is the mildest term of opprobrium used. Meantime every effort is made to lead our people away from the practice of their religious duties; the destruction of our system of Christian Education for our young people is plotted by considerable communities; and intriguing sources of discord strive to disturb the religious peace of the nation by scandalous calumnies against the Church.

Recent experience is still fresh in our memories. We recall the manner in which the enemies of religion falsified the text of the Borromeo Encyclical in order that they might force an issue permitting them to interfere with the internal policy of the Church.

Our Christian leaders are vilified and calumniated, politics are made to play a leading rôle in the endeavor to sow dissensions among our people and to divide the strength of the Catholic body,—only the all-pervading "nationalism" of Austrian parties has made it as yet impossible to unite our opponents into one strong, powerful organization against us. No, the day of rest and inaction has not yet dawned; we Catholics must toil unremittingly to strengthen our position and to extend our outposts. We have little to expect from Protestantism. Its Christianity is fast lapsing into pure rationalism. Here, as all over the world, it is coming to be recognized that the Catholic Church in its fixed, unchangeable truth, offers the one bulwark against the ever growing sweep of infidelity and irreligion.

Hence the overwhelming importance of the meeting which convenes to-morrow in the capital city of Tyrol.

R. P.

Confession of Faith of the Heir-Apparent of Bavaria

On the occasion of the laying of the corner-stone of a new Capuchin Church, St. Anna's in Altötting, on August 28, of this year, Prince Ludwig, the heir-apparent of the throne of Bavaria, delivered an inspiring address from which the *Allgemeine Rundschau* (September 10) quotes the following: "I thank God that I was born of Catholic parents and that I have been brought up in the Catholic Faith. I stand for that Catholic Faith because I am and have been ever convinced that it is the one true faith. This intimate conviction I have ever manifested in my external conduct, not thus to win respect and esteem for myself, but because of profound religious persuasion that this policy was the right one. The Catholic religion permits its followers to be tolerant in regard to the religious views of all who are non-Catholics, and it is false to affirm that the religious convictions of those not of our faith may not be respected by us Catholics. Similarly, then, we demand that tolerance be shown in our regard in every question touching our religious professions.

"We know full well, that it is not Mary, the mother of God, but God Himself who in heaven heeds our prayers or turns away from our petitions, because He it is who best knows whether what we ask shall prove helpful or detrimental in our regard. Nevertheless we hasten to the Blessed Virgin in all our needs and we rely upon her merciful help because of her power with God. That I should carry the tale of my cares and troubles to Mary's shrine is an old story with me. All of us are witnesses of the wonders that have been wrought in this holy place through centuries past, in answer to the petitions directed hence to the throne of the Blessed Virgin, Mother of God;—all of us know how she has answered the prayers going forth from sorrow-laden hearts."

The *Allgemeine Rundschau* tells us that the address from which this edifying public profession of faith by the Bavarian Prince is taken, was delivered in the open square surrounding the new church, in the presence of many thousands of devout witnesses of the ceremony. It adds that its account was forwarded to it by a correspondent who took notes of the address whilst it was being spoken.

Parliamentary Action in Belgium

BRUSSELS, SEPTEMBER 15, 1910.

Premier Schollaert has hit upon a plan which the Belgian Catholic press hails as a happy solution of the difficulty created by the recent withdrawal of two Ministers from his Cabinet,—a difficulty which for a time appeared to threaten serious consequences to the small Catholic majority in power. The resignation of the two Ministers had been occasioned by the differences of opinion existing within the Catholic party, some of whom are old-fashioned Conservatives following the lead of M. Woeste, others calling themselves young Democrats and favoring broader lines in legislation. M. Schollaert's "happy solution" involves a simple shifting of portfolios and a rearrangement of his cabinet. Abandoning the charge of Minister of the Interior, which he had thus far filled, M. Schollaert himself takes the portfolio of Fine Arts Minister resigned by Minister Descamps and names Senator Breryer to that of the Interior. The post of Minister of Agriculture, also vacant, will henceforth be filled by M. Helleputte, who has had experience in

that office. M. Helleputte hands over the portfolio of Minister of Railroads, which he held in the former cabinet arrangement, to Representative de Brocqueville.

To achieve the desired commercial freedom which the nations insist upon in the Congo Colony, the Belgian Government has succeeded in buying up a majority of the shares of the Congo Corporation. The monopoly heretofore held by the Corporation is thus done away with, in the practical way of destroying its powers to control trade. This action gives the Belgian Government a controlling voice in the Corporation's meeting, but the old directors through their presiding officer refused to permit the motion of the Government's representative introducing the open door agreement, to come to a vote. The Government will carry the question to the Courts in order to force the issue to a speedy and effective settlement.

This honorable effort of the Belgian Government to do away with the monopoly long enjoyed by the Congo Society, seems not to satisfy the recently established Congo League, a German organization formed to bring about this very end. Its leaders complain that the action of the Government is slow in achieving results. Were it not better for them to take in hand the needed restraint of the Liberal press of their own country? Since the League's headquarters are in Bremen, its officials must surely know the malicious and spiteful attacks which a large portion of the Liberal newspapers are daily making upon the Belgian Government because of its unselfish efforts to destroy root and branch the traffic monopoly so long prevailing in the Congo district.

K. V. Z.

Augsburg and the Missions

A contributor to the September 10 issue of the *Allgemeine Rundschau* gives the following enlightening summary of the work mapped out in the recent German Catholic Congress in Augsburg in favor of home and foreign missions:—

"The official records of the Augsburg Congress afford excellent evidence of the good will prevailing in that body towards the Missions. The general assembly devoted a whole day's session to this work and used the opportunity to make very clear to the Catholic people what the question imported in their regard. In the undisturbed quiet of special committee meetings plans were discussed and resolutions accepted which undoubtedly will redound to the rapid spread and strengthening of a movement that is but now beginning to find its proper place in Catholic life in Germany.

"The time appears happily past when smaller or greater jealousies on the part of outsiders made the enthusiastic friends of mission activities feel the heaviness of discouragement; the sense of the common welfare is awakened; and the conviction that the general good is furthered only through unceasing effort on the part of every individual, of every separate organization of the general body has apparently at last been firmly established. It is especially comforting to note the zeal with which the clergy have aligned themselves in the forefront of the movement. Their cooperation is essential and it will have the happiest effects in arousing a multitude of slumbering forces within the Church.

"Our missions, be it understood, stand in need of other means than men and money; one of the elements emphatically required in their development is the enthusiasm which recognizes the truth of the great thought

that the spread of the Catholic faith is one of the essential marks of the Church of Christ. This point can not be insisted upon too often, it can never be sufficiently pressed home in public utterances. United action will in the result prove fruitful of splendid effects in the great mission field abroad.

"Mission work at home was not forgotten and the strong address of Professor Beck on the "Care of Souls in Large Cities" was a striking illustration of the impression which the work of Mgr. Swoboda on the same subject, published in Vienna two years since, has created throughout Germany.

"The statistically established state of affairs described in this excellent volume ought to have been known long ago; it reveals sources of trouble in the important matter of the care of souls existing all over the world; and it points the way to efficacious remedies to meet the dangers thence arising. Not the least helpful of its suggestions in this latter relation is the prudent counsel the author proffers in regard to the cooperation of parochial bodies with the episcopal chancery in timely efforts to secure Church property to meet future needs. The wonderful growth of our modern cities has introduced an entirely different condition of population from that prevailing in the past, and an experience, that becomes more insistent with each passing year, urges the necessity of anticipating the probable spread of our large cities' population and of securing suitable Church sites long in advance of the time when the movement of the people will have so advanced the value of property, as to make its purchase burdensome.

"One cannot but praise the prudence—so rarely met in past experience—which insists that 'suitable church sites' should involve the purchase of tracts large beyond the assured requirements for parochial purposes. The intention, of course, would be to dispose later, when the building up of a district makes its real estate more valuable, of those portions not needed in order thus to provide part, at least of the funds to meet the cost of church buildings. United action and harmonious purpose will, it is needless to say, readily make such forethought practicable in the necessary development of our church activities in modern large cities.

"There is much praise given in the outside world to the energy we Germans are said to show in organization work. We must not allow the praise to weaken our forces through any false esteem of ourselves. We know there is much that we German Catholics can and should do, which we have as yet not even thought of. A field ripe for the best labor of our hands is that of our missions at home and abroad, and with God's help let us hope that our united efforts shall speedily assure us notably better results than the German people have yet reaped in its working."

In the issue of AMERICA of July 2 of the current volume there was chronicled a lockout in Eindhoven, Holland. The managing directors of an incandescent light factory of that place, it was stated, had dismissed some six hundred employees because these latter refused to desert a Catholic Workmen's Union established shortly before in Eindhoven. A correspondent sends us the information that peace has been restored. He adds that the anti-Catholic character of the measure noted in our Chronicle is clearly seen from the terms of the settlement which are favorable to Catholics.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, OCTOBER 1, 1910.

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The Mayor of Rome

Eighteen hundred and seventy-seven years ago, a howling and blood-thirsty mob gathered before the Pretorium of Pontius Pilate, in what was until then the Holy City of Jerusalem. They had been seduced from their allegiance to God, and dragged into open apostacy and rebellion by the representatives of licentiousness, atheism and religious hypocrisy—the usual instruments in the perversion of a people. Though they had prayed for His coming as a Deliverer, they were now driving before them the bruised and mangled Christ. "Take away this man," they clamored. "He maketh himself a king; he forbiddeth tribute to be paid to Cæsar; he stirreth up the people." "Whom do you want in his stead?" pleaded the terrified Pilate. "Barabbas! Give us Barabbas." "Now Barabbas was in prison for sedition;" and Barabbas was elected by popular acclamation.

That was Good Friday morning. At noon they nailed the Christ to the cross; for sin is swift and savage. He died and was buried, and His tomb was sealed, but He rose again from the dead, and of His kingdom there shall be no end. But on that same day the sceptre and power of Juda were shattered and God's people ceased to be God's people.

To-day the scene is shifted from the Holy City of the past to the Holy City of the present; from Jerusalem to Rome; from the Pretorium of Pilate to the neighborhood of the Quirinal. Rumbings are heard of a coming storm which may be like that of old, and the populace may gather around the hated and helpless Vicar of Christ, and the same cry may be heard: "Take away this man; he maketh himself a king; he forbiddeth tribute to be paid to Cæsar; he stirreth up the people." Meantime, like Pilate, the political statesmen of to-day who rule the nations, palter with the populace and ask: "Whom do you want

in his stead?" Sad to say the answer has already come from the plebescite of the misguided multitude: "Nathan! Nathan, the Jew! Nathan, the enemy of Christ; the fomenter of this sedition whose avowed and open purpose is the destruction of Christianity. We have already made him Mayor of Rome."

No one knows what this portends. Next year there will be an exposition to which all the world will flock as it did in former times when the Jews kept their Pasch. Will the Romans, like the Jews, scourge the Christ with new afflictions; will they deliver Him up to his enemies; will they drive Him from the city which is His by every sacred right; and will the curse that fell on God's people of old fall on Rome? The Pope has already ruled, even in pagan cities. Finally, will the Christian statesmen of to-day, who are settling the world's troubles in Congresses of Peace, be fatuous enough to repeat the cowardice of Pontius Pilate? They have already done so to some extent. Would they not do well to consider what befell the Jewish people and the Roman Pretor?

A Difficulty, and One Way Out

The Rev. Arthur Cocks, an Anglican minister, was Vicar of St. Bartholomew's Church, Brighton. Being a very high churchman, he reserved the Anglican sacrament to communicate the sick, and encouraged his people to visit it, as we do Our Lord in the tabernacle. The step to the imitation of our Benediction was easy; and he made it to the annoyance of his diocesan, the Bishop of Chichester. The Bishop required him to desist from the two latter practices, and said he would tolerate reservation for the sick if it included both the bread and the wine. Mr. Cocks replied with a profession of faith, according to which he said, he could not possibly comply with the Bishop's wishes. The Bishop threatened legal proceedings, Mr. Cocks resigned, and the Bishop accepted his resignation with alacrity.

He may have thought the trouble was at an end; but he soon found out the contrary. The whole matter became public, and the Vicar of the Annunciation, Brighton, wrote saying that in view of the Bishop's position, he had either to obey or resign. He could not obey, therefore, he begged his Lordship to accept his resignation. The resignation of the vicars involved that of several curates, and the Bishop began to feel uncomfortable. Still he accepted the resignation and hoped for the best. Three days later came a letter from Mr. Nugent, Vicar of St. Martin's, also in Brighton. He did not resign. But he told the Bishop all he was doing and proposed to do. He would reserve the Sacrament, but he would reserve the bread only and not the wine as the Bishop had ordered. He would not have benediction, but he would encourage visiting the Sacrament in every way possible. Whether he was a man of straw put up to help the Bishop out of his trouble or whether he was not, does not appear. The poor Bishop said his letter was a filial one,

and assured him that his promise to omit benediction would make everything satisfactory. Mr. Nugent, therefore, did not have to resign. Whereupon Mr. Cocks' and Mr. Hinde's parishioners begged them to withdraw their resignations and rehabilitate themselves on the same footing as Mr. Nugent. The Bishop said he would be only too glad to have them do so. We hope better things for them, their curates and their parishioners.

The Clerical Oath

The usual solicitude of outsiders for the proper administration of the Catholic Church continues unabated; the latest worry being about the oath which theologians take when they begin to teach and preach.

To be looked after with such persistency ought to be more or less comforting, but misery loves company, and we should like to hear at least a faint murmur of disapproval of the solemn ceremony that takes place on the marble steps of the Capitol when the Chief Justice in his robes of office administers the oath to the President of the United States. Some information should also be vouchsafed of the Chief Justice himself who swears that his decisions on the bench will be in keeping with the laws of the nation. Then there is that offensive oath of the soldier to fight for his flag; the oath of the new citizen who promises allegiance to his adopted country; and the oath of the witnesses at the bar in all the courts of Christendom, who kiss the Book, and call God to witness that they will tell the truth, the whole truth, and nothing but the truth. Why should the unhappy men who take an oath to testify to divine truth and to support the divine constitution which Jesus Christ has established be relegated to a class apart and regarded as pariahs in human society?

But we are told, that is not the question. You are surrendering your intellectual liberty. You swear to believe what some man or some body of men may tell you, and by so doing you renounce the greatest privilege of humanity, the freedom to think.

Why should we be reproached with that? The most advanced philosophy of to-day makes man only a part of the cosmic machine, and grants him freedom in nothing; emotions, will, or intellect. He thinks because he cannot help thinking. The cog in his environment is touched and sets him going. Of course, that is not freedom; and those who admit such nonsense should beware of reproaching us with servitude.

It is needless to say that the philosophy which brands humanity with such dishonor has always been regarded with horror by the Church. She has ever been the champion of humanity and will never cease to fight for its greatness and dignity. As for its freedom she will never insist upon subjection to any man except in as much as such a one is the representative of Almighty God. Her doctrine is that man is endowed with a spiritual and immortal soul, which is invested with freedom to such an

extent that he may for a time exercise the awful power of defying even his Creator. And as she knows the soul better than any other teacher, she tells us that this, and every other kind of freedom, is primarily not in the intellect but in the will. The intellect of itself is not free. Its first flashes of thought come to it unbidden from the flitting phantasms of the imagination, and it is the will and not the intellect that decides whether the process of thought shall cease or continue.

When it has permission to proceed with its work it is not free yet, and it may be involved in conditions which certain controversialists of to-day, who plume themselves on being thinkers, would do well to ponder. Some of these limitations of intellectual liberty it may not be inopportune to state.

In the first place the man who is ignorant, biased or ill informed, is not free. His mind is in chains and has no more power to arrive at truth, which is the end and object of the intellect, than a man has to walk who is blind, deaf and bound to a post. Nor is he free to conclude that a thing is true because he thinks it is; nor is he permitted to substitute imagination for understanding; nor to sweep aside every argument of the other side *a priori*, and without due consideration; nor to posit false premises or to deduce absurd conclusions; nor to maintain that what is true to-day may be false to-morrow; nor to reject the testimony of others when it is based on unimpeachable evidence; nor to fancy that with the flickering tallow-dip of his little mentality he can light up the profoundest abysses of heaven and earth. The greatest philosophers the world has ever known were unwilling to attempt the task, and confessed that to fathom the mysteries of the world beyond, a light from thence was indispensable.

Such is the attitude of the Catholic Church. The needed light has come. A revelation has been made by God to man, and that has set man free; free from the darkness of ignorance and error; free with the freedom of the children of God; imperfect now because "we see as in a glass and darkly;" perfect in heaven because there the light is full and the knowledge complete. Then faith gives way to vision and we see God who is Essential Truth face to face. Then and then alone are we truly free, for error is impossible.

The custody of that revelation has been entrusted to the Catholic Church; and her teachers will swear to defend it; even if, like the martyrs, who were the Church's bravest witnesses to divine truth, they have to seal their testimony with their blood.

A Genuine Woman

She is an old woman now, for she was born long ago in the first quarter of the nineteenth century. She knows nothing of and probably cares less for western civilization, for she lives in far-away Indo-China, and bridge parties, and the clamors of suffragettes, and women's col-

leges, and college settlements, and social functions, and theatres and balls and banquets, are of no concern for her. She knows nothing of history or literature, for she cannot read or write. She does not live in palatial apartments or deck herself in gorgeous attire. Her garb is old and patched and her life-long home is only a canal or river boat. There is no suggestion of blue blood in her veins and her name is the reverse of aristocratic. It has a curious sound for us western barbarians, yet she is a noble woman, for all that, and had no need of all the frippery and nonsense we are so fond of, to show her greatness of soul, and to do wonderful things for humanity. The words of Solomon, "Who shall find a valiant woman? Far and from the uttermost coasts is the price of her," are verified to the letter in her.

Born about 1822 near the city of Haiphong of Christian parents, Ba-Han-Nhan, for this is her name, married a fisherman when she was nineteen, and took up her residence on the *sampan*, or native boat, which had been presented to the young couple, and there she has spent the greater part of her long and useful life. Aboard the boat were born all her children, of whom five survive and are now fathers or mothers of families. At the time of her marriage, the persecution of the Emperor Minh Manh was at its height. The missionaries were hunted down, imprisoned and put to death, and great numbers of the faithful paid with their lives the penalty of having embraced the teachings of the Church. "It was not easy to hear Mass in those days," says the old lady, "for the priests were compelled to hide in the depths of the forests or to take refuge on a *sampan*, to avoid the soldiers who were hot on their trail. Many a time, they hid themselves on our boat, and many were the narrow escapes that we had from capture; those were the days when we prayed fervently, when we heard Mass devoutly, for nobody could tell whether we should ever hear another Mass."

Ba-Han-Nhan was about thirty years of age when the dreadful persecution of Tu-Duc, in 1850, swept like an awful whirlwind over the country, and in that time of bitterest trial, she and her husband were the chief resource of the missionaries. She often acted as messenger, carrying letters and funds from one to another. If she had been detected, her life would have been forfeited, as she well knew, but she did not hesitate to undertake considerable journeys on foot to perform her charitable office. She was satisfied that the presence of a missionary on the *sampan* brought the blessing of God upon their work, for we must remember that they were poor people dependent upon fishing for the wherewithal to live.

Even after the storm of persecution had ceased to rage, the faithful had no church but their boats. Three of these were drawn up abreast and thus, as a missionary expressed it, there was provided off-hand a church with three naves; the faithful, gathered in some quiet inlet secure from observation, would cluster around the floating chapel, assist at Mass and hear the sermon.

This truly valiant woman is now nearly ninety years

of age and yet, in spite of the hardships of her earlier days, she is strong and vigorous and in full possession of her faculties. Among her other good works, she has adopted and reared with maternal tenderness fully a dozen little orphans who knew no mother but her. Surrounded by her children and her children's children and by the children of her adoption, she holds a position of authority over them which has been hers exclusively since the death of her worthy husband some ten years ago.

The various calamities, such as typhus fever, flood and droughts, which frequently afflict Tongking, bring many unfortunate native Catholics to the city of Haiphong in hopes of bettering their condition. For these old Ba-Han-Nhan is all activity and zeal. She looks after their most pressing wants, not hesitating to go out and solicit alms for them among the well-to-do, and advises them where to establish their humble homes. Four little Catholic villages in the neighborhood of Haiphong owe their existence chiefly to this valiant survivor of the days of bloody persecution. She is a living link with the sad yet glorious past, for she speaks to grandchildren and great-grandchildren of the heroic age in the history of the Church in Tongking, when the Faith which they now profess without fear of violence brought temporal suffering and even death at the hands of blood-mad tyrants. They have disappeared, but she, stronger in her weakness than they in their might, remains to tell of the times that tried men's souls.

The total number of cholera cases in Russia to the end of August was 154,445, and the deaths were 74,723. The disease is decreasing in Southern Russia, but increasing along the Volga. Cases are beginning to be frequent in Naples, and the German Emperor had to change his route in Hungary to avoid danger of infection.

The Italian residents of New York are now proposing to erect a monument to the author of the "Divina Commedia." The statue of the poet, of heroic size, will be backed by a shaft of granite sixty-five feet from base to summit. Symbolical figures of Literature and Religion and life size groups representing Dante's visions of Hell, Purgatory and Heaven will decorate the base. At the foot in bas-relief will be the Roman wolf suckling Romulus and Remus, and above the poet's head an American eagle bearing a laurel crown. The monument will be tipped with a single star. If the design is approved by the city authorities the memorial will be assigned to a place in one of the city parks.

AMERICA is indebted to Mr. James V. Shields, of Brooklyn, and also to the excellent and well-edited *Tablet* of that Borough, for the fight they are making to have AMERICA placed on the shelves of the Brooklyn Free Library.

LITERATURE

Humor in Public Speaking.*

At one time the art of humor was taken very seriously in the schools. Aristotle, Cicero, Quintilian, not to speak of lesser lights like Demetrius and Plutarch, wrote philosophical treatises on this important subject. In more recent times the Jesuit, Vavasour, a great classical scholar and a voluminous writer, published a book on humor. That was the middle of the seventeenth century. But now, if we except the Scotch rhetoricians, the whole treatise on humor which once formed so striking a part of the course of rhetoric, is reduced to a definition of one or two terms illustrating chiefly the distinction between wit and humor.

Should this condition of affairs be allowed to continue? Should this art become one of the lost arts? Should the theory and science of promoting the happiness of mankind cease to occupy the mind of great reasoners? No sensible man can acquiesce in such a dismal prospect. Why should our colleges give courses in modern novels and ignore a course in recent humor if our education is to live up to its profession of preparing for life?

There have been some signs of late which indicate that the gravity of the situation is appealing to thoughtful minds. Several magazines within recent years, notably the serious-minded *Atlantic*, have opened their columns to discussion upon humor. But as those most competent to speak on the topic are too busy in producing to reflect upon the principles which control the product, the articles have been somewhat desultory and composed of statistics and of prospectuses announcing new fields of endeavor rather than of profound contributions to the philosophy of this subject.

Happily two important events within the last few months prepare us for an improvement on desired lines. One of our modern humorists and a former president of the American Press Humorists, who has recently won the degree of Doctor of Letters, announces for his sixth lecture season an entirely new lecture, entitled 'Humor—Its Making and Mission. This announcement has been hailed with general satisfaction in the scientific world. It proves among other things that the American Press Humorists are not a close corporation who refuse to reveal their secret processes, that the Doctor is not going to permit his title to be merely ornamental, and finally that the philosophy of humor is not going to die, or Aristotle, Cicero, Quintilian, Vavasour and Tom Daly will know the reason why.

For those who will not be able to enjoy this post-doctorate dissertation as well as for those who will, there is published a book which will supply or supplement a scientific acquaintance with humor. That work is "Mark Twain's Speeches." The conclusions which this work furnishes towards a systematic discussion of the topic of humor naturally take the shape of a severe, if not complete lecture addressed to a class of students:—

At the outset, members of the class of modern humor, we must limit the very broad field of knowledge upon which we are entering, confining the discussion to humor in public speaking. You must not forget here the important distinction laid down by the authorities in this matter. According to Aristotle (*Eth. Nicom.* IV, 14), Cicero (*de Orat.* §§ 221, 224) and Plutarch (*quaest. conviv.* II, 1) there are two classes of humorous speakers, those who make humor a means and those who make it an end. In the work of Mark Twain we are now considering, you will find examples of both kinds. Unhappily the first kind, where humor is a means and not an end, is not as fully illus-

trated as we might like. The best example is the speech, Copy-right, delivered at Washington before the Senators and Representatives. While it gives freer scope to humor than the great orators have allowed themselves, it very fully illustrates the power of humor when invoked as an ally of oratory. Laughter has an edge and momentum which finds its way into vital spots, proof against other weapons. Demosthenes did not disdain this means. Cicero used a joke book and left materials for three volumes of orators' aids published by his secretary. These volumes unhappily for the science you are devoting yourselves to, have perished. The individual jokes still survive, we can be sure, but through this loss we are in ignorance of early applications of many well-known stories.

The greater number of compositions in "Mark Twain's Speeches" belong to the second class, where humor is aimed at professionally, although even here the purpose is judiciously disguised. Beginning with the preparation of a humorous speech, you will find Mr. Howells in an important introduction revealing the care and art of our author. "He studied every word and syllable and memorized them by a system of memories peculiar to himself. He studied every tone and every gesture and he forecast the result with the real audience from its result with that imagined audience." These words reveal the artist who can deliver a sudden, spontaneous flash of wit on the spur of the moment after a week's preparation. Another exhibition of premeditated extemporaneousness is often furnished by pretending to get your information from some one present, or by telling your stories as happening to one of your audience. In this case you would do well to follow Mr. Twain's practice and single out the chairman or another speaker as the peg upon which to hang your remarks. The general rule, however, for stories, observed by our author, is to have them happen to yourself or to a relative. Relatives can be coined at will and a humorist past is always in keeping with a humorous present.

Coming now to the actual humorous speech, I shall present you with the conclusions in a summary way. Be brief. Mark Twain has one hundred speeches in four hundred pages. Be sure that it is well known that you are a humorist. Our author made a dismal failure at Boston. The reason seems to have been that the audience did not know he was intending humor, or the reason may have been that one of Mark Twain's successful means here failed. It is characteristic of his humor to treat the most serious subjects with a light familiarity. So he does with suicide, lying and moral obligations or sober facts. He forgot that in Boston Emerson and other literary lights are never taken except seriously.

As you say a sacred thing lightly, say a nonsensical thing solemnly. This you will find stated by Cicero (*l.c.*) who has already classified most of Mark Twain's humor. The latter supplies us too with examples of other species mentioned by the Roman rhetorician. These you will imitate. I cannot mention them all. The unexpected, in Cicero's opinion, is the most ludicrous. So like Twain inject some sudden turn of thought just where it is not looked for. Save a little pathos for the end as a dash of contrast to bring out the humor better. In a word, with Cicero's classifications, with a thorough study of this interesting model, having one shock of incongruity, one story which happened to yourself, one very brief touch of pathos, finally with the help of other masters of the making of humor, you will, if you are other Clemenses, equal, if not surpass Mark Twain as a humorous speaker. FRANCIS P. DONNELLY, S.J.

The *American* magazine, in its current number, reproduces an interesting photograph of Mr. Thomas Augustine Daly, the poet of the *Catholic Standard and Times*. He is surrounded by his family; and a eulogistic sketch of the poet includes a pleasantly humorous commentary on the various figures of the group.

*Mark Twain's Speeches. New York and London: Harper Brothers.

Wesleyanism. By A. BARBRIDGE, 'S.J. London: Catholic Truth Society.

This little pamphlet, through no fault of the author's, is disappointing. It is disappointing because he has been forced to pack into 32 pages a labor of love which, with less toil to himself and an assured treat for the reader, might have been made to occupy 320. Yet even in the lozenge form the book will provide plenty of nourishment for those who read and re-read it; while those who like their literature condensed and admire scientific packing will find it a marvel of concentration. The contents, too, like the delicate fish from Brittany, are sweetened by the olive oil of Christian sympathy, and we are bound to feel pity rather than anger for John Wesley in his confused groping after truth. Had Wesley been as definite and clear-minded as most formal heresiarchs, he would never have founded Methodism. A formal heretic is a deliberate seceder from the true Church, but Wesley parted from Anglicanism because he thought it bore too many signs of being a caricature of true Christianity. In some respects, at least, his secession involved an approach to Catholic truth. If the reader is left somewhat perplexed as to Wesley's true theological position, he must not attribute this entirely to the compressed statement of the case, but likewise to the fact that Wesley himself never attained to that degree of enlightenment which would have satisfied his own doubts and made his theology at any rate consistent.

J. KENDAL, S.J.

In celebration of the centenary of the birth of the Right Rev. Michael O'Connor, first Bishop of Pittsburg, the *Catholic* of that city, has made its issue of September 22, an illustrated historical record of the diocese. Bishop O'Connor, one of the heroic figures of the history of the Church in the United States during the last century, founded the paper on March 16, 1844, and was its first editor. From the high ideals he set for its conduct it has not departed since, and the current commemorative issue is not the least of its notable accomplishments. The late Mr. Jacob Porter, who died January 14, 1908, in his eighty-third year, was associated with the paper from its inception, and for nearly all the intervening years its manager. His bishop could say of him at the end that he had published the paper "without a stain of perfidy or dishonor to a sacred trust." Its present conductors are jealously keeping it on the same plane.

BOOKS RECEIVED

Catholic Religion. A Statement of Christian Teaching and History. By the Rev. Charles A. Martin. Cleveland: The Apostolate Publishing Company. Net \$1.00.
A Minister's Marriage. By Austin Rock. New York: Benziger Brothers. Net 75 cents.

Die Erziehung Zur Keuschheit. Gedanken. von Dr. Michael Gatterer, S.J. und Dr. Franz Krus, S.J. Innsbruck: Felician Rauch. Net 35 cents.
The Catholic Home Annual for 1911. New York: Benziger Brothers. Net 25 cents.
A History of California Labor Legislation. With an Introductory Sketch of the San Francisco Labor Movement. By Lucile Eaves. Berkeley, Cal.: University of California Press. Net \$4.00.
Bermuda, Past and Present. By Walter B. Hayward. New York: Dodd, Mead & Co. Net \$1.25.
El Romancero Espanol. Conferencias Dadas en La Columbia University de New York, Los Dias 5 y 7 De Abril de 1909. Bajo Los Auspicios de The Hispanic Society of America. Por Ramon Menendez Pidal. New York: The Hispanic Society of America. Net \$1.25.
The American Jewish Year Book, 5671. October 4th, 1910 to September 22d, 1911. Edited by Herbert Friedenwald. Philadelphia: The Jewish Publication Society of America. Net 75 cents.

Pamphlet:

A Catechism Primer of Christian Doctrine. By Rev. Roderick A. McEachen. Baltimore: The John Murphy Company.

EDUCATION

In the New York Times of September 17, Brander Matthews, Professor of Dramatic Literature, Columbia University, presents an interesting study of a topic long a favorite with him—the continual shifting of meanings of words in every language that is still active on the lips of men. Arguing that this shifting follows in response to recurring needs, Mr. Matthews calls attention to the conditions which have introduced the difference of meaning attached to the word "university" here in the United States and in Great Britain. "The educational systems of the two nations are strangely dissimilar," he says, "and therefore certain words convey different meanings on the opposite shores of the western ocean." In England a university is composed of a group of colleges and the relation of the university to the constituent groups is similar to that of a federal government to its component states. The university does not take charge of the instruction of the students, it does no teaching, it merely examines students presented by its colleges and confers degrees upon them if they be found worthy. The term in that land, therefore, derives its significance from what actually occurred shortly after the founding of universities in the middle ages. The functions in these great schools speedily became specialized, some dividing into several faculties, each of which took charge of one great branch of study, as now in Germany; some dividing into colleges, or subordinate teaching bodies as now in Oxford and Cambridge. This diverse manner of development it is, says Mr. Matthews, which has led to the curious fact that the idea evoked by the word "university" in the mind of a German is quite different from that evoked in the mind of an Englishman. "According to the German understanding of the word, Oxford has probably no right to entitle itself a university." Similarly here in America one

must appreciate the conditions which accompanied the growth of universities among us, to arrive at a clear idea of the divergent point of view of what a university is. With us from the beginning a college was an institution of learning where a student remained for four years as an undergraduate, devoting himself to the liberal arts, whereby he was supposed to acquire breadth of outlook. Out of such institutions, Mr. Matthews thus explains the historic development of the university: "Here and there a college, favored by opportunity, established or took over a law school or a medical school, a school of applied science or a school of architecture, developing also in time a logical scheme of graduate studies in the same subjects which are taught in the more elementary fashion in the four-year programme of the college itself and in other subjects fitted for maturer students." Owing to the fact, notes Mr. Matthews, that this accretion and development was often more or less accidental, and rarely deliberately planned, it is not difficult to realize how different the expansion was in different institutions, and how to-day we have probably no two universities among us in which the evolution from the college has been precisely parallel. What the term imports here in the United States may be gathered from the definition accepted by a committee of the National Association of State Universities, which affirms a university to be: "an institute which should include (1) a college resting on a four-year high school course and offering two years of general or liberal work and two years of university work; (2) professional courses in law, medicine and engineering, based upon the completion of two years' college work; (3) a graduate school properly equipped for research work.

Defects noted in our present day school system by representative educational writers:—

Too MUCH WORK.—Between the prevailing principle of public school authorities that the child should have a superficial acquaintance with many subjects and the desire of practical parents that their children shall be thoroughly taught, the children in our public schools, and especially in the grammar grades, are being overburdened with work.—*Washington Post*.

ONE BIG ONE.—Two-thirds of our school children are forced out of school by the increasing pressure of the struggle for subsistence, to help earn money for the support of the family. Ninety per cent. of parents give their children the best education they can afford.

The lesson is that a civilization that permits only 30 per cent. of the children at least a good common school education and only 10 per cent. a high school course is defective somewhere.—*Los Angeles Herald*.

ANOTHER.—These be no longer slow and stupid times wherein reading, writing, and spelling are considered essentials to education. In these days we seek rather the development of the embryonic soul, the pretty fluttering ego, the careful training of the seeds of eccentricity and mania.—*Detroit Free Press*.

NEGLECT ESSENTIALS.—Fads in the schools are well enough in their way, so long as they do not interfere with fundamentals. Somehow the fundamentals in Minneapolis schools are neglected. They are supervisors of everything on earth except the important and standard studies.—*Minneapolis Journal*.

SOCIOLOGY

Troubles between employers and men still continue in the English shipyards. No sooner is one settled than another breaks out. On September 3, a lock-out of all the boiler makers on the Tyne began, involving some 40,000 men. The masters say that they are taking this means to get rid of the independent striking on the part of the men which for some time past had made their condition intolerable. The hands would begin a job which the masters were bound to finish in a certain time and then strike unexpectedly, refusing to obey the officials of the Union who would call upon them to observe the agreements between it and the employers. The workmen retort that to strike in this way is the only means of securing attention to their complaints that it is of little use to register the complaints and go on with their work, since once the job is finished, the masters pay no attention to them. A strike is preparing in the Rhondda Valley coal mines on account of what the miners allege to be the wrongful dismissal of workmen in one of the pits. It will affect over 10,000 men. It is impossible for us at a distance to say where the fault lies. Probably there is wrong on both sides. What is evident to all is the futility of agreements which cannot be enforced, and in the breaking of these the masters seem more sinned against than sinning.

Whatever makes for thrift should be encouraged in the young, since its enemies are being multiplied constantly. For one which helps to saving there are perhaps a hundred agencies soliciting to useless spending, from the automatic

candy and gum machine to the moving picture show. It is gratifying, therefore, to be able to report the progress of school savings banks begun twenty-five years ago by J. H. Thiry of Long Island City, N. Y. They are in operation in 1,168 schools of this country, distributed through 118 cities in 23 states and over \$5,000,000 have been deposited, an average of \$200,000 a year. The deposits of New York school children amount to \$1,500,000. The banks have been introduced into Porto Rico, Hawaii and the Philippines and also into Canada.

According to the Registrar General's quarterly return just issued, the population of the United Kingdom of Great Britain and Ireland is 45,469,534. The population of England is 36,169,150; of Scotland, 4,929,251; and of Ireland, 4,371,133. There were 295,709 births and 154,832 deaths. During the second quarter of 1910 the birth rate was only 26 per thousand, the lowest rate for that quarter on record. In Sussex, Kent, Middlesex and the south generally the marriage and birth rates were very low, while in the north they were correspondingly high.

During 1909 the number of divorces in France were 12,874. In 1900 the ratio of divorce to every 10,000 inhabitants was 3.68. In 1909 it was 6.56. In this matter France and the United States are about equal.

ECONOMICS

Attorney General Wickersham would have the Alaska coal-measures opened. He is said to find it at least illogical to have railways in the country paying \$14 a ton for British Columbia and Japanese coal, when they have such better fuel near them. We hope he has been misreported. It would be very hard to find a railway in Alaska paying any such price for Japanese or British Columbia coal, unless it buys by the scuttle, or unless the managers of the railway own as a separate company the ships which carry the coal. Neither is it clear that Alaskan coal is so much better than the others. Lastly no one would dream of opening a mine merely to supply the railways of Alaska. The Attorney General suggests the leasing of Alaska coal lands in such a way as to allow the Government to resume them on reimbursing the lessees. This method may be unobjectionable with regard to the Chicago Traction Companies which are under the eyes of the leasing city government. To transfer it to the coal mining companies in far away Alaska, would be to open the door to fraud.

Both the Canadian Northern Railway and the Grand Trunk are in temporary difficulties with regard to their trans-continental lines. The former has, it is said, been notified by the Railway Commission that the line it has laid out from Edmonton to the Yellowhead Pass lies too near that of the Grand Trunk, and it may have to find another route. The Grand Trunk has announced that unless it can get a sufficient supply of labor, it will be unable to keep its agreement of finishing the road by 1914. The company maintains that it is impossible to obtain sufficient white labor; the British Columbia Government refuses absolutely to allow the employment of Chinese. Under these circumstances the contractors refuse for the present to undertake the section between Yellowhead Pass and the Pacific Coast.

The imports exceeded the exports again during August, the former amounting to \$138,357,780, and the latter to \$134,794,355. The imports were almost evenly divided into dutiable and undutiable goods, there being a little over 69 million dollars worth of each. The exports for the eight months of 1910 ended with August 31, were \$1,054,183,800, the imports were \$913,569 more. Dutiable goods were .522 plus of the whole value of imports. In 1909 the percentage was .554 plus, and in 1908 .56.

The cost of the Chamber of Deputies in France amounted to \$2,360,000. Of this sum \$1,773,000 went to the payment of deputies. Printing cost \$112,000, and funeral expenses \$5,600.

ECCLESIASTICAL ITEMS

Archbishop Farley has completed the program for the consecration of St. Patrick's Cathedral on October 5. The Mass on that day will be celebrated by Cardinal Gibbons. Cardinal Vannutelli and Cardinal Logue will be present. The preacher will be Archbishop Glennon, of St. Louis. In the evening the Apostolic Delegate, Mgr. Falconio, will sing solemn vespers, and Bishop Hickey, of Rochester, will preach. On October 6 a Mass for the children of the parochial schools will be celebrated, with none but children admitted. On October 7 there will be solemn Pontifical Mass for the religious communities. Father Campbell will preach. In the evening there will be a reception to the visiting prelates at the Catholic Club.

In 1911 the Eucharistic Congress will be held in Seville, Spain; in 1912 in Vienna, Austria; in 1913 in Lyons, France. In 1914 it is hoped that it will come to the United States.

The Rev. Bernard Vaughan, S.J., will preach in St. Patrick's Cathedral at the High Mass on Sunday, October 2. In the evening of October 4 he will lecture in the Academy of Music, Brooklyn, for the benefit of the Brooklyn College.

In commemoration of the installation of Pope Pius X as Sovereign Pontiff, in 1903, His Excellency the Most Rev. Ambrose Agius, O.S.B., Apostolic Delegate to the Philippine Islands, gave a dinner to the poor of Manila. The Apostolic Delegate was present at the feast attended by the Bishop of Jaro, the Bishop of Leyte and the Rector of the Ateneo of Manila, while the guests were served by noted citizens of Manila, Spaniards, Filipinos and Americans. Five hundred people were bountifully fed, receiving also every one a media peseta.

Rev. M. A. Drennan, C.M. of Philadelphia has been elected Provincial of the Vincentian Fathers of the Eastern Province of that Congregation in succession to the Very Rev. James McGill who retires owing to his advanced years, having reached the age of 85.

The Right Rev. Stanislas Touchet, Bishop of Orleans, France, visited the Shrine of Our Lady of Martyrs, at Auriesville, Montgomery Co., N. Y., on Sept. 18, to honor the memory of Father Jogues and René Goupil. Father Jogues was a native of the diocese over which the Bishop presides. Mgr. Touchet and the Right Rev. Thomas Burke, Bishop of Albany, preached to thousands of pilgrims from that section of the State.

Catholics of Scandinavian birth or descent are invited to join the recently organized St. Ansgar League, the next meeting of which will be held, on October 5, at 117 West 61st St., New York.

Very Rev. Anselm Kennedy has been elected Provincial of the Most Holy Name Province of the Franciscan Order.

Bishop Ludden consecrated his cathedral of the Immaculate Conception, Syracuse, N. Y., on September 25. Archbishop Farley officiated at the solemn Mass, and Bishop Conaty, of Los Angeles, preached the sermon. All the bishops of the province were present.

Right Rev. Patrick Finegan, recently parish priest of Ballinamore and vicar general of the diocese, was consecrated Bishop of Kilmore, September 10, in St. Patrick's Cathedral, Cavan, Ireland. Bishop Finegan had been twice elected *dignissimus*, but at his own request the choice was not ratified.

On this occasion his wishes were overruled. The consecration was performed by Bishop O'Donnell, of Raphoe, and the sermon was preached by Rev. Peter Finlay, S.J. In reply to addresses from the public, religious and educational bodies of the diocese, the bishop said that the time had arrived when no man who had the requisite experience, ability and probity should be excluded from membership of administrative bodies on the ground of religion or politics. Such tolerance would lead more quickly to national self-government. Replying to the National Teachers he said: "The task of educating the child in religious or secular knowledge primarily belonged to the parent, and if with his consent this task was taken over by the State, ratepayer or teacher, they also took over the parent's obligations and were bound to put religious knowledge in the foreground of the work."

PULPIT, PRESS, AND PLATFORM

Bishop Walter A. Sellew, of Jamestown, N. Y., in his annual address to the Pittsburgh conference of the Free Methodist Church in session at Vandergrift, sounded a warning to Protestants, and declared that Protestantism was in decay. He said in part: "My heart is greatly grieved at spiritual conditions as they exist generally in the world. I am not at all optimistic. I have tried to be, but I cannot. The spirit of Protestantism in the United States is in decay. At the Catholic Eucharistic Congress of the world, held recently in Montreal, hundreds of thousands of people slept out of doors on Friday night. Protestantism is dying out and will soon be a thing of the past."

SCIENCE

Hitherto the difficulty in using Parsons' steam turbines to generate electricity, was so to reduce their speed as to allow of direct coupling with the generator. Today, however, high speed is the object, and the 1000 kw. unit is designed to make 3600 instead of 1000 revolutions a minute. The high speed turbine is found to possess many advantages over the low. The following figures show the gain in point of size.

	1000 r.p.m.	3600 r.p.m.
	turbine	turbine
Length	12 ft.	8 ft.
Size of bearings.....	6 ft.	4 ft.
Max. drum diameter ...	3 ft.	20 in.
Min. drum diameter ...	17 in.	10 in.
Blade rows	82	49

These figures show an engine of greater symmetry and occupying 15 per cent. less space. Besides, the reduction in dimensions makes flawless castings more obtainable, and consequently increased mechanical

strength. Smaller bearings are used, and the blades are longer than the old, in comparison with the diameter of the drum. All these causes combine to give the high speed turbine 4 per cent. greater efficiency than the low speed. Danger from centrifugal force is lessened by the reduction of the mass of the revolving parts, and their freedom from flaws in casting. The heating of the bearings is minimized by a system of lubrication, which easily meets the requirements of the lighter engine.

That capillary tubes containing radium emanations are capable of emitting electric discharges is the recent discovery of Prof. Debierne. Sparks have been measured up to one-tenth of an inch, produced at intervals of a minute. They are usually noticed along the interior surface of the tube, where presumably there are slight flaws, and at times through the gaseous emanations. This phenomenon is noticed only in tubes made of certain kinds of glass, especially those containing much lead and fluorescing violet under the emanations. The discharge is attributed to the accumulation of the alpha and beta particles in glass of unusually high coefficient of resistance.

300,000 tons of Kieselguhr have lately been discovered at the bottom of certain lakes in Norway. Kieselguhr is a fossil substance, composed of silicious skeletons of small animals and is proof against fire, acid and frosts. F. J. TONDORF, S.J.

Transportation of living fish from one distant country to another has hitherto failed of success. A new process is now under trial between this country and Germany and the results are being watched with keen interest by scientists on both sides of the Atlantic. The specimens are placed in glass jars, filled in the usual laboratory fashion, with a sufficient amount of pure oxygen for the voyage, and hermetically sealed. Success with small shipments on voyages of from two to three days have been recorded.

To the rapidly growing list of alloys another, compounded by H. B. Weeks, an English chemist, has been recently added which will be known as Duralumin. This metal is described as being slightly heavier than pure aluminum, and equal to steel in strength. It can be rolled, drawn, stamped, extended, and forged at corresponding temperatures and corrodes less readily than other aluminum alloys. Its specific gravity is about one-third that of brass and the purposes for which it can be used are practically unlimited.

PECULIAR OBSERVATIONS OF HALLEY'S COMET.

Almost every number of the *Astronomische Nachrichten* for the last three months—a number generally contains 8 pages and appears every 5 days—has had some observations of Halley's comet to record from astronomers in all parts of the world. The great majority of these communications state that nothing at all unusual was noticed.

One of the latest numbers of this excellent periodical, No. 4431, of August 4, brings the following interesting item, which we take out of a long article by E. E. Barnard, of the Yerkes Observatory.

"In this connection, I may be permitted to mention the peculiar atmospheric conditions that prevailed here about noon on May 19. This is necessary because something similar was seen in Germany (A.N. 4414) [A. N. is the abbreviation for *Astronomische Nachrichten*] and also in various widely distant parts of this country, as shown by the material gathered by the U. S. Weather Bureau from its observers, and may have some bearing on the close approach to the earth of the tail of Halley's comet.

"Material in connection with this phenomenon and with the observations of the comet at the Yerkes Observatory is being collected by Professor Frost for publication at an early date.

"On May 19, at noon, and for several hours afterwards, the sky presented a rather unusual appearance. A horizontal bar of brilliant prismatic colors (red above) about 25° or 30° long, was visible in the south at an altitude of about 20°. This phenomenon was produced among high cirrus clouds. The low cumulus clouds from the south obscured the band in passing. Around the sun was a prismatic halo, 22° in diameter, as measured by Mr. Lee with a theodolite. All about the sun were patches of iridescence on the cirrus."

The observations which Barnard refers to in A. N. 4414 (May 27) are those of M. Wolf, Heidelberg, Germany. He says (in German): "It was late in the afternoon [of May 19] before a Bishop's ring [that is, a luminous circle of from 12 to 18 degrees radius] was seen about the sun. As only relatively small twilight changes had been noticed of late, a twilight of entirely unexpected intensity, extent and duration began to develop on the evening of the 19th. Three consecutive purple lights could be observed, and all the phenomena noticed on or before July 1, 1908, after the eruptions of Krakatoa and Mont Pelée were repeated in an intensified degree.

"The Bishop's ring about the moon appeared with an intensity that I had never seen before. . . . The cloud formations of late were extremely interesting. Cirri of all kinds and with all possible radiation

points showed themselves through and over one another. The most peculiar of all were the thin cirri that were like smoke trails, visible by slanting illumination, and extending from S. 20° E. to N. 20° W., and passing without interruption through all other systems and imitating the form of ray-like northern lights."

W. Krebs, of Grossflottbek, Holstein, Germany, said in the same number 4414: "The cloud formation of the morning of May 19 consisted of shining cirrus veils. . . . Along with this thin cirrus veiling there arose a solar column 5 degrees high above the rising sun, and a strong iridescent mock-sun north of the sun. . . . The cirrus veils were arranged in polar stripes, radiating from S. E. to N. W. Within this direction delicate ringlets and curves were noticeable, but no particularly distinct striping."

"Simultaneously with the mock-sun there arose an aureola about the sun of 5° radius, of a peculiar white-shining light."

The only other unusual observation of Halley's comet is the one appearing in the same number 4414, in the shape of a telegram in German from Tashkent, Russian Turkestan, which is as follows: "Halley's comet, May 18, 21 h. [9 A. M.] Tashkent [time], noticeable [bemerktbar] through thin clouds in solar projection. Sykora."

In No. 4431, of August 4, there is an extended account by letter in German. We quote it entire.

"During the transit of the comet, the sun was visible in Tashkent only at intervals through thin clouds and during the last ten minutes of the transit. The transit was observed by projecting the sun's image by means of a 3-inch telescope under a 30-fold magnification. The sun's disk was projected in total darkness, and at about 20.95 hours [8.57 A. M.] Tashkent mean time I and my wife succeeded in noticing the projection of Halley's comet. The comet showed itself in the projection like a fog spot (like a finger mark on paper). We could observe only for a few minutes, it is true, but during this time the distance of the fog spot from the northeast edge of the solar disk diminished. The egress was not seen on account of clouds. The diameter of the projected disk of the sun was 13 cm. [5¼ inches] and that of the comet a little larger than 1 cm. [¾ inch]. The magnitude of the motion during the three minutes of observation amounted to about ½ cm. [3/16 inch], but its exact direction could not be determined. On account of having observed the sun for many years, I am in a condition to say that the best way to observe the sun is to project its image in total darkness, and that it was only in this manner that I succeeded in recognizing the comet. As to the state of the sky, it is known that one may often ob-

tain good views of the sun before it sets through stratus clouds. And as a matter of fact, at the time of the observation the spots, faculae and the granulation of the sun were very distinctly visible upon the dimly lighted solar disk. Tashkent Observatory, 1910, May. J. Sykora."

That only one man in the world should have been able to see Halley's comet in transit across the sun is very strange, the more so as his telescope was only a 3-inch, whilst other astronomers with much larger instruments and with no less skill saw absolutely nothing. Did he mistake a slowly drifting cloud for the comet? The name Sykora seems to be a new one in astronomy: it is not to be found in *Les Observatoires Astronomiques et les Astronomes* issued by the Royal Observatory of Belgium in 1907.

As to the other observations mentioned, it may be that the phenomenon was merely meteorological and only accidentally coincident in time with the comet's transit. The objections to its being due to refraction caused by cometary matter are the observed passage of the comet's nucleus over a faint star and its total want of an absorption spectrum, as mentioned in AMERICA July 2 and August 27.

WILLIAM F. RIGGE, S. J.

LETTER TO THE EDITOR

THE CATHOLICITY OF THE KING OF SAXONY.

To the Editor of AMERICA:—

A correspondent has sent me the enclosed clipping from the *Washington Post* of July 10, with a request to be informed as to the truth of the statements therein contained. The article in question is from the pen of a syndicate writer, named the "Marquise de Fontenoy," and as it has attained considerable publicity, owing to its duplication in a number of other papers in the United States, I think it proper to avail myself of the columns of your excellent review to state that there is not a vestige of truth in any of the statements made in said article. A residence of several years in Saxony, and an acquaintance with the King and the other members of the Royal family afford me absolute knowledge upon this subject. The article is as follows:—

"King Frederick of Saxony's aggressive attitude toward the Vatican, in connection with the recent encyclical of the Pope and the autograph letter of remonstrance which he addressed to Pius X about the matter, have, of course, had the effect of reviving the rumors of his impending conversion to the Lutheran Church, to which 4,000,000 out of his 4,500,000 subjects belong.

"The reigning house of Saxony has adhered to the Roman Catholic Church since the days of Elector Frederick Augustus I,

who, in 1697, abjured Lutheranism and became a convert to the Church of Rome, in order to qualify himself for his election to the throne of Poland. Some 60 years later his house lost the Polish crown, but retained its allegiance to the Roman Catholic Church.

"King Frederick has, however, assumed a very independent attitude with regard to the Vatican—even prior to his accession to the throne. To begin with, he divorced his wife, the former Archduchess Louise, of Austria-Hungary, after her elopement with Prof. Giron, although divorce is strictly forbidden by the Roman Catholic Church. Then, too, after his succession, he issued a general order to his army, permitting its officers to become Freemasons and to join lodges. For more than half a century they had been strictly prohibited by royal decree from having any affiliation with Freemasonry—in fact, his four predecessors—Frederick Augustus II, John, Albert and George—were such devout Catholics that they would never have dreamed of offending the papacy by removing this restriction.

"In addition to this, King Frederick has taken pains to appoint Lutherans to most of the important court offices previously held by Roman Catholics. And now he has protested more vigorously than any Lutheran monarch against the Pope's recent encyclical assailing Lutheranism. Indeed, so outspoken has the king been in his denunciation of the encyclical as to call forth demonstrations of enthusiasm and loyalty on the part of all his Protestant subjects.

"It is this that leads to the belief that he will very shortly revert to the faith of his ancestors and complete his severance from the Roman Catholic Church by taking to himself a new wife. Of course he cannot wed again so long as he remains a Roman Catholic, and since the marriage of his brother John has remained childless and his brother Max is a priest, his people are anxious that he should contract another matrimonial alliance in order to still further assure the succession of his crown."

King Frederick August of Saxony is a most devout and practical Catholic; he is an example to every member of our Church in the consistency with which he performs his religious duties. He is a daily attendant at Mass and a monthly communicant, and at the time the article alluded to was written, he was taking part in religious processions with his sons and his brother and sister in the Court Church, at which I was an attendant.

The King is on terms of the greatest affection with his brother, Prince Max, who abandoned his royal rank and privileges to become an humble priest in the Catholic Church. The King is a most devoted father and is constantly with his children, whose training and education is entirely in charge of Catholics, one of the court chap-

lains having complete direction of their religious instruction. It is true that the King divorced his wife, whose notorious misconduct rendered such a step necessary. Divorce is not "strictly forbidden by the Catholic Church" as the article of the "Marquise de Fontenoy" states, that is, it does not forbid separation in certain cases; but it never breaks the marriage bond. It prohibits re-marriage, and the King has never contemplated this, or appealed to Rome upon the subject. The King did not adopt an aggressive attitude upon the subject of the Borromeo Encyclical. It was stated in the press at the time that it was his intention to write a note to the Pope regarding the same, but it is a significant fact that the letter of His Majesty or any acknowledgment thereof emanating from the Vatican has not appeared in any German or Roman newspaper.

Neither is there any truth in the statement that the King has appointed Lutherans to court offices previously held by Catholics. These court positions are usually held by heredity and are not influenced by creed. It is rather amusing to read that it is believed the King will shortly revert to the faith of his ancestors, in view of the fact that during the thousand years the Wettin dynasty has ruled in Saxony for only a century and a half did it apostatize from the ancient Faith. AMERICAN.

Dresden, Saxony.

OBITUARY

The Rev. Louis A. Lambert, LL.D., for many years the Editor-in-chief of the New York *Freeman's Journal*, and pastor of the Church of the Ascension, Scottsville, N. Y., died on Sunday at Idylease Inn, Newfoundland, N. J. The venerable priest was taken ill a month ago, and since then little hope was entertained of his recovery. Owing to the ability with which he edited the *Freeman's Journal* and the reputation he acquired as a polemical writer, few clergymen were better known throughout the United States. His services in the cause of religion, particularly with his pen, will long be remembered. In the early '80's he made his forceful reply to the noted infidel, Robert Ingersoll, and his "Notes on Ingersoll" secured for him at once a foremost place among the controversialists of his time. A rejoinder entitled "Tactics of Infidels" is a worthy companion of the former treatise. Father Lambert was to have read a paper at the Eucharistic Congress in Montreal, the subject being "Popular Objections to Belief in the Real Presence," but illness prevented his attendance. His paper, which was read by a substitute, was received with applause, and resolutions were passed at the Congress commending the venerable priest's long service in the ministry and in the field of journalism.

Father Lambert was born 75 years ago at Charleroi, Pa., and made his early studies at St. Vincent's College. He studied for the priesthood in the Archdiocesan Seminary of St. Louis, and was ordained in 1859. During the civil war he was chaplain of the Eighteenth Regiment of Illinois Infantry, and later became professor of moral philosophy and theology at the New York Novitiate of the Paulist Fathers. Father Lambert had a long and distinguished career as a journalist. He founded in 1874 and was editor of the *Catholic Times* (now the *Buffalo Catholic Union and Times*) until 1880, when he became editor of the *Philadelphia Catholic Times*, retaining that post for two years, and finally assuming charge of the *Freeman's Journal* in 1894. His labors in the sacred ministry were no less distinguished. He began his priestly career as assistant pastor at Cairo, Ill., and missionary at Shawneetown; and after the war returned to Cairo where he labored zealously till 1868. Later he was pastor at Seneca Falls and Waterloo, N. Y., and for the last twenty years at Scottsville.

The day of rampant infidelity is past. That it was brief and inglorious is largely attributable to the wit and resourcefulness of Father Lambert. When the Church in this country or rather when Christianity needed a champion, the intrepid warrior was ready. His lance was never lowered to a foe, and his triumph was the triumph of the Christian host. The worthy priest leaves behind him a name that will always shed lustre on the period in which he lived, and on the journal of which he was so accomplished an editor.

On Thursday, September 16, at the pastoral residence, died the Rev. Thomas Matthew Farrell, of St. Mary's Church at Little Falls, N. Y. On the Sunday before his death, Father Farrell led the annual pilgrimage of St. Mary's congregation to the Shrine of Our Lady of Martyrs at Auriesville. He said Mass at the Shrine, conducted the exercises of the Way of the Cross on the Hill of Prayer, carried the Blessed Sacrament in solemn procession to the Ravine, and gave the Benediction to the thirteen hundred pilgrims of his parish. But the zealous priest collapsed under the strain, and all efforts to save his life were fruitless. Born at Frankfort, N. Y., in October, 1875, Father Farrell became pastor at Little Falls less than three years ago, succeeding the Rev. William White. The work of his last day in the ministry shows how unsparing Father Farrell was of himself and how zealous he labored for the souls entrusted to him. His death, especially following so close on that of the beloved Father White, is deeply mourned by the Catholics of Little Falls, as well as by the people of Hudson, N. Y., where he was assistant pastor for several years.

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CHRONICLE

New York State Politics.—The platform of the New York Democratic State Convention is generally conceded, even by the Republican press, to be a sensible, clean, practical and dignified document in all its essential declarations. Democratic organs declare that it is one of the best platforms of the party since the days of Samuel J. Tilden. National issues are given due prominence. It meets the issue of the New Nationalism by pledging itself to the Nationalism "embodied in the Constitution of the United States," to "support the independent existence" of the distinct branches of the government, and especially to "condemn all attacks upon the Supreme Court of the United States." It meets Mr. Roosevelt's defense of the tariff with a demand for downward revision to reduce the cost of living. The platform declares in favor of state-wide direct primaries and in opposition to any encroachment on state powers and rights by the Federal government. It pledges the Democrats to a renewed and extended prosecution of the legislative graft inquiry and demands the election of United States Senators by popular vote. Personal registration of voters throughout the entire state is advocated, as well as the income tax and state conservation of natural resources. The *New York World* says: "It is a square fight on a square issue—honest, progressive democracy against a dictatorship; republican institutions against the Roosevelt Socialism." The *New York Times* (Ind. Republican) thinks that "the duty of practical and intelligent and independent citizens is very plain."

The platform of the New York Republican State Convention "enthusiastically indorses" the administration and "the progressive and statesmanlike leadership of William Howard Taft, and congratulates him on securing for the Supreme Court "a man with the great intellectual power and the splendid legal attainments of Charles E. Hughes." It opposes any general revision of the Payne tariff law and declares that "advances in the cost of living are only the local reflection of a tendency that is worldwide and cannot be truthfully said to be due to the present tariff." Not a word is said about the New Nationalism. The issues are narrowed down to State questions, as for instance projects of further and improved legislation for the welfare of the workingman, economy and businesslike methods in every department of the state, and particularly the subject of the direct nomination of party candidates. The *New York Tribune*, an Administration paper, says that the plank on "direct primaries" is brief and the language general. The *World* states that it "may mean anything or nothing," and that the convention "has refused to come out for state-wide direct nominations." The *Evening Post* (Ind. Rep.) while maintaining that as a general rule a State Campaign should turn on states' issues, submits that "the circumstance that Mr. Roosevelt has made the campaign his own would render any attempt to deny or belittle the national significance of the contest a transparent futility." It is generally understood by both political parties preparing for the coming campaign that whatever the platform says, Mr. Roosevelt is the pre-dominating issue.

Col. Roosevelt in the Saddle.—After a party struggle of extraordinary bitterness Theodore Roosevelt has become the acknowledged leader of the Republican party in his native state and more accountable than any other individual for its fate in November. He dictated the action of the state convention, forced his own election as temporary chairman over Vice-President Sherman, and thus acquired undisputed mastery of the organization. The convention promptly adopted an unusual motion empowering the temporary chairman to appoint the various committees; whereupon Mr. Roosevelt dictated the permanent organization and state committee, shaped the platform and virtually named the ticket. It was a Roosevelt convention, it is a Roosevelt platform and a Roosevelt ticket. It is announced that Mr. Roosevelt will take an active part in the campaign, speaking in every county and every important city and town in the state.

Senator La Follette's Platform.—The Wisconsin Republican State Convention adopted a platform expressing the views and policies of Senator La Follette. No mention is made of the national administration save in disparagement. The principal features of the document are: condemnation of the Payne-Aldrich tariff act; physical valuation of railroads and more stringent regulation of them; second choice primaries; initiative, referendum and recall; anti-lobby law; graduated income tax; home rule in the liquor traffic; national control of natural resources; ad valorem taxation of corporations; employers' liability laws; regulation of working hours of women and children, and condemnation of the "suppression by special interests in Congress" of the investigations of the country-life commission. The platform is the most radical document adopted in a generation by a Republican convention.

United Irish League Convention.—The fifth biennial national convention of the United Irish League, held in Buffalo, Sept. 28, gave a remarkable proof of devotion to the mother-land and of fealty to the Irish nationalist leaders who attended the gathering. A recommendation by the committee on ways and means that \$100,000 be subscribed to the work of the Irish Parliamentary Party for the next two years was raised to \$150,000 by the committee on resolutions. The amended report was unanimously adopted, and within half an hour a total of \$151,000 was raised or pledged. Great enthusiasm was manifested when Michael J. Ryan, of Philadelphia, was reelected president of the League.

Mails for Ireland.—An all Ireland deputation, consisting of Lord Mayor Doyle of Dublin, Mr. Lindsay of Belfast, Sir. E. Fitzgerald of Cork, Sir James Long of Limerick, Messrs. O'Callaghan and Campbell of Queenstown and other gentlemen representing all parties and interests in Ireland, landed in New York, September 28, in order to lay before Postmaster General Hitchcock, the

advisability of the Cunard Steamship line resuming Queenstown as a port of call for all its eastbound steamers, in the interest of American mail service, tourist, traffic and commercial relations with the United States.

Typhoon in Philippines.—A typhoon of unusual severity swept over the valley of Cayagan River in the province of Cayagan and Isabela, northern Luzon, on September 24. Four towns, including Ilagan, the capital of Isabela province, were totally destroyed. A thousand persons are still homeless and destitute, but the despatches so far received indicate that there was no loss of life. The government is making relief plans.

Canada.—The case of Lemieux, arrested on complaint of Larose for highway robbery in connection with the Emancipation Lodge revelations, has been dismissed in the higher court on account of defect in the documents submitted to the grand jury.—An English freetrader writing to the *Times* quotes a Canadian as saying that a Canadian patriot ought, under existing conditions, to buy foreign made goods that have paid duty rather than protected domestic manufactures. In the former case he contributes to the national exchequer: in the latter he pays private persons for the enslavement of his country. This seems to be doctrinaireism run mad, and is not likely to help free trade.—Premier Scott, of Saskatchewan, has declared himself in favor of reciprocity. The President of the Chamber of Commerce of Calgary is for protection. He points out that manufacturing interests are not confined to the east, but are growing in the west. In 1908, the factories of Winnipeg produced wares to the value of 19 million dollars; the value increased in the present year to 40 million dollars. The coal mines of the Crow's Nest pass, so near Calgary, and the water power in its vicinity give good reason to believe that this town will become a great centre of manufactures.

Great Britain.—The Labor Party hopes to escape from the Osborne judgment which forbids the employment of the funds of the Labor Unions to pay members of Parliament who pledge themselves to obey the direction of the Committee of Labor Organizations. With this idea it has abolished the pledge.—The conference between employers and men with regard to the shipyard lockout has broken up. No agreement was reached. The secretaries say that each side is engaged in considering the other's proposals and that the conference will meet again on a date to be determined.—The Manchester cotton manufacturers' lockout began October 1.—South Wales coal miners vote against a strike in sympathy with the Rhondda Vale striking miners, but agree to contribute to their support.—The Queen has received a petition from 10,000 cottage women who complain of the sufferings caused them by motor cars. Their children are in continual danger; they must choose between having their household goods spoiled by dust, and having

their health ruined by foul air due to constantly closed windows; and lastly, their rest is broken by the night-long tumult of the cars. They pray for efficacious means to compel chauffeurs to drive slowly through villages.—Colonel Gadke, German attaché at the maneuvers just over, gives great praise to special branches, the engineers, artillery and particularly the cyclist corps, but speaks very depreciatingly of the infantry and cavalry of the territorial army. In other words he holds this as an army to be inefficient which seems to be the general verdict of British officers. He blames greatly the conversion of cavalry into mounted infantry.—The case against Helm, the supposed German spy, has collapsed completely.—The Associated Chamber of Commerce of the Empire met at Leeds. Hon. J. E. Jenkins (Australasia), moved for an imperial scheme of emigration to the colonies. Sir Albert Spicer, M.P., thought a special conference on the subject necessary. He pointed out that the Post Office Department sends into the streets every year 4,500 boys for whom it has no use after they are 17 years of age. Provision should be made for these on colonial lands.—The channel of Southampton harbor is 32 feet deep at low water. The new White Star line ships will need at least 35 feet and the company refuses to pay for the dredging. The harbor commissioners proposed to do the work and to change port charges from one penny per ton, to one penny per ton for draughts up to 30 feet and one half-penny per ton additional for every foot of draught above that limit. They will apply to Parliament for authority to make the change.—The Otranto of the Orient line has just completed a round trip to Australia in 98 days. During 81 days she was in wireless communication with the shore or with other ships. On the outward voyage she kept in touch with the Poldhu station until she reached Port Said distant from it 1,500 miles in a straight line. On homeward voyage she communicated with H. M. S. Pow-erful, 1,845 miles away.

Ireland.—The eighth annual Irish Language Procession, which took place in Dublin, September 18, indicated that there is no diminution in Gaelic enthusiasm either among the organizers or the public. Divided into seven sections, each preceded by tableaux representing the aims and progress of the Gaelic league on educational, industrial and national lines and the different phases of the language movement, the long procession headed by the Lord Mayor, and Dr. Douglas Hyde and the aldermen of Dublin, paraded the principal streets to the meeting place. Schools, colleges, temperance and religious societies and public bodies from town and country were well represented. Dr. Hyde expressed his confidence in the National University, chiefly owing to the guidance of its chancellor, Archbishop Walsh, who had spent much of his life and health in forwarding the Gaelic movement but both he and the other speakers condemned the hostility and inadequacy of the Intermediate Board and

National School Commissioners and demanded that responsible educationalists be put in charge who would be in sympathy with and amenable to public feeling. Rev. M. O'Flanagan, who was appointed to visit America on the part of the Gaelic League, outlined plans for establishing Gaelic ideals in every school and fireside in Ireland. One of the most significant features was the strong representation from the Training Colleges for National School Teachers.—Mr. T. W. Russell announced at the Glasnevin Agricultural College that there was an increase of 70,000 acres in tillage during the year and that it was not confined to any province but spread all over Ireland. This was due not only to the fact that the tillers were now to a great extent the owners of their lands but to intelligent help given by the county councils who in every instance assisted the department by striking a rate of a penny in the pound for agricultural education.

India.—The Bengal Provincial Congress passed resolutions condemning anarchist outrages and demanding for India that self-government which the other parts of the Empire enjoy. Surendranath Banerjee exhorted members to maintain the boycott against English-made goods. The meeting closed with the hymn "Lead Kindly Light!" The Bengalese evidently understand the Israelites' art of spoiling the domestic enemy.—Eleven bombs have been discovered at Munshiganj, near Dacca, the centre of the conspiracy in Eastern Bengal, which is now being investigated.—Shyamajii Krishnavarna, editor of the *Indian Sociologist* telegraphed to the Egyptian Congress, Brussels, offering in memory of the martyr, Wardani (the assassin of Boutros Pasha) a prize of 1,000 francs for an essay on the best means of ridding Egypt and India of the English robber rule.—A new cause of Indian dissatisfaction will come from Canada unless the government take steps to prevent it. Iman Dhinn, an Indian, has been sent to the penitentiary for ten years. For reasons of caste he refuses to eat the ordinary prison food, and the warden will not allow him to prepare his own. The Dominion Minister of Justice refuses to interfere, and Iman Dhinn is starving to death.

The Maharajah of Travancore celebrated the Silver Jubilee of his reign, on the 19th of August. Throughout the country the loyal subjects of His Highness held public demonstrations in his honor. The Syrian and Latin Bishops unanimously ordered public prayers and other solemn functions in all the churches in the state. His Holiness, Pius X, and His Excellency, the Delegate of the Indies, among others of note, sent congratulatory letters to the Maharajah, who is well disposed toward the Catholics of the country. At the Sacredotal Jubilee of His Holiness, His Highness sent a letter of congratulations to the spiritual head of his Catholic subjects numbering well nigh half a million. Thus, between the Vatican and the Maharajah, there is mutual intercourse of good feeling, which surely will have its effect on the progress of the Church in the State.

Already His Highness is known to favor the Catholics and their interests; and many churches and religious institutions enjoy his generous munificence in the shape of donations and exemptions from taxation. Hence, the Catholic subjects are mostly loyally attached to His Highness, who is proud to bear the motto—"Charity is our household Divinity."

Expropriations.—It seems to be a long time since it was decided to seize all the ecclesiastical property of the land, but Frenchmen are nothing, if not sticklers, for the form of the law. Outsiders thought that the expropriation never work and who endeavor to look much like the pages of the French papers we find every now and then "to-day twenty-three decrees have been issued for the taking over by the State" of such and such property. Then follows the list of the victims. This process goes on regularly day by day. Someone cynically observes: "We are reproached with not looking after the education of the masses. That is a mistake. We are educating the Apaches how to improve on their methods."

The Apaches.—The street loafers and rowdies of Paris are designated by this Indian name. Visitors to Paris are very anxious to have them pointed out, but they are not in feathers and war paint but are merely men who never work but who endeavor to look much like the average toiler so as to avoid being arrested as vagrants. Generally as in other big cities they go in gangs. The extent and character of their crimes may be estimated by the fact that in 26 of the 31 days of last July out of the 56 people who were shot in Paris, 18 were victims of the Apaches pure and simple. This prevalence of crime is attributed to the loss of religion, youthful debauchery, alcohol, etc. The remedy proposed is not the restoration of religion, but the cat-'o-nine-tails, which succeeded in eliminating Hooliganism. The French legislators balk at this, however, because they do not want to admit that after 40 years of Republican reign a human creature should be lashed in the name of the law. Meantime crime goes on increasing.

Street Riots in Berlin.—Several days of unruly demonstration on the part of striking coal-workers in the Moabit suburb of Berlin were followed by a series of street riots culminating in pitched battles between the police and the strikers. Fifty strikers were wounded by pistol shots and sword thrusts, twenty severely wounded being taken to hospitals. Forty or more policemen were hurt while protecting strike breakers; some of them seriously. About midnight of the day of fiercest fighting thousands of strikers stormed the fire station and the Reform Church in Buessel Strasse, wrecking windows and doors. The police, mounted and on foot, charged repeatedly. They bivouacked on the streets until quiet was finally restored. In consequence of the frequent use of firearms in public places during these labor troubles,

the Commissioner of Police forbade the carrying of weapons without license.

American Correspondents Attacked.—In company with the representatives of the Reuter Telegram Company, the *New York World*, the *New York Sun* and the *Chicago Tribune* correspondents were watching the police and rioters from a motor car during one of the sharpest fights. Without provocation, it is reported, the police charged with their sabers and the newsgatherers were wounded, several seriously. No attention was paid to their protests though all four called out that they were representatives of the press and one held up in plain view of their assailants a police pass, to show that their presence on the scene was authorized. Herr von Jagow, prefect of the Berlin police, apparently takes a cynical view of the unfortunate affair. When complaint was made to him and an appeal for redress on the part of the journalists he declined to take action against the officers who made the attack. Though expressing lively regret for the trouble with the newspaper men, he said that whilst they acted courageously in so doing the correspondents had violated police regulations in entering a riotous crowd. Herr von Jagow added that he had convinced himself from personal observation that all the policemen acted with praiseworthy energy and coolheadedness during the riots. The American State Department, through Ambassador Hill, has asked the foreign office for an inquiry and satisfaction for the unwarranted attack on the American correspondents.

Confer on Tariff Topics.—The American consul generals and consuls from the leading German textile districts have been conferring with James Reynolds, a member of the American tariff commission, who lately spent a week in Berlin. During his stay, there was also held in Berlin the annual conference of the United States treasury special agents stationed in the leading cities of the continent. Mr. Reynolds presided at their meeting. On October 1 the commissioner sailed for the United States. He declares that his trip has uncovered valuable information in the special lines of inquiry which he came to Europe to pursue.

Grand Vizier in Vienna.—Hakki Pasha, the Grand Vizier of Turkey, has been spending some days in Vienna in close conference with Graf von Aehrenthal, Minister of Foreign Affairs of the Austrian Empire. He utilized the opportunity of his visit to Austria's Capital to parley, too, with the representative financiers of the empire before leaving for Constantinople. As a result it is affirmed that the Turkish loan, lately rejected in Paris "on patriotic grounds," will now be arranged for in Austria and Germany. From well-informed sources comes the information that an immediate advance of 120 million marks has been secured for the German Bank of Turkey.

QUESTIONS OF THE DAY

October and the Angels

We feel that the Spirit of God in His Church was working with divinely delicate intuitions of His creatures' hearts when the Church first bade us turn our thoughts, midway in the golden progress of autumn, to those blessed spirits whom we call Angels. While autumn does not visit every zone with the same mystic mien and in the same hieratic vesture as when she comes to us, still it is everywhere a season of prospect and retrospect, of life and death, of promise and fulfilment, when the soul apprehends at odd times that this city in which she dwells is not a lasting habitation. She experiences the curious sensation, flitting and vague and hard to put into words, of being balanced between time and eternity. And while she gropes for support, behold, the Lord sends His Angels to take charge over her, to keep her in all her ways, and to bear her up in their hands.

But to us of northern nativity almost every aspect of October, dedicated by the Church to angelic devotion, seems to be an external grace working in harmony with the spirit of the Church and with the supernatural voices of the soul reminding us of the invisible beings forever active among us in the service of their Master and ours. Nature has been busy about many things during the spring and summer—the grain, the grasses, the flowers, the leaves, the insects and the birds and countless other things besides; but now, as our poets have often pointed out, she assumes in profound peace and inward ecstasy the prayerful part of Mary. Her work is done and with folded hands she nestles close to the Master and gazes into His eyes. Her mood of serene aloofness, of arrested turmoil and agitation, lies upon the hills and sinks into their valleys; and even into the turbulent cities comes faint news of the sabbath hush that has fallen upon the world as if some great miracle were happening.

When the earth swings into the autumnal segment of its orbit it seems to be nearest to heaven; and the hearts of men, like nature, feel the awe of it and are stirred with new thoughts. The past and the future seem to coalesce and the present to drop away utterly from us except as a point from which to look backward and forward. A distant sound, or an evanescent gleam of dying sunlight on a cornice or a tree or across a field, or the scent of the woods, or the fairy-like unreality of remote landscapes seen through the misty air, or perhaps something too subtle for detection, will unexpectedly unlock the memory and flood the soul with messages from long ago. And it is sadness to gaze back over where our past lies prone; and it is sadness to gaze on the lawns where the shrivelled leaves huddle before the wind. But, lo! the wind, that seems to toss about our dead hopes and dreams and friendships in its rough play with the with-

ered leaves, mocks at our sadness, stirs our blood, as with wine, and swings us about face towards the future with our shoulders squared and our gaze level and un-fearing. Not that the days to come are to be freighted with nothing but the spoils of conquest. We have shaken off the sadness of the past; but a residue of wisdom remains behind, and we foresee failures and dangers, sickness and suffering, and something more terrible still that our past does not contain amid its fragments and toppled towers—death. But we do not fear, because the future is in His control and we go to meet it hand in hand with the great Angel to whom He has given charge over us lest haply we dash our foot against a stone. Even when we shall have come to the tremulous edge of life and the soul is poised for its plunge into eternity we shall be comforted by the words which the Church whispers to us in His name: "Behold I send Mine Angel before thee, to keep thee in thy way, and to bring thee into the place which I have prepared."

The Office of the Church is full of allusions and petitions to the Angels. Almost every day of the year the priest in reciting his breviary makes the prayer: "May the King of the Angels bring us into the company of that heavenly citizenry." The closing prayer of Compline with which every priest daily ends his office is a supplication for their aid: "Visit, we beseech Thee, O Lord, this habitation, and drive from it all snares of the enemy: let Thine holy Angels dwell therein, to keep us in peace, and may Thy blessing be always upon us." Their office which is said on the Feast of the Holy Guardian Angels, the second of October, is full of interest and strange beauty, it is so full of the Church's close and loving intimacy with those mighty and splendid beings who stand in the most personal relations to us and whom we can know so imperfectly because our comprehension still comes along the avenues of sense. But the Lord of the worlds of spirit and of matter has told us; and His Church tells us that His Angels have charge over us, and so we listen very reverently to the words of St. Bernard which the Church repeats on the Angels' feast: "What respect, what thankfulness, what trust, ought this word to work in thee! Respect for their presence, thankfulness for their kindness, trust in their safe-keeping. Walk carefully, as one with whom are Angels, as hath been laid in charge upon them, in all thy ways. In every lodging, in every nook, have reverence for thine Angel. Dare not to do in his presence what thou wouldst not dare to do in mine."

The official and public homage paid by the Church to the Angels is reflected with beautiful variety in the private devotions of her children. We do not refer so much to the saints of past time, so many of whom were noted for their constant regard of the angelic comrade at their side: the faithful, the world over, all partake in a lesser or greater degree of this consciousness of a guardian spirit who is their invisible comrade now, hereafter to be visible when he shall have led them to his Home. It is

to be regretted that there has almost come to be an inherent vulgarity in the confession of spiritual experiences. Protestantism, with its gross exaggerations of spiritual exaltation on the one hand and, on the other, its incredulous humors, has destroyed that delicate atmosphere of simplicity in which the spirit grows without self-consciousness. Childlike frankness concerning heavenly blessings would too often now invite mockery and derision. And so the Catholic, alas! locks away his sacred possessions to save them from the insults of the ignorant. Else we should know more about tender intimacies and gentle converse with angelic presences going on forever in the silent places of the Church.

Now and then we catch rumors of it. We wonder how many persons know of the English translation of a French book entitled, "Theodore Wibaux, Pontifical Zouave and Jesuit." It is the story of a lad, who, hardly more than a child, with a fine fervor shouldered a musket and prepared to lay down his life in defense of a holy cause. The book is mainly taken up with the boy's letters, revelations of a noble-hearted nature and a high-strung spirit. They are characteristically French; but, although that quality has spoiled some books for us, it is here a source of genuine charm. Here is an extract from one of his letters to his mother: "From time to time I send my good Angel to you, to remind you to pray for me, and I often have a visit from yours, especially of a morning, just about the time when you go to Communion. What a beautiful devotion this is to one's Guardian Angel! How it helps to smooth one's pathway through life! Everything that contributes to our spiritual joy comes from our good Angel: how sweet to think of this kind friend and brother whom God has placed at our side to protect us! I love to invite him to be present whenever I go to Communion, and then I pray Jesus and Mary to rejoice him with their loving notice: I think how happy they must make him, and I fancy I hear the gentle flutter of his wings. Then in return he suggests all manner of good thoughts to my mind. . . . Now the month of October has begun, let us make good use of our Angels as messengers."

The writer of this letter went through the hardships and dangers of a campaign in a losing cause at a time when most boys are still at school or college. His Angel surely was blessed in having such a charge.

We catch another glimpse into the ways of Catholics with their Angels in a poem of Lionel Johnson's. A dear friend of the poet was departing from England for Africa and the prayer sent after him naturally formed itself into verse:

"Safely across the ocean track,
O Angel of my friend!
Bear him, and swiftly bear him back:
My loss, his exile, end.
With white wings, mighty and unseen,
Be guardian of him still, as thou hast been.

"Make kind to him the Afric sun,
The Afric stars and moon;
Then, when our Mayflower has begun
To prophesy of June,
Give us himself, lest summer be
Sorrow for lack of him: ah, promise me!

"Thee, O his Angel! mine implores
In tenderness to me:
Far flashing toward those southern shores,
Mine Angel pleads with thee,
Saying: *My charge is friend to thine:*
Guard thou him well, or I have fears for mine."

Our great poets with their clear vision have been attracted by the Catholic teaching about the Angels and have written fair things about them. But the clairvoyance of their art has missed the warm hues of faith and their lines are lovely but unpractical. That is the peculiar virtue of the supernatural life as it exists in the Church: it unifies beautiful ideals with useful realities: it combines high thought with conduct: it floods the mind with light to see and nerves the will with strength to do. The union of Divine Beauty with the common reality of the hour is grace, of which the Angels are God's ministers.

JAMES J. DALY, S.J.

The Latin-American Falsehood

While the ever-recurring centennials, of which the year 1910 seems to have more than its share, are very effective in evoking an effervescent and ebullient enthusiasm for patriotic or political purposes, they are admirably adapted also for fastening on the mind of the people the special prejudices which may be serviceable to the party which happens just then to be in power. Thus while Argentina is exulting in its centenary of independence as a nation, the great political agencies of the day do not let the occasion of those festivities go by without an attempt to alienate the people, as far as possible, from the old religious ideals with which it has been hitherto inspired. It was surely not for health or to amuse himself that Clemenceau, for instance, betook himself to that distant part of the world to deliver a series of conferences; and it would be too much to suppose that he failed to hold up to the admiration of the Republic of the Western World the greatness of the nation over whose fortunes for weal or woe he so lately presided. He is to be followed by a number of other distinguished lecturers, who no doubt will continue the work which he has inaugurated.

One expects such propagandas from political manipulators and members of the great secret organization, which is reaching out to control the nations of the world at the present time. But it will shock Catholics to read in an erstwhile reputable publication, such as the *Revue des Deux Mondes*, an assertion which is nothing but an echo of the political war cry which men like Briand

and Canalejas are doing their best to make use of to destroy the Church. Would the *Revue* have dared to assume that tone when Brunetière was reflecting so much of his own glory on its pages? We think not.

Speaking of "The One Hundred Years of Independence" the writer informs his readers that prior to Argentina's emancipation from Spain, "the clergy controlled all books and all public instruction; and although there may have been here and there some kindly priests, and men equipped for scientific research, yet it must be confessed they did nothing whatever in the cause of education."

It is incomprehensible that such a misstatement of facts should have been permitted to display itself in this once great Review. Its credit will surely suffer when the edition of July 15, 1910, shall have found its way to the countries of Latin America, from Mexico to Buenos Aires. For if there is any reproach to make against the clergy of that part and that period of the world it is not that they prevented or neglected the education of the people, but that they were too prodigal of imparting it. They assumed the whole burden of education and did it with a magnificence altogether out of proportion with the numerical importance and social condition of their scholars. Just as the Church in Europe had covered every country with a profusion of institutions of learning, in which, be it noted, all instruction was gratuitous and not, as after the French Revolution, making classical training the special privilege of the bourgeoisie, so all through Latin-America, Spanish and Portuguese alike, the Religious Orders built numberless colleges, universities and common schools. The Jesuits alone, at the time of the destruction of the Society, in that part of the world, namely, in 1767, had in the Spanish colonies 78 colleges, of which 15 were in Peru; 10 in Chile; 9 in New Grenada; 23 in Mexico; 10 in Paraguay, and 11 in Ecuador. The old catalogues are there to prove it. Besides this there were 18 ecclesiastical seminaries, some of them annexed to the colleges and some independent. In Brazil, which was under the dominion of Portugal, they had 9 colleges and 1 seminary; that is to say a grand total in the Spanish and Portuguese colonies of 87 colleges and 19 seminaries. "The Jesuits," says du Désert, in his *'Enseignement public en Espagne, au 18 siècle'*—and he cannot be suspected of partiality to the Order—"had literally covered South America with their establishments."

But they were not the only ones engaged in this work of education. The Dominicans and Franciscans were establishing their houses everywhere, and with such success that as the result of their joint labors, Latin-America could boast of 19 university cities. Lima alone, the capital of Peru, had its University of St. Mark, with its faculties of theology, law and medicine, besides its two Jesuit colleges, its diocesan seminary, and six other colleges directed by different Religious Orders.

All these establishments, with very rare exceptions,

were the work of the clergy, and the clergy only. The Government and the lay element kept themselves altogether aloof from the work of education. "The Universities of Mexico and Lima," if we may again quote du Désert, "were of royal creation, and dated back to 1551, but after that the king lost all interest in the matter and left a free hand to the monastic orders." The unpleasant writer in the *Deux Mondes* admits that "Charles III shut up 87 Jesuit colleges," but adds, "I do not find that anyone reopened them."

The oldest university of Argentina is that of Cordoba de Tucuman. It is still flourishing, but is modernized, and has an exclusively lay staff. However, it has not forgotten its origin. A short time ago it erected the statue of its founder Fray Fernando de Trejo y Sanabria, who was a friar and a bishop; and at its inauguration the Minister of State, Gonzáles did not hesitate to recognize that his country was indebted to the secular and regular clergy for the intellectual culture which saved the nation from lapsing into barbarism.

As a matter of fact, the chronicles of the colonial epoch show that the creation of the college always synchronized with the foundation of the city. As soon as the *Conquistadores* grouped a few miserable houses together, the Jesuits began their college classes. At Bahia, at Rio de Janeiro, the Governor drew the plan of the future city, and at the same time marked the spot where the college was to be built. At Sao Paulo it was the college that gave birth to the city, and it came about that very soon there was no agglomeration of houses of any account without a college in the midst of them. The figures already given attest it.

If it is objected that there were too many colleges and universities for a creole population of 10,000 souls, we give our cordial assent, but in the name of common decency let there be an end to the accusation that "the clergy never did anything for education."

What kind of instruction did the Jesuits give in these colleges and universities? According to the unfriendly authority already cited it was very rudimentary: "Learn to read and write and say your prayers, a Father would tell his creole pupils, and you have all that an American ought to know." Who this mythical "Father" was is not stated. Of course such was not the case, for according to the unfriendly du Désert the instruction given to those American creoles was something more than reading, writing and reciting prayers. In the account he furnishes of public education in Spain in the eighteenth century, he expresses himself as follows:

"The Jesuits were certainly at the head of education, both for the excellent equipment of their houses and the ability of their professors, and even for the variety of their programs. While a good many other schools taught Latin without knowing much about Spanish and confined themselves to the mechanical teaching of grammar, the Jesuits on the contrary introduced into their

schools of nobles the study of mathematics, physics and even navigation and gunnery. They also taught dancing and fencing and did not balk at what was called the *ars cisoria*, or carving at table. In brief, every talent was brought into requisition to make accomplished gentlemen of the scholars." He concludes this sketch by telling us that "in the American colleges, the program was identical with those of Spain." Indeed, a glance at the list of professors in those institutions would be sufficient to assure us that such was the case.

What about primary instruction? Was it neglected by the colonial clergy? No; for it must be borne in mind that although the name "college" is suggestive only of classical teaching, it had in America a wider signification.

Usually it was the only school of the city. In it the elements were taught, and the children who were admitted there learned to read and write. The devoted pioneers of those institutions had to begin at the beginning. Thus at the college of Bahia, there were in 1566, a year after it was founded, four classes; one for reading and writing, two for Latin, and one for Moral Theology. As time went on, and both needs and resources increased, fully equipped colleges were established, even those known as *collegia maxima*, where the course was that of the very highest studies. There were at the same time in those countries strictly primary schools, and in Guatemala, in 1660, Father de Béthencourt founded a religious congregation, which devoted itself to elementary teaching exclusively, and in 1687, he had already founded 27 schools in Peru and New Spain. After the suppression of the Jesuits, a number of their establishments were handed over to other Orders, with the obligation of keeping up the primary schools which had formerly been annexed to the colleges. Nor were the Indians forgotten, for it is well known that in every "Reduction" there was always a school at the side of the church. Besides the native languages, grammars and dictionaries, which had been composed by the missionaries, music and manual training were taught, and it may be noted in this connection that this course of manual training, which is supposed to be a discovery of the last half-century, was in honor in New Spain more than two hundred years ago. That the Indians were taught their own language is also worthy of consideration in these days, when the revival of the ancient tongues is exciting so much enthusiasm.

When the Spanish and Portuguese colonies became independent republics, they developed their own historians, and all of them, even those of the anti-clerical stripe, put themselves squarely in opposition to this worn-out falsehood about education in Latin-America. It is sufficient to refer to the monumental work known as "O Livro do centenario," a collaboration by the most distinguished publicists of Brazil, in 1900, which was edited by José Verissimo, and printed on the occasion of the fourth centenary of the discovery of Brazil. The "History of Argentina," by Vincente Lopez, which is used as a

text book in the public schools, might also be cited. Both of these works proclaim very loyally and honestly, that the clergy, namely, the religious orders and especially the Jesuits, have deserved well of the different countries of Latin-America for having from the very outset and during two hundred years devoted themselves to the cause of education.

All this, however, will not prevent the falsehood from coming up again to-day or to-morrow; nor will people remember that much of this vast system of primary, collegiate and university education in Latin-America, antedated by many years, the time when the Anglo-Saxon Cavaliers sailed into the James, or the Puritans set foot on Plymouth Rock.

J. B., S.J.

Spain's Leper Colony

It is generally admitted that leprosy made its first appearance in Spain and other countries of western Europe shortly after the return of the troops of Pompey the Great from their military operations in Syria and Egypt, namely, about the year 60 B. C. The conditions for the spread of the dreadful disease seem to have been such that it established itself and caused frightful ravages among the people, although explicit details are wanting in the writings that have come down to us from those troubled times. It must have lingered in the land even after its first display of virulence had passed, for the primitive habits of the people and their ignorance of hygienic precautions against possible contagion could not have stood them in great stead where there was question of its insidious attack.

History tells us that Alfonso III, King of Leon, had a son, Fruela by name, who died in 923, a victim of a hideous disease which the chroniclers call leprosy, this being the only known case connected with the Spanish royal house. It was not until a hundred and fifty years after his death, however, that the first lazaretto for lepers was established in Spain by the renowned warrior, El Cid Campeador, around whose memory legend has woven so many romantic tales. Founded in 1067, the hospital of the Cid was one of nineteen hundred similar institutions in Western Europe which responded to the crying need of the times.

There was a very celebrated lazaretto in Seville, which owed its foundation to St. Ferdinand, known in profane history as Ferdinand III, King of Castile and Leon, who, shortly after his triumphant entry in 1248, into that proud stronghold of the Moor, ordered that shelter should be provided in the suburb of Macarena for the lepers of the city. His son and successor, Alfonso the Wise, transferred the hospital to another part of the city and endowed it with many valuable properties and privileges.

Wishing to make more suitable provision for the lepers of their kingdom, Ferdinand and Isabella issued a decree in 1477, which established a special board of "superintendents of lepers," whose chief duty must have

been to watch over the isolation of the victims of the malady, for the medical skill of the day was powerless to do more than alleviate the misery of the patients, if it could do as much. The sanitary regulations which the board introduced and strictly enforced well-nigh stamped out the disease in Spain.

The lazaretto in Seville received from the royal pair even more ample privileges, among them being the right to one-fifth of the real and personal property of every leper dying in the kingdom. If the deceased left neither children nor grandchildren, the hospital was entitled to his whole estate. The one obligation on the part of the patients was "to pray for those who had founded and helped the hospital," where they were supplied with all things necessary for their bodily and spiritual well-being.

As time rolled by, the great hospital met with reverses. For nearly three centuries after the decree of Ferdinand and Isabella it continued in the enjoyment of its princely prerogatives, but then set in the period of decay. One by one, its exemptions and privileges were disregarded or cancelled, until in 1854, when by the withdrawal of the royal patronage, its ruin became complete, even the buildings having fallen into dilapidation and decay. Though the inmates at the time were only twenty-nine in number, the income of the institution was not sufficient to furnish them with proper food and attendance. This state of neglect and destitution continued until 1864, when extensive repairs were made and the Sisters of Charity of St. Vincent de Paul were placed in charge of the renewed and restored institution. But, after all, the place was only a hospital with its courtyard and small grounds. The patients who were able to do some little work had no place in which to busy themselves or while away the time, which must often have hung heavy on their hands.

It is now about sixty years since the marked increase of leprosy in the maritime provinces, especially in the South, called the attention of the medical profession to the danger of a renewal of the widespread evil of earlier times. Valencia was the first to realize the danger, when the vital statistics of 1843 showed that during the preceding forty years the number of deaths from that disease had reached forty, and that twenty-six other cases were known. The number of lepers that were hidden away in remote villages might be much greater. Yet no sweeping changes were attempted in the sanitary regulations of the province or the kingdom, for the cabinets changed so frequently and questions of finance, commerce and agriculture clamored so loudly for ministerial attention that the lepers of Valencia and Alicante were disregarded if not forgotten. Outside of some general regulations issued in 1878, the government did nothing to hinder the spread of the disease. These regulations were less efficacious than those of Ferdinand and Isabella, back in 1477.

But private zeal and charity were to come to the rescue of the victims of government indifference and

neglect. It was near Christmas, 1901, that a priest and a lawyer, who were spending a few days in the little town of Tormos, chanced to learn of the existence in the neighborhood of a poor leper, whose only attendant was an old man almost as helpless as the patient himself. The townspeople stood in such fear of the sick man that they would not go near his door, and the attendant never crossed the sill. Far into the night the priest and the lawyer discussed the question of caring suitably for those who were thus excluded from the society of the living, and yet could not be reckoned with the dead. Then was born the project of a leper colony, where all that religion and science could do for the alleviation of bodily and spiritual maladies might be put into practice under the most favorable conditions.

A preliminary organization was formed at Gandía, where an enthusiastic meeting, held in the ancestral home of the Marchioness de la Roca, in April, 1902, resulted in the election of Don Juan Vallier, son of the Marquis de González, to the office of President of the "National Leper Colony of St. Francis Borgia." Organized and incorporated as a charitable society, it met with the enthusiastic approbation of Cardinal Herrero, Archbishop of Valencia, and of the Spanish hierarchy in general. Then began the work of soliciting funds and selecting a site for the first attempt at an agricultural colony for isolating, housing and suitably employing the distressed objects of the society's care. An ideal place was found in the valley of Fontilles, where a tract of about one hundred and sixty acres was bought for the first colony. Protected on the North and West by mountains and hills and sloping towards the East and the South, it is the home of the grape, the olive and the orange. The soil is fertile and a copious spring supplies an abundance of water for the use of the colonists. Three buildings have already been put up and others will be erected as fast as circumstances permit; but as there are upwards of 2,000 known lepers in the kingdom, only a beginning has thus far been made towards providing for their proper care. Not only will the patients have sanitary surroundings, wholesome food, and the devoted care of the Sisters of Charity, but the Medical Institute of Valencia, under the presidency of Dr. Vicente Carsí, will undertake a careful study of their condition in hopes of discovering a specific for their ailment, or at least of lessening their sufferings.

Thus far, the Spanish government has granted no subsidy to the colony, but the provincial and municipal authorities have set aside small annual grants towards its maintenance and development. It is plain, therefore, that if many poor lepers are to profit by the Colony of St. Francis Borgia, the charity of the faithful must come to the help of the institution. For the sake of arousing interest in their afflicted brethren and of inviting contributions of the faithful to so worthy an undertaking, committees have been formed in the principal cities, including Madrid and Barcelona. In the meanwhile, the good work is progressing under the immediate

direction of the Rev. Carlos Ferris, S.J., who, with the authorization of his superiors, has established himself at the colony as chaplain and spiritual adviser.

D. P. S.

Lay Schools

In the United States, the separation of instruction in reading, writing, and kindred branches from religious training in common schools was effectively promoted, though not begun, by Horace Mann. Whatever may have been his views and motives they were, we trust, less radical, less revolutionary, and less fanatical than those of M. Dejuaine Crobet, a leading light among French Freemasons at the present day.

Horace Mann's utopian theory of a satisfactory educational system which should have no means to impress upon the young in their formative period the great principles of right and wrong in theory and practice with the reasons for admitting them as principles, has produced its proper fruit in the multiplication of crime out of all proportion to our truly phenomenal increase of population. And this is true of crime which has been followed by detection, conviction, and punishment. He is purblind who cannot read the signs of the times and see in the near future a crisis for our country more terrible than any that could arise from the frightful clash of embattled armies; for a nation may rise even from the bloodguiltiness of unrighteous war, but from the moral degradation of the people in general there can with difficulty be any resurrection unto newness of national life.

The difference is not far to seek: war may result from the ill-advised action of a single individual in high station, while the men who do his bidding possibly go forth and suffer and die for a lofty motive; but when the dry-rot of moral decay settles upon a people, there is left no solid foundation upon which to rear once more the edifice of civic righteousness. He who is unfaithful to God, the great Arbiter of right and wrong, will view as trifles such matters as patriotism, respect for the law, and regard for his neighbor's right to goods, good name or life. As well might one try to rise skywards by tugging at his bootstraps as to reach the heights of civic probity without the aid of those solidly established principles of his moral being: "Thou shalt" and "Thou shalt not."

When the sea is still and no shoals are near, the veriest tyro may successfully steer the craft, but only the skilful mariner ventures to take the wheel when the tempest howls and the roar of the breakers is loud in his ear. So in the affairs of life. When all is tranquil and no blind passion is aroused, a few vague generalities in the way of a moral code and a few more or less pious common places may serve a purpose, for man then drifts with the tide or lazily floats in a calm; but let those unreasoning forces shake off their lethargy and clamor for their prey, and there is at once an end to all see-sawing between right and wrong. At that moment, unless the mind be

strong with ethical principles that come, not from an adviser who is a mere unit in the ranks of frail and fallible humanity, but from a Lawgiver who can claim assent and obedience, all the twaddle about being "good and noble and manly" is engulfed in the maelstrom of wild, unbridled brute force. Deprived of proper pilot and compass, the will dashes on the reef of all moral pollution, and man more cunning because of his reason, surpasses the beast in the riot of passion.

What does M. Crobet avow as the aim and object of the so-called lay schools? Since Señor Canalejas looks forward to the introduction of the French system into Spain, it may help us easy-going Americans to understand the true trend of the measure by pondering on some of the clever Frenchman's assertions. "The end of the lay school," he says, with a bluntness which sees victory ahead, "is not to teach reading, writing, and ciphering; it is a battering-ram against Catholicism. When a boy of thirteen leaves the lay school, it has failed in its mission if he is still a believer, for its work is to make free-thinkers [infidels]. The lay school will not have produced its proper fruit in due measure until the pupil shall have completely given up the Catholic Faith. We must bear in mind that the sons of Catholic families, whom we must force into our schools by closing private religious schools, will have learned nothing until we see them in open war against the clergy."

This precious confession reaches us through the valued columns of *El Pueblo*, of Buenos Aires. Need we wonder, then, that our fellow Catholics are in commotion over what is now doing in France and what is now threatening in Spain? There is something strikingly inhuman and fiendish in thus setting out with all deliberateness of purpose to uproot entirely in the child's heart those religious and moral principles upon which his future conduct as a man and a citizen is to be founded if the body politic is to receive from him his due quota to the general welfare. Yet, leaving mere sentiment aside, is there an appreciable difference in results between two systems, one of which studiously eschews all religious teaching and the other as studiously essays to discredit all religious teaching? In either case, the youthful mind is left with neither beacon nor pilot where both are sorely needed.

Colonel Vincent M. Masten, who has spent a lifetime in reformatory work, recently made a strong plea, as our readers will have noticed, for a national conscience, or appreciation of right and wrong; for disciplinary measures which control at most the mere outward act cannot reach the mainspring of every human act, namely, the will. But he will be as one crying in the desert until it shall dawn upon our law-makers that religious instruction not only furnishes the soundest motives for moral reformation but also the only safe principles for guiding the young through the mazes of youthful inexperience and unwarranted self-sufficiency to highways of honorable and conscientious manhood.

H. J. SWIFT, S.J.

A Frenchman's Glance at German Education

As in every civilized country, there are in Germany three kinds of teaching: higher education, which is given in the academies, high schools and universities; secondary education, which is the work of the Gymnasien, Real-gymnasien, Realschulen and the Oberrealschulen. Finally there are the primaries. The Gymnasien and the Real-gymnasien are State schools.

In the first, the subject matters are, Latin, Greek, history, geography, German, French, mathematics, religion, natural sciences, drawing, gymnastics and singing. English is optional. In the Real-gymnasien, Greek is eliminated in order to permit a more thorough study of the languages and sciences. In the Realschulen, and in the Oberrealschulen, which belong to the city, as do the municipal colleges, the subjects are, Latin, sometimes Greek, but rarely; two modern languages, the sciences and mathematics, and the rest as in the Gymnasien.

In the establishment of which I shall speak in a moment, the studies end with a baccalaureat, which is called the Abiturient. Primary education is given in the Bürgerschulen or Primary Schools, and the Volksschulen, which are called schools for the people. The first correspond to our primary and higher primary schools. They are reserved for the children of small tradesmen who have neither the need nor the means of pursuing their studies further. The second are frequented only by the children of working people, and are free.

Primary education is obligatory for boys and girls from six to fourteen years inclusively. Nevertheless, many parents send their children before the age of six, either to the crèches, which are private benevolent establishments and are gratuitous, or to the kindergartens, which are paying establishments and also private. Primary education is generally in the hands of men, but in some places women control it. The men are formed in the normal schools for teachers. These teachers most commonly belong to families in easy circumstances; for education in Germany costs a good deal, and burses are unknown.

In the normal schools, the students are externs, and live in the city in private houses; but they are severely punished when they disobey the rules which regulate their conduct outside of the schools. They are forbidden to go to the cafés, or to be on the streets after nine o'clock at night. The students do not wear uniforms, but merely have their caps ornamented with ribbons of different colors, according to their classes. The studies last for three years, but in order to be admitted to such a school, the candidate must have frequented another preparatory school for three entire years.

I had the opportunity to make the acquaintance of a good many teachers, young and old. They are generally very charming people, no doubt a little proud of their

important occupation, but that is quite natural. For the most part they are very well instructed. They know thoroughly the different programs assigned to them, the various methods of teaching, and have a fair knowledge of agriculture, which they have to teach in cities. Very many speak correctly both French and English. All of them have at least an elementary knowledge of these two languages. I asked myself if there are ten teachers in France who were as well equipped.

Our teachers are more concerned with politics than with teaching. In Germany there is none of that. The teacher, conscious of the dignity of his work, is concerned solely with his school, and leaves politics for the few hours of leisure that are at his disposal. When he is assigned to a post, he has to continue to work. He has to pass two examinations, on which his advancement and his proportionate increase of salary depends. His examinations call for continual study, and while keeping him, so to say, breathless, they encourage him to acquire a more profound respect for his profession.

What struck me most in German teachers was their patriotism. You never meet among them, any followers of d'Hervé, or even socialists. For the most part they are very patriotic. As regards military life, they are obliged to only one year's service, (formerly it was six months). Most of them endeavor to become officers of the Reserves, and in Germany that costs a good deal, both in money and in work. Whereas the simple reservist has to serve twenty-eight days, the man who is striving to be an officer is assigned fifty-six days, part of which is spent in camp.

This ardent patriotism is not superficial. It is down deep in their hearts, and in the schools they communicate it to their pupils. They teach them songs where the words, God, Kaiser and Fatherland recur at each moment, and in which the patriotic sentiments seemed to me were somewhat excessive.

In the primary schools for the people, the subjects taught are, German, reading, writing, spelling, religion, arithmetic, history, geography, natural history, drawing, singing and gymnastics.

Nearly all the schools are undenominational, except in the villages or small towns.

The greater part of the time, both in the city and country, the children are accustomed to talk a local patois, and hence the school teacher has a good deal of trouble to put into their young heads the proper notions of correct German. But when these children leave school they all know how to read, write and cipher. The children of to-day, who are to be the men of to-morrow, read the daily paper, both in the city and country. I asked myself how many of our country people, at least in some of our Provinces, can do as much? It must be remembered that there is a greater difference between high and low German, than between French and Norman, Burgundian, Vendean, or Picard.

The results achieved are attributable to the fact that

education is obligatory in Germany, and that is not an empty word as it is in France. If a child misses a single class the parents are obliged to give a valid excuse. The necessity of helping in field work, or anything else of that kind, is not an excuse. The absence of a child from school brings upon the parents a fine for the first offence, and jail if it is too frequently repeated.

In many great cities, as for example Berlin and Hamburg, and in a greater part of the country places, school is in session only in the morning from seven or eight o'clock to mid-day or one in the afternoon, and that, every day in the week, Sunday excepted.

Religious instruction is given several times a week. In Protestant schools it is the work of the ordinary teacher, and in the Catholic Schools, the priest undertakes the work. Several times a month there is great excitement among the teachers when there is an inspection of the schools by the pastors. Some of the laymen reproach the clergymen with incompetency as teachers, and ask moreover to be excused from giving religious instruction, for not a few of them are skeptical in that matter, not to say hostile.

In the cities, when they have finished their schooling, the children are obliged to follow the night school. It is impossible to evade that obligation. If a boy is delinquent he is punished, as are his parents. The penalty varies, but sometimes may mean going to jail. If a boy is an apprentice, his employer is responsible if he misses night school. Perhaps he may not be responsible, but that does not matter to the police. The classes last from eight to ten at night, twice a week, and the apprentice learns what is necessary more or less for his work; namely, drawing, bookkeeping, stenography, hygiene, etc.

Primary teachers may besides become teachers in the higher primary schools, and even of secondary education, if they undergo examinations, and it is very common for them to do so. These examinations lead sometimes to the position of principal.

Thus, as we see, the German teachers have a fully developed program, and they work for a very small salary. They begin at 1300 marks, and reach the maximum of 3600 marks. It is true that some live in the country, while others in the cities have their lodging paid.

In Prussia, at the present time, the payment of teachers is being considered by the Government with a view to increasing the salaries.

Q. V.

Stormy scenes characterized the recent congress of Socialists held in Magdeburg. Among the resolutions adopted before adjournment these were especially urged: An arraignment of the tariff on meat importation, because of the distress resulting from it; a sharp criticism of Russia's policy in Finland; a protest against the hospitable reception of the Czar in the Hessian palace of Friedberg; a condemnation of the unsatisfactory electoral

reform bill proposed by the Prussian Government; a scathing attack on the generally reactionary spirit of recent German policies.

Describing the ceremonies of the centennial of Argentina's independence, and the meeting of the fourth Pan-American conference, the *Baltimore Sun* correspondent furnishes interesting data concerning that country and its inhabitants. The Argentine Republic has an area of more than 1,800,000 square miles, and stretches 33 degrees northward and southward over the map—in other words, from the tropics to the Antarctic zone. Thanks to its rich soil and varied climate, the country could support, it is estimated, a population of 100,000,000. At present it has only 6,000,000. Already it produces some 4,000,000 tons of wheat a year and has some 30,000,000 cattle, 8,000,000 horses and 67,000,000 sheep grazing over its wide pastures. The 15,000 miles of railroad which serve its commerce are being continually increased, and foreign capital is invested there in enormous sums—the English investments alone being said to amount to £200,000,000. The United States exports to Argentina nearly \$40,000,000 a year, of which the principal items are agricultural implements, oil and wood; occupying the third place in Argentine imports, since Germany passed us in 1903. Buenos Aires, the metropolis, has 1,200,000 inhabitants; the first seaport of the South Atlantic and the wealthy capital of the second largest and perhaps the most progressive state of South America.

IN MISSION FIELDS

A CELEBRATION IN TONGKING.

Father Cothonay, O.P., writes in *Le Missioni Cattoliche* of a noteworthy religious celebration which took place last year in the Dominican mission of Tongking, Indo-China, under circumstances of peculiar and absorbing interest. It was the public homage rendered to eight former missionaries after their solemn beatification at Rome. Four of these champions of the Faith underwent martyrdom in the thirteenth century, but their companions may be said to be of our own day, for they were put to death in 1861.

At all the principal stations triduum was preached in honor of the eight heroes of the Church, with a truly extraordinary manifestation of enthusiasm on the part of the native Christians. At Ninh-Cuong, confessions were heard day and night during the exercises, fourteen thousand of the faithful receiving the Sacraments. They had come from all parts, some from very considerable distances, to honor and invoke the newly beatified. There were not wanting some who had personally known the martyrs and others who had themselves suffered chains and stripes in the bitter persecution of 1861, when the way to Heaven was opened to thousands by the cruelty of the bloody-minded Emperor, Tu-Duc.

A few years ago, the missionaries bought a site at Haiduong, the seat of government of the eastern province of Tongking, where the martyrdom took place, and erected a small but beautiful memorial chapel on the spot which the older neophytes pointed out as the place where the cruel emperor's edict had been carried out.

It was on the feast of All Saints, 1861, at about ten o'clock in the forenoon, that an imposing procession left the prison of Haiduong and moved towards the place of public execution, distant over half a mile. Several thousand soldiers escorted the "criminals," who were carried in bamboo cages; they were Bishop Hermosilla, Bishop Berrio-Ochoa, and Father Almato, and their crime was that they had come from faraway Europe to preach the Gospel in Tongking. A number of mandarins, mounted on richly caparisoned elephants, formed a part of the procession. Before them marched heralds bearing placards, which announced why the three Europeans were to be put to death. A great throng of natives, both believers and pagans, followed closely in the rear and clustered round the spot where three soldiers stood ready to execute the sentence. When the place was reached, a mandarin gave the signal and the heads of the three valiant apostles fell to the ground. Many Catholics and even pagans plucked the blood-stained herbage and carried it away as a precious relic. A few days later, Joseph Khang, a native catechist, met death in the same way and for the same cause. The sacred bodies of the four martyrs were rescued by the faithful at heavy cost and with great risk, and were reverently deposited in a place secure from profanation.

The annual commemoration of the newly beatified was fixed for November 6, in the dioceses in which they had been born and for the Order of Preachers. Haiduong, the scene of their glorious triumph, was also the scene of the most solemn celebration of their beatification. On the vigil of the feast, a procession was formed which traversed the same route that the martyrs had followed when led from prison to the place of their victory. Over the arched entrance of the handsome little chapel, which had been erected, was the invocation: Holy Martyrs, Pray for Us. Again mandarins formed a part of the procession, not now to decry the missionaries, but to honor those whom their predecessors had put to what was supposed to be a shameful death. When Bishop Arellano reached the chapel, the Te Deum was sung, after which a native priest addressed the multitude on the changed state of affairs since the martyrdom of the missionaries.

On the feast day itself the bishop celebrated a solemn pontifical Mass at the shrine, round which the faithful gathered in such numbers that the sermon was delivered from the steps of the chapel. The veneration of the relics of the martyrs brought to a fitting close a day which will long remain green in the memories of the missionaries and the faithful of Tongking.

CORRESPONDENCE

Tadousac's Ancient Chapel

TADOUSAC, SEPTEMBER 5.

Cartier, before he raised his cross on the St. Charles, had previously erected the sign of Redemption here. A modern cross in the present cemetery marks the spot, and at its foot may be easily traced the ground plan of the little chapel, twelve by sixteen or eighteen feet, in which Mass was said for many years before the site of the present chapel was chosen in 1644.

To Tadousac next after Cartier came the great Champlain, who has written for us its early history. The natural advantages of the place for a permanent settlement appealed to him. The harbor was large, the bay a hundred fathoms deep, and the lowlands extensive and well protected by the surrounding hills. His pilot, however, an experienced seaman, who had four times visited the St. Lawrence before embarking on the present voyage, pointed out the danger to shipping from the low point to the southeast, which is barely covered when the tide is full, and crescent shaped extends far out into the St. Lawrence. Perhaps the proximity to the sea and the risk of an easy attack from an enemy's descent on the coast were duly weighed. Champlain found a better place higher up the river when he founded the city of Quebec.

Of course, on landing, I paid my respects to Father Talbot, the parish priest of this old settlement. Ushered into his study, I was about to introduce myself, when I saw the latest issue of AMERICA open on his desk. The introduction was easy and the reception cordial after that. Indeed, it was gratifying that far away in this isolated spot, one of the outposts of civilization, I should find our weekly Review read and highly appreciated. From Father Talbot I learned many details of the place and of times gone by. While Tadousac is associated with some of the most important events of the French era, the chief interest for me lay in the *chapelle ancienne*, still in a good state of preservation, and the relics it contains of the early missionaries.

The chapel measures about 18 by 30 ft., and was built in 1741. It is the oldest frame-church in North America. There was a wooden structure in Mexico antedating it, but the recent destruction of the Mexican chapel leaves the distinction of greater antiquity to the chapel at Tadousac. Even this had its predecessor, but it has disappeared and the present was erected on its foundations.

The altar is large and exquisitely designed; the lower portion is a sarcophagus of graceful lines, while above is a paneled top-piece in three sections, with a central recess for the crucifix, the whole surmounted by a dome. The Tabernacle door is decorated with an embossed chalice, and the entire altar heavily overlaid with gold, which to-day is resplendent after an exposure of more than a century and a half. The Stations of the Cross, plain little prints, with mottoes in Spanish and French, were once imbedded in moss which lined the walls of the chapel; the small cruets of solid silver are there, and the bell, which has served the mission for 264 years, is still hanging in the cupola.

In a corner stands the old confessional, a simple priedieu with upper attachment not made as nowadays of lattice-work, but of wood carved in rings, large and small, to serve as a screen between priest and penitent. The carving was done with the missionary's pocket-

knife, and the Indians discovering a meaning in the larger and smaller rings, used to whisper their grievous transgressions through the larger, and their venial ones through the smaller. The whole story is quaint and piquant. How easy for the visitor at Tadousac to picture the black gown here again among his flock, perhaps returning from some distant mission with his faithful Montagnais. The bell tolls and the Indians gather again from forest, field or wigwam to hear holy Mass.

The pews are modern. A glass case preserves some relics of Père De la Brosse, the last Jesuit missionary at Tadousac. He died April 11, 1782. An engraved copper plate, taken from his coffin, bears the record of two witnesses that Père De la Brosse was buried here. His grave is in the middle aisle near the chancel railing.

Romance and history blend curiously in what is recorded of this missionary. There is positive proof, it is said, now resting in the archives of Laval University, that De la Brosse gave the last Sacraments to Montcalm, as the general was carried dying from the Plains of Abraham. Trustworthy witnesses have left in writing, I was told, that the bell of the little chapel at Tadousac was rung by invisible hands for a full hour after the missionary's death. The legend now current is that all the bells near and far in the missions attended by the holy man joined in the threnody. This shows at least how widespread was the veneration in which he was held.

A handsome granite church, which would do credit to a large town, now does service for the few residents and the many visitors during the summer months. Some of the old paintings adorn the walls of the sanctuary. One of these, representing the Guardian Angel, is the work of the court painter of Louis XV, which a wealthy New Yorker has sought for his gallery with an offer of \$20,000. The present pastor of the village will not part with his treasures, preferring to keep these relics of the past in remembrance of the days when heroes lived and made the pages of missionary annals bright with the record of their labors and sufferings in quest of souls.

E. S.

Mexico's Centennial Celebration

MEXICO, SEPTEMBER 10, 1910.

A grand parade of allegorical floats on the first Sunday of September was the opening feature of Mexico's great centennial celebration. The first float represented Agriculture. It displayed a choice assortment of the vegetable products of the three zones through which Mexico extends. There were sheaves of wheat, bundles of sugar cane, rice, sisal hemp, and a bewildering variety of the fruits for which the tropics are famous. Four yoke of oxen in green trappings patiently tugged the float. Clustering around it were natives, Indians and mestizos, in their gay dress. A company of gorgeously attired horsemen on richly caparisoned steeds acted as escort.

On the second float, Industry was typified by a maiden enthroned, who toyed with a golden distaff; about her were four maidens representing the fine arts. Four golden eagles looked out upon the cardinal points, and the sun of progress cast its rays over all.

The mineral float carried a crowned maiden who rested at the foot of a cliff on which perched the Mexican eagle with outstretched pinions. A guard of miners followed her car.

The float of the "Smart Set" Cigar Company was the

most attractive of all. Decorated in the style of Louis XV, it was of surpassing richness and taste. Angels and cherubs sustained silken ribbons over and about eight ladies in the elaborate court costume of that period.

On the following day, President Diaz, surrounded by his cabinet, received the many foreign dignitaries who had come in an official capacity to take part in the celebration. Preceded by a detachment of the President's bodyguard, the ambassadors went in state to the national palace where the presentations took place in the hall of the ambassadors.

The disturbed condition of affairs in Nicaragua was to blame for a regrettable incident connected with Rubén Darío, the Nicaraguan poet whose fame is as widespread as the Spanish language. He had been appointed to represent his country at the Mexican festivities by the Madriz faction, and all literary Mexico was ready and anxious to do him honor; but political exigency made it inexpedient to receive him in an official capacity. When he reached Veracruz, he was greeted most warmly and was tendered a brilliant reception; but he met with no official recognition and did not proceed inland. F. MODESTO.

The Austrian Katholikentag

INNSBRUCK, SEPTEMBER 18, 1910.

Our people have long looked forward to the Catholic Congress in Austria. It has met and adjourned, and despite the forebodings of some weaklings and the open and covert efforts of our enemies, its sessions have been successful to a degree that permits us to place its honorable record close beside that achieved by our Catholic brethren in the recent German Congress in Augsburg. Of course, conditions here were not so favorable as those in Augsburg. Innsbruck is a small city—it numbers scarcely 50,000 inhabitants. The entire province of Tyrol is practically without manufactories and its valleys hid here and there in the mighty Alps are but thinly populated. Despite this the attendance was large. The meetings held in the City Hall found the spacious assembly room crowded to the doors. The Exposition Hall, an immense auditorium capable of accommodating more than 10,000 people, was used for the general public assemblies and 7,000 to 8,000 gathered regularly to listen to the best orators of the land secured for these great meetings. On Sunday, September 11, the date of the closing mass-meeting, the mountaineers thronged into the city and the audience participating in the grand closing exercises exhausted the capacity of even this magnificent assembly room.

Nothing had been lacking in the work of preparation for the congress, and one may safely say a strong word of praise, too, in reference to the carrying out of the plans agreed upon. Little defects appeared here and there but one may broadly set these down to a want of practical experience in the conduct of these meetings in Austria. We have not been as favored in this respect as have our brethren in the German Empire. Readers of AMERICA will recollect that the incidents of 1886 lead to a break in the relations up to that time existing among the German peoples and while the Germans have faithfully held their general congress almost every year since, the Austrians for one reason or another have not made so brave a record. Four times, since 1866, we have convened in Vienna, in 1877, 1889, 1905 and 1907; once in Linz, in 1892; once in Salzburg, in 1896, and this gathering in Innsbruck marks the seventh of our great national meetings. If comparison is to be instituted then with the

congresses held in Germany one will recognize the fairness of making allowance for the lack among us of that many-sided perfection which comes from practice and which has been built up in our neighbor's country through the splendid traditions of an organization growing stronger year after year. With us circumstances have made it almost imperative to begin our work afresh with every congress.

We show no lack, be it remembered, of enthusiasm for our faith in these assemblies, in loyal profession of our adhesion to its teachings, in love for the Church and for its Visible Head, the Supreme Pontiff, but the inexperience of untrained hands appears in the field of our practical work when one compares our achievements with those of German Catholics. Happily attention to detail and practical efficiency of scope are not hard to develop where fervent sympathy for the task in hand is assured, and we may hope for the best from the present excellent disposition of our people in regard to the battle before them. I shall say but a word regarding the incidents of the actual sessions. The language question, which had threatened to disturb the harmony of the meeting, was handled with a diplomatic skill satisfactory to every one. The delegates listened to brief greetings in four languages, Polish, Bohemian, Slovenian, and Italian, but each speaker was content thus to greet the assembly in his mother-tongue; the greeting over, he continued his address in German, since that tongue was naturally best understood by the majority of those present. Quite in line with this conciliatory spirit in every speaker's address there was noted an emphatic purpose to put aside national jealousies at least in matters touching the Church and the Church's policy. May we not trust that the effects of this disposition from a religious point of view, will bring our people speedily to recognize the utility of a like spirit in matters affecting the welfare of our common country!

The delegates sent a telegram, expressing loyal homage and greeting to the Emperor and to the heir apparent. The answer to the former, dictated, no doubt, by the Emperor's cabinet, was cold and formal; Archduke Francis Ferdinand's reply, on the contrary, was cordial and sincerely Catholic. Both messages were received with applause; the Austrian people understood full well the character of those near their venerated sovereign.

Cardinal Katschthaler, Archbishop of Salzburg, the Archbishop of Lemberg and five other bishops were in constant attendance to represent our hierarchy, the greatest and best among our people appeared at the sessions day after day, and from every part of the empire representative delegates were on hand to make common cause against the enemy. The Governor of the province of Tyrol as well as the Governors of Upper and Lower Austria, were happy to appear and to address the delegates in cordial greeting. Unfortunately the Municipal Council of Innsbruck is liberal and radical and no representative of the city appeared to welcome our congress in the city's name. It is too early yet to pass judgment on what was done by the congress. One thing is sure, a spirit was aroused that bids fair to make the meeting a yearly affair hereafter. The benefits flowing into our Catholic life from such gatherings are apparent to all in our present needs, and though local conditions and difficulties make the work of organizing a yearly congress in Austria far more arduous than that demanded in other lands, the disposition of the delegates to Innsbruck was overwhelmingly in favor of earnestly making the effort hereafter.

K. V.

Catholic Activity in Holland

AMSTERDAM, SEPTEMBER 15, 1910.

The annual Catholic Congress of the Diocese of Hertogenbosch took place a little over a week ago. The city was gaily decorated and our venerable bishop, who has won a distinguished name for his devoted work in the social betterment of his diocese, presided at the solemn services in the cathedral as well as at the sessions of the congress in the cathedral hall. The day's discussions were given over to the question of "Extravagance among the People," and in the various sectional assemblies the means suitable to combat this evil in the different classes of the land were considered. In the public meeting, during which the hall was so densely crowded as to make overflow gatherings necessary, Baron von Wijnbergen spoke of the need to resist the growth of extravagance from a social standpoint, and Pastor Mutsaerts discussed the same question on religious principles.

Doctor Lanschot, the lay president of the association, in a general review of the practical results of the congress in Hertogenbosch, had an excellent report to make. He showed that since 1900, the date of the first general assembly in the diocese, Young Men's Societies had sprung up in every part of its territory, and forty substantial buildings had been erected to serve the purposes of these societies; many associations with the mottoes for Honor and Virtue were flourishing; organizations of workmen and employers and farmers had increased in numbers and in influence; and a good beginning had been made in the organization of the comfortable middle class people. He affirmed, in an eloquent summing up of the work done, that "the Catholic Congress must be recognized to be the focus of Catholic activity in the diocese." The bishop, who quietly celebrated a few weeks ago the golden jubilee of his priesthood, was enthusiastically cheered, as he made his eloquent closing address.

The *Maasbode*, of Rotterdam, in reporting the proceedings of the day raises anew a question much discussed in former years: "When shall Holland have its General Catholic Congress?"

B. S.

Socialism's Valueless Policy

A Munich correspondent sends AMERICA an interesting note regarding German Socialism as viewed by a well-known English Socialist. The communication is based on a lengthy review of the recent Copenhagen Socialist Congress forwarded to the London *Daily Chronicle* by Ramsay Macdonald, a leader in the English Labor Party. Speaking of "the weak German revolutionary school," Mr. Macdonald says: "The followers of this school show most affectionate regard for the *words* capitalist, proletariat, bourgeoisie, class-feeling and similar phrases, but in practical work for the good of the cause they are of no use whatever. England, a land that makes little parade of high-sounding meaningless phrases, has had to protest once more against a policy which binds it to a wretched, valueless platform. England finds itself years ahead of the socialistic movement on the continent in the great practical questions of the day—Factory Inspection, Child Labor, and the Eight Hour Workday. It may appear strange, but I do not hesitate to claim that even in the political phase of the significance and development of the Insurance plan through state aid and the general relation of the government to industrial reforms England's Labor Party is far in the lead."

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, OCTOBER 8, 1910.

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The Week's Celebrations in New York

The celebrations held during the past week in St. Patrick's Cathedral must have been witnessed by some whose memories can go back to the day when the corner-stone of the Cathedral was laid by Archbishop Hughes. It is not unlikely that there were present a few who had seen every celebration of note that has taken place in the Cathedral since that first ceremony more than fifty years ago. Such a spectator at last week's crowning festivities carries with him a graded record in the pictures of his memory of the growth of the Catholic Church, not only in New York, but in the whole United States.

Where archbishops graced the early celebrations cardinals stood last week; the bishops of earlier years were outnumbered by archbishops and the priests by bishops. The scarcely veiled hostility of the public, which gave a militant note to Catholicity before the Civil War, has been replaced by respect, if not by reverence, and by a growing belief that the Catholic Church contains among her spiritual resources the remedies for the cure of current evils of a formidable and menacing character.

The history of St. Patrick's Cathedral, the record of its great celebrations carried out in an ascending scale of magnitude and dignity, is a history in little of the progress made by Catholicity for the last half century in the United States. The only parallel we have of such rapid advancement in numbers and strength is the growth of the Republic itself; and even this political analogy is unequal as an adequate illustration of the Church's growth among us. From a despised institution, associated in the minds of our fellow-citizens with ignorance, sinister aims and devious methods, the Church has, in the space of an ordinary life-time, become a recognized spiritual force and, in political life, a reliable and important element of stability and conservatism. She has

seen religious and social systems that were held in honor fail and collapse and yield place to new ones; but she herself kept on her way ever without faltering; more powerful with every passing year.

The brilliant events of the week, therefore, are occasions not merely for local Catholics but for all American members of the Church to say a prayer of humble thanksgiving that this land of ours has been designed by Divine Providence to afford consolation to the suffering Church in other lands, to receive and cherish the Truth at a time when older countries, that have profited by it in the past, are waxing impatient of its restraints and striving to annihilate it with the brutalities of force and political machination. We congratulate the archbishop and the Catholics of New York, with a grateful sense of the universal blessings of which the metropolitan festivities have been an index and a symbol.

The Spanish Congregations

It is quite well understood that so simple a thing as a misplaced comma may utterly distort the meaning of a proposition. But what fate may not befall the proposition when, in translating it into another tongue, words are twisted into new and unheard-of meanings?

The Concordat of 1851, with the additional Agreement of August 25, 1859, "is to be observed perpetually in Spain as a law of the State," as it is expressed over the signatures and seals of the plenipotentiaries who drew up the documents. The half-century which preceded the Concordat of 1851 gave ample proof that some arrangement was necessary, for the Church had been shamelessly plundered. The preamble, therefore, stated clearly enough the object of Pius IX and Isabella II, namely, they "have determined to celebrate a solemn Concordat, in which all ecclesiastical affairs may be arranged in a stable and canonical manner." It contains no mention of religious houses or establishments, whether of contemplatives or of others.

If we bear in mind that the Spanish Government was endeavoring to effect with Rome a settlement for the wholesale robberies, acts of vandalism, pillage, and murder of which Spanish ecclesiastics and religious had been the helpless victims, it will cause no surprise that Art. XXVIII of the Concordat provides that the Government shall establish seminaries in dioceses which may have none, and that Art. XXXI fixes a stipend to be paid by the State to bishops and priests having the cure of souls. But Art. XXXV gives the solution of any difficulty that the meticulous reader might possibly have, when it states: "At once and without delay there shall be returned to the religious communities. . . . the properties which belonged to them and which are now in the possession of the Government and have not been alienated." Such was the state of affairs. In violation of all right, royal executive officers had pounced upon property not belonging to the Government and had disposed

of it partly for the Government's benefit but more largely for their own. Tardy restitution was being made—tardy and partial, but the Pope, for the sake of religious peace and for the good of souls, waived the rights of the Church (Art. XLII), and gave, as it were, a quit-claim deed to those actually in the possession of ecclesiastical property.

Art. XXX is of great importance. "That there may also be religious houses of women, in which they may follow their vocation who have been called to the contemplative life, and to the active life of assisting the sick, teaching girls, and other works and occupations, as pious as they are useful for the people; the Institute of the Sisters of Charity, under the direction of the Clerics of St. Vincent de Paul, shall be preserved, the Government co-operating towards its expansion. Also there shall be preserved religious houses of women who add to contemplation the education and training of girls and other works of charity. *With regard to other Institutes of religious women*, the diocesans, taking into consideration all the circumstances of their charges, shall propose those religious houses of women in which they consider expedient the admission and profession of novices and also the exercises of instruction and charity which they deem suitable to them. No novice shall be professed until provision for her maintenance be made in due form."

It is perfectly plain from this article that nuns engaged in a great variety of religious work are kept in view. There is no limitation to hospital work or teaching, for the contemplatives come in for their share of attention. Without wishing to appear captious, we request our readers to note the phrase, "with regard to other Institutes of religious women," which we have rendered from the Spanish, "respecto á las demás órdenes," and the Latin, "quod ad reliqua Sanctimonialium instituta." In our opinion, an esteemed contemporary takes undue liberties with the text when he translates it, "as to *these* orders."

The same distinguished publicist, speaking editorially, gives us some astounding news about the "Esculapians," a religious order that cares for the sick. It surely ought to, or change its name. But, where in the Catholic Church does the order of Esculapians exist? Where are its hospitals? Manifestly, the learned editor was not thinking of the Piarists, the Fathers of the Pious Schools (called Escolapios in Spanish), for their work is, in the strictest sense, religious education of the young, especially of the poor. We all remember how their free schools in Barcelona were mobbed, pillaged, and burnt during the "sorrowful week."

West Point Sulks

If some of our modern West Point cadets had been at the battle of Balaklava they would have probably not joined in the charge of the Light Brigade. They would have stopped and discussed the situation, for they can scarcely claim to be of the same martial and heroic stuff

as the heroes who rode "into the jaws of death, into the mouth of hell," though someone had blundered. The Crimean soldiers cared naught for the blunder. "Theirs not to reason why, theirs but to do and die." As a matter of fact, the blunder brought their heroism into a brighter light, and their blind obedience saved the army. For it is not true, as Canrobert, or someone else, said at the time: "It is magnificent, but it is not war." It was magnificent; and it was war. Had they balked at the command they would have taken the heart out of every soldier of the allied army, and there might have been a refusal to fight all through the ranks, but "the wild charge they made," turned every man with a musket into a hero; and when the brigade rode back again, "though not the six hundred," not only the troopers, who had kept their seats in the midst of the carnage, but the dead whom they had left at the cannon's mouth, shouted defiance at the foe, whom they had filled with dismay by the magnificent exhibition of daring which that straightforward obedience evoked.

The attitude of silence, which the future officers of our army assumed as a protest against their superior, is no light matter. The Government spends millions on these young men and expects them to be an example of discipline to the rank and file, and an object-lesson of reverence for authority throughout the country. Obedience is their essential virtue, and what in a common man is but a choleric word, is in a soldier flat blasphemy. Members of Congress have chosen them out of hundreds of boys covetous of the honor of being at West Point; and when they were invested with the uniform of the United States and a career of great distinction thrown open to them, it was not supposed that they were a set of sentimental girls who would sulk when their feelings were hurt by the roughness or gruffness of a command, or because they were made to patrol their beats in the rain, or because their guns were made rusty, or the word of one of them was questioned, or the like.

A soldier recognizes that an order is an order, no matter how harshly it is conveyed, and that it is not only his duty, but his privilege, especially if he is an officer, to see that it is executed at any cost.

It is true that in the present instance there has been no overt act of rebellion, but the systematic disrespect meted out, day after day, to the officer in charge is insubordination. Indeed, one of the offenders admits it, and confesses it to be wrong, but to palliate the offense alleges that though it "is insubordination and wrong, it is nevertheless human"; an excuse unworthy of a soldier.

The seriousness of the situation thus created is not confined to the Military Academy. Such examples in high places are more than usually contagious, and it was reported next day that the pupils of a Bayonne High School had expressed their disapproval of an extra hour of work, by adopting the method of the West Pointers and "giving silence" to all the teachers. The *Herald*

puts the two instances side by side, on its front page, as if to tell us to "look upon this picture and upon this." The Bayonne authorities declared subsequently that such insurgency had not taken place; but it will always be a great temptation to the ordinary school boy to emulate the example of the high-minded and chivalrous West Pointers.

It is not only serious but ominous, and one is tempted to ask how long it will take for us to arrive at the condition which a weak Government permits in what is called "our Sister Republic," on the other side of the ocean, where an individual named d'Hervé is going up and down the land exhorting the soldiers to shoot their officers if ordered to the frontiers. If our embryo generals begin their military career by sedition, why may not the men whom they aspire to command in the future treat them in the same fashion? It is gratifying that some punishment has been meted out to the offenders.

A Hopeful Sign

Evidence of a constant growth of sentiment in favor of more insistent care of the moral element in our children's education is accumulating. Mrs. Ella Flagg Young, the efficient City Superintendent of the Chicago Public Schools, in her first report to the Board of Education, makes an earnest plea that the young people in the public schools be trained in the virtues of honesty, truthfulness, charity, kindness, generosity and justice. Unhappily, argues the report, these virtues are often not taught at home, where they should be taught. Therefore they must form an important part of the school curriculum, from the primary to the high school, or we shall have a constant crop of bad citizens. If the schools, says Mrs. Young, are to develop strength to resist the evil and to practice the good "their conception of training in the virtues must comprehend more of moral activity in cooperative work."

That educators of note have come to be practically unanimous in their demand that moral training should have a fixed place in the school programs is a cause for rejoicing and for hope. The further step to the perception of the impossibility of efficient moral training unless its principles rest upon religious faith revealing man's complete dependence on God, his Maker, is an easy one. Indeed one may claim that the step is already taken. To-day even in our public schools religion is taught and must necessarily be taught indirectly if not directly. In all the schools of the land there are Christian teachers of every shade of belief, men and women earnestly devoted to the moral well-being of the pupils committed to their charge, who, precisely because they are sincere, cannot, whilst teaching, divest themselves of their convictions and sentiments and religious habits, no matter how well they may succeed in avoiding any formal profession of the same. That this is a distinct moral advantage for the children who come under such influences cannot be de-

nied. That a natural growth of the demand for moral training in our schools will eventually lead our people to recognize how much more efficiently the work may be done when these influences are the direct result of religious instruction regularly imparted under a law safeguarding the freedom of religion our constitution provides for, may as yet seem a distant prospect. One assurance we possess, and it is a vastly satisfactory one, that the position of those who to-day wage the conflict in favor of religious training in schools, is notably stronger than that of their predecessors who bravely bore the burden of a seemingly hopeless contest fifty years ago.

Speaking of the Mexican Centenary, *The Churchman*, in its issue of October 1, says that Miguel Hidalgo y Costilla, the parish priest who first summoned the creoles and other natives to the war of independence, "was captured and shot as a heretic and traitor." This statement is somewhat inexact. Quite early in his career, in fact, when he was only twenty-seven years of age, Hidalgo received the attention of the Holy Office; but it was not until January 14, 1800, that that tribunal suspended him from the exercise of the sacred ministry. He made satisfactory amends for his misconduct, and received the parish of Dolores, of which he had been in charge for nearly eight years when he proclaimed the independence of Mexico. He was summoned by the Inquisition on a charge of heresy, which he met with a manifesto in which he declared that he never departed from the Catholic Faith. He did not appear before the Inquisition to answer the charges, nor was he brought to trial on them before any ecclesiastical court. While he was at the head of his army, he was pronounced excommunicate by his ordinary, Bishop-elect Abad y Queipo, and by Archbishop Lizana y Beaumont; but neither accused him of heresy. On account of the savage excesses of his followers and their violence towards priests and Church property, he was declared to have incurred the major excommunication, "Si quis, suadente diabolo, clericum percusserit, anathema sit." He was tried by court martial at Chihuahua. According to the law then in force, a priest was to be removed from the ranks of the officiating clergy, before lay courts could pronounce sentence upon him. Hidalgo was thus "degraded" by Canon Francisco Fernandez Valentin of Durango, who acted as the agent of Bishop Olivares. The action of the ecclesiastic was based upon the evidence laid before him by the military tribunal, which could take no cognizance of ecclesiastical questions such as heresy. Hidalgo was shot as a rebel and a leader of rebels, not as a heretic.

German and Austrian bankers have perfected arrangements to float the immense loan of five hundred million crowns sought by Hungary. Gratification is generally expressed by the press of the German empire that the loan, which France rejected after having made overtures to secure it, has been successfully placed at home.

LITERATURE

The Rural Life Problem in the United States. By SIR HORACE PLUNKETT. New York: The Macmillan Co. Price \$1.25 net.

The usefulness of this book is not to be measured by its comparatively small size. Its author knows rural America well, having been a cattle rancher in the West for ten years, and having observed carefully the other parts of the country during his many visits in the course of the last twenty years. On the other hand he has given great attention to rural development in Ireland, his native country, and so he brings a good deal of practical experience to the discussion of the American problem.

He seems to have hit upon the reason of the comparative neglect of country interests in the United States, namely, the fact that among English-speaking peoples, politics are managed from the towns. He finds the solution of both political and economic problems in Mr. Roosevelt's formula: "Better farming, better business, better living," and the means of applying this formula in co-operation, which has been successful in Ireland and on the continent, and in intensive farming under the direction of scientific men making a special study of agriculture.

Recognizing that there have been other reasons for the flow of the rural population to the towns than the diminishing profits of agriculture, he assigns two: the attraction of town pleasures, and the desire of the young to escape from loneliness and lack of mental companionship, the latter being suggested by Mr. Roosevelt. Both causes are at work, and there are others too. But the first is powerful; and in pointing out the remedy, he is somewhat deficient. He remarks very wisely that one cannot bring the town to the country, but he thinks that his favorite co-operation will solve the difficulty by building up a rural society with its own social life. To make this effective, however, a moral reform is needed. Until our young people are trained as their fathers were to recognize industry, thrift, self-restraint as obligatory, it will be impossible to root out the hankering after the garish pleasures of the street and the idea that work is a necessary evil to be reduced to a minimum, useful only as the means to obtain the price of such pleasures. One might suggest the importance of regulating these things in the interest of the morals of both town and country; and perhaps when our social reformers are tired of the liquor and gambling question, they may take up that of temperance in the matter of shows, excursions, dancing halls, newspapers, magazines etc. However this may be, the more one considers the question the more he sees that the decay of religion has had a good deal to do with the bringing about of the present unsatisfactory social conditions, and that, without the revival of religion, any reform will only land us in greater deeps.

Some may be prejudiced against this book because its author is a keen partisan of Mr. Roosevelt in the matter under discussion. But whatever one may think of his other policies, Mr. Roosevelt deserves our gratitude for having called attention to the Rural Life Problem, and for his contribution towards its solution.

H. W.

Bermuda Past and Present. By WALTER B. HAYWARD. New York: Dodd, Mead & Co. Net \$1.25.

The book reviewer, it is generally conceded, has always on tap an inexhaustible store of knowledge as comprehensive as the varied output of our publishing houses; on taking up a book he has but to compare its contents with his own knowledge of the subject of which it treats, and then grasp his trusty pen. If he were to admit in cold type that, after one or two tries, he could almost always point to Bermuda on the map, and that

he recognized in the same Bermuda the source of two fountains of fragrance, onions, namely, and white lilies, and knew little else about the place, who would care about his review? Surely people that advocated old age pensions away back in 1765, that helped General Washington to gunpowder ten years later, and, remaining loyal British subjects, kept up a brisk exchange trade with the Yankees during the Revolution, are worthy of our acquaintance, and we may well know a little about their home surroundings. We sit down comfortably, the author does likewise, and then he chats with us about Bermuda and the Bermudians. Colonists who were pirates, wreckers and whalers by turns give life and action in plenty, until, with the lapse of time, they subside into a state of grave and inert respectability. Bermuda is becoming ever more and more a favorite resort for wealthy Americans, who find on its balmy and hospitable shores a welcome relief from the rigors of our northern winters. During the "late unpleasantness," the author tells us, it was visited by patriotic Southerners, who found in its snug harbor the best of places to prepare their swift steamers for running the blockade. Think of dear, dreamy, whimsical Father Tabb as a blockade runner! Yet he was a frequent visitor on such exciting errands.

The falling leaves and leaden skies already give notice to the birds of passage to begin their journey southward. If they see "Bermuda Past and Present," it is so delightfully portrayed that they will surely include it in their itinerary.

* * *

Life's Ambition (Ven. Philippine Duchesne 1769-1852). By M. T. KELLY. London: R. & T. Washbourne. St. Louis: Herder. Dublin: Catholic Truth Society. (Iona Series). 37 cents.

The Irish Catholic Truth Society is thoroughly Catholic in its scope. We had occasion recently to give a commendatory notice of its "Life of Père Marquette," one of the high class literary publications of the Iona Series, issued by the Catholic Truth Society of Ireland. The present volume is well up to the high literary standard of the former publications and contains, perhaps, a more intimate appeal to the spiritual ideals of modern life in the United States.

Mother Duchesne was a remarkable woman not only as the founder of the great Sacred Heart Congregation in the United States, but as a type of those who, building on failure as the world sees it, leave behind them a foundation which by the aid of the supernatural develops into triumphal proportions. Mother Duchesne grew up in the days of the French Revolution in a revolutionary and sceptical family, but kept the faith in the face of the guillotine, and finally converted her own relatives and friends. While the revolution was raging she established a Catholic sisterhood in her neighborhood, and when Madam Barat's institution was made known to her submitted herself heart and soul to the new institution. An American Jesuit missionary had implanted in her a desire to labor for souls in the United States, and in spite of frequent refusals this ambition was never extinguished. Her grand ambition was finally accomplished. She established houses of her order in Grand Coteau, Louisiana, in Lake Charles, Florissant and St. Louis, Missouri, and in other centres, but in every case her work seemed stamped with failure. Again and again she begged Madam Barat to relieve her of superiority, but the Venerable Mother, well informed of spiritual values, continued her in office. She lived to see the seed she had sown grow into a mustard tree. One of the novices she had received into the struggling house of Grand Coteau had already begun to establish flourishing convents of the Sacred Heart in every quarter of the United States. It is a happy coincidence that the life of

Mother Hardey, the spiritual child of Mother Duchesne, who in fifty years multiplied marvelously the activities of the Sacred Heart Congregation in America, is on the eve of publication for the edification and instruction of American readers.

The Making of Jim O'Neill. By M. J. F. Dublin: Catholic Truth Society of Ireland. (Iona Series). 37 cents.

This is a story of seminary life, new, as far as we know, in the literature of fiction. One who is acquainted with Irish seminaries will not find it more a record of fiction than of fact. It is a picture of the average Irish student for the priesthood, rather bald and unsentimental at times, one would think occasionally unedifying, but yet teeming with a pathos that will strike even the non-Irish reader as eminently true of unadulterated Catholic life. Jim O'Neill was a raw, rather uppish, stubborn, but honest young fellow, whose notion of vocation was somewhat vague. In a retreat he gathered the idea that missionary life was the ideal of priesthood, but his parents and friends wishing to see him ordained and labor among them, opposed his desires. He was on the point of relinquishing his vocation when his dying mother, seeing more clearly the designs of God, sent him the message to go where God called him, no matter how distant. It is characteristic of Irish life that an Irish girl who seemed likely to thwart his vocation conveyed him the message, and in such a fashion that she contributed effectively to the "Making of Jim O'Neill" as an Irish missionary. It has the usual attractive cover design of the Iona series, and a striking frontispiece.

M. K.

Ein Oesterreichischer Reformator Lebensbild des hl. P. CLEMENS MARIA HOFBAUER. P. ADOLF INNERKOFER, C.S.S.R. Regensburg: Pustet. \$1.90.

Even a superficial glance at this book will show that it is the fruit of both thorough research and loyal enthusiasm. The story is told mostly in the words of the very extensive sources themselves. In the appreciation the author has, beyond doubt, succeeded in bringing out the immense influence St. Clemens Maria exerted, especially in the latter part of his life, upon all classes of his contemporaries. This combination of historical reliability with an enthusiastic appreciation of the saint's work makes the biography very interesting from beginning to end. True, from a purely literary standpoint, it cannot be compared with Thompson's "Life of St. Ignatius;" but the life of St. Hofbauer is so interesting in itself, that we entirely forget the style. What strikes us perhaps most is the influence the poor baker's apprentice exerted in every sphere of life, not only upon the religious development of his followers, but upon literature and art and on the social life of the highest and most educated classes. That revival of Catholic literature and art which has been called Romanticism, and which is one of the glories of the Catholic Church in the northern countries, owes much to his inspiration and encouragement. Much stress is, of course, laid upon the saint's position and work in the religious revival in Austria, in the struggle against rationalism and Josephinism. One cannot but agree with the author that the providential task and lifework of this holy man was to awaken the Catholics from the slumber of an official state-catholicism to a new and thoroughly Catholic life. Clemens Hofbauer is in very truth a modern saint; he uses modern means, and often one almost imagines that a very modern director of a boys' or young men's club stands before us. In the whole biography, though the saint appears in every action, he nevertheless remains a man, acts, feels, talks like a man. He is not one of those imaginative figures as they often appear to us in older French and Italian hagiographies.

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BOOKS RECEIVED

Love's Young Dream. By S. R. Crockett. New York: The Macmillan Co. \$1.50.

The Life of Blessed John Eudes. By Rev. Matthew Russell, S.J. London: Burns & Oates.

Jesus is Waiting. By Rev. Matthew Russell, S.J. London: Burns & Oates.

The Idea of Development. By Rev. P. M. Northcote. New York: Benziger Brothers. Net 60 cents.

The Friendly Little House. Other Stories. By Eleven Catholic Authors. New York: Benziger Brothers. Net \$1.25.

The Mystery of the Most Holy Eucharist and Human Reason. By the Rev. Joseph Chiaudano, S.J. Translated from the Italian by M. Craven McLorg. Brooklyn, N. Y.: International Catholic Truth Society. Net 5 cents.

The Judgment of Difference. With Special References to the Doctrine of the Threshold, in the case of Lifted Weights. By Warner Brown. Berkeley, Cal.: Univ. of California Press.

The Mystical Element in Hegel's Early Theological Writings. By George Plimpton Adams. Berkeley, Cal.: Univ. of California Press.

French Publications:

L'Evangile et le Temps Présent. Par M. l'Abbé Elie Perrin. Paris: P. Téqui, 82 Rue Bonaparte. Net 3 Fr. 50.

Le Liberalisme Est un Péché. Suivi de la lettre pastorale des Evêques de l'Équateur Sur le Libéralisme. Par Félix Sarda Y Salvany. Paris: P. Téqui. Net 2 Fr. 50.

Le Mystère De La Rédemption. Par R. P. Édouard Hugon. Paris: P. Téqui. Net 2 Fr.

L'Art d'Arriver Au Vrai. Par J. Balmes. Paris: P. Téqui. Net 2 Fr.

Victor Hugo Apologiste. Abrégé du Dogme et de la Morale Catholique. Extrait des Oeuvres de Victor Hugo. Par Abbé E. Duplessy. Paris: P. Téqui.

Latin Publication:

Missale Romanum. Ex Decreto Sacrosancti Concilii Tridentini Restitutum S. Pii V. Pontificis Maximi. Jussu Editum, Clementis VIII. Urbani VIII. Et Leonis XIII. Editio XVI. Post Alteram Typicam. New York: Frederick Pustet & Co. 16 mo. Cloth, Net \$2.00; Morocco, Net \$2.75.

German Publications:

Sittliche Tugenden. Geistliche Erwägungen. von Martin Hagen, S.J. St. Louis: B. Herder. Net 65 cents.

P. Paul Gin hac, S.J., von Arthur Calvert, S.J. Deutsche Bearbeitung von Otto Werner, S.J. St. Louis: B. Herder. Net \$1.30.

Spanish Publications:

La Fuente Sagrada De Chichén-Itzá. Narración del Antiguo Yucatán. Por el Padre Antonio Huonder, S.J. St. Louis: B. Herder. Net 30 cents.

El Expósito De Hongkong. Y Otras Narraciones del Padre Antonio Huonder S.J. Traducidas Del Alemán, Por el Padre Vincente Gómez-Bravo, S.J. St. Louis: B. Herder. Net 30 cents.

Dos Rosas. Abdu'l Masich, El Niño Mártir de Singara. Hadra, La Pequeña Confesora. Pr. Antonio Huonder, S.J. St. Louis: B. Herder. Net 30 cents.

Italian Publication:

La Storia Della Passione Di Nostro Signor Gesù Cristo. Spiegata ed applicata alla vita cristiana. Dal Rev. Padre Giacomo Groenings, S.J. Tradotta Dall'Inglese Dal Rev. Sav. Guglielmo Paolini. Pescia: Tipografia E. Nucci.

LITERARY NOTE

A private letter, that has come to us from England, contains certain interesting items concerning the project of gathering into permanent and available form the classic writings of Francis Thompson. The completion of this task will enrich our literature, and it has a special importance in the eyes of Catholics. Mr. Wilfrid Meynell, whose name will always be happily associated with that of the late poet, would deserve well of his age and of posterity if for nothing else than his sacrifice of time, energy and talent in this labor of salvage.

Mr. Meynell has purchased all Thompson's copyrights and concentrated them under one roof. He has issued new editions of his poems, prepared a volume of "Selections," published "The Hound of Heaven" in separate form, and given to the public the essay on Shelley and the "Life of St. Ignatius," all of which represents the expenditure of much painstaking attention. In addition to this, Mr. Meynell is far advanced in the preparation of an edition of Thompson's collected poems, which will include many not appearing in the two volumes published in the poet's lifetime. The imperfect state in which Thompson left his manuscript poems has made this a delicate and difficult undertaking.

As for the prose work of the poet the authoritative volume of his collected essays has been already announced in England as forthcoming. It will contain the result of the poet's own revisions and the selection will represent his wishes as made known by him before his death to Mr. Meynell. Among these essays some have appeared anonymously in literary periodicals; others have not been printed anywhere. It is needless to say that the publication of this volume will be a literary event. The English reading public—and especially the Catholic portion of it—has a treat in store for it. If some of us have betrayed an unreasonable impatience over the delay necessarily involved in the work of preparation, we are sure Mr. Meynell will interpret it rather as a sign of our lively interest in his labor than of any fault-finding spirit.

Reviews and Magazines

McClure's Magazine for October prints several letters of protest against its action in publishing a biased and bitterly anti-Catholic article on the Ferrer trial, by Percival Gibbon, in its January number. The *amende* however belated is ample. The protests of the President and Secretary of the American Federation of Catholic Societies and of President Megargee of the Philadelphia Federation are able documents

covering the whole ground briefly but effectively. Mr. Gibbon's rejoinder, a piece of special pleading and not a clever one, is followed by a complete statement of the case by Andrew J. Shipman. It is interesting to compare his well attested facts with Mr. Gibbon's fiction. He makes it clear that Ferrer was justly condemned in the regular procedure prescribed by the Liberal Government for such trials and on much stronger evidence than that on which the Chicago Anarchists were sentenced to death.

John Redmond, M.P., in an interesting article on "What Ireland Wants," presents a cogent statement of Ireland's claim for self-government, based on its historic position, its industrial needs and England's utter failure to cope with the situation. His outline of Gladstone's "Home Rule Bills" shows that Irish customs, excise and external trade were reserved to the Imperial parliament to whose revenue Ireland had to contribute in addition, one-fifteenth of the whole. In summing up Ireland's demand Mr. Redmond seems to accept this financial arrangement, which many find gravely objectionable. In any case it is misleading to compare such a measure with the Canadian and Boer Constitutions which prescribe no contribution to the Imperial exchequer, and authorize control of tariff and customs, coinage, military defense and many other rights and privileges which Gladstone's bills expressly denied.

EDUCATION

One may be permitted to express the hope that the recent agitation begun in New York against the youth-corrupting films of picture shows may meet with the success it deserves, and that its results may awaken the consciences of teachers and parents in every city in the country. Those interested in the work of safeguarding the morals of city children against the pernicious influence of these picture shows urge that the law should go a step farther than it now does. At present in New York children under sixteen are not permitted to visit these shows unless accompanied by adult guardians. Experience shows that it is easy for children to elude this provision and there are many, in consequence, who see pictures entirely unsuited to them. Parents who would not dream of allowing young children to visit theatres in which the salacious and sensational melodramas of the day are staged are strangely inconsistent in permitting them to accompany irresponsible caretakers to motion picture shows where the majority of the films are more viciously suggestive than the vulgar melodramas. The law should forbid children to go to such shows at all, even with parents. Unhappily the work of earnest men and women striving to this end is

rendered at once more difficult and more imperative because of the fact that these shows are within easy reach of the very class of children most in need of protection from the corruption such exhibitions breed. The president of the Gerry Society for the Protection of Children has recently given this testimony based on reports sent in by the society's agents: "The effect of the blood and thunder shows, filled with fighting and crime, is not immediate. It may not be observed for weeks and months, and perhaps one would scarcely think of tracing the evil back to them, but I think the influence which these pernicious shows exert is incalculable."

* * *

The Supervisor of Libraries of the Board of Education in New York makes a new attempt to arouse public sentiment against the grotesque and sensational pictures, if one may so term them, served in the "comic" supplements by some newspapers as a feature of their Sunday editions. Catering to a taste savage in color and outlandish in form they catch the eyes of the young,—how many realize the subtle poison working through these color deformities to the ruin of the charming qualities of unspoiled children of earlier days? Mr. Leland's protest may have no more effect than similar sharp criticisms before have had, but the world would easily slip farther away from right standards were not a brave voice to warn it now and then of its sins and follies. "All the work that schools and museums and educators may do toward raising the standard of public taste and public manners," he says, "is continually being offset by the cheap and sensational press, almost the only form of art which reaches the children of the masses. The wise parent will avoid this type of child's amusement as carefully as one does the sources from which it is drawn. . . . It would seem that any paper in the country, no matter how careless it may be of the truth, or how conscienceless it may be in matters of business or politics, might at least be interested in doing something worth while for the children. If the services of the best illustrators cannot always be attained, a sense of humor might be developed and imagination might be stimulated in a more healthful manner by reproductions of art subjects of interest to our young people."

* * *

There are newspapers that try to be clean, that try to give the most space to that which should be of the most interest,—is not, perhaps, the lack of proper interest shown by parents and educators in encouraging them the reason why their number is not greater among us. Newspapers are not anxious to make blunders any more than individuals, and if they allow the commercial instinct to lead them into ways that

are open to criticism, may it not be, as Mr. Storey, the great editor of the old *Chicago Times* used to say, that they merely reflect the manners and morals of their readers. Were we all as effectively interested in the matter of newspaper illustrations as we should be, the day of the hideous comic supplement would speedily end.

* * *

The thought comes to the writer just now because of the handsome art supplement recently issued by the *Buffalo Express* as an accompaniment to its edition of Sunday, September 25. While not a Catholic newspaper its editors deserve to be congratulated on their disposition to acknowledge the power and greatness of the Catholic Church. Their excellent half-tone illustrations of the splendid scenes of the recent Eucharistic Congress are suggestive of the helpful aid picture supplements might serve in elevating the standard of public taste and public manners.

* * *

Holy Cross College, Worcester, Mass., is evidently determined to hold its fair claim to the leading place among the strictly classical colleges of the country. On September 23, there had been registered for its classes 404 students. The Freshman Class numbers 160, and there are 135 students of philosophy in Senior and Junior years. This latter item is probably a record in college history in this country. The "Prep." school of Holy Cross had 91 registered pupils on the date mentioned. Boston College, another flourishing Catholic School of New England, had 816 students in attendance at the close of last week, 175 in the College Department and 641 in its High School.

A year ago the Xaverian Brothers of the Archdiocese of Baltimore opened a Boys' High School for boarders and day scholars at Leonardtown, St. Mary's County, Md. Last year they had about 40 students, of whom 12 were boarders. This year the number of boarders is 35 out of a total of 70. St. Mary's Academy for Girls, at Leonardtown, has been doing good work for half a century. It is a great encouragement to the Catholic families of Southern Maryland, to be able to secure a sound preliminary training for their children without the expense of sending them to distant institutions.

On Sunday, September 25, twenty thousand parish school children of St. Louis, Mo., marched in procession to honor His Eminence Cardinal Vannutelli who had arrived in the city the day before. The little ones were reviewed by His Eminence and suite from a stand erected before the Archbishopal residence on Lindell Boulevard, and as school after school passed by

each saluted the Cardinal with cheers and flags and flowers. Father Dunne's newsboys and the Knights of Columbus Zouaves and Choral Club were the particularly bright features where all was bright. It was a touching spectacle and brought great crowds of spectators, many of whom assisted at the Solemn Benediction in the open air, with which the procession was concluded. On the day of his arrival His Eminence was tendered a reception by the Theological and Philosophical departments of the St. Louis University. He likewise paid visits to the Diocesan Seminary, the Christian Brothers' School, the Visitation Convent, the Sacred Heart Convent and other institutions.

SOCIOLOGY

The first annual session of the National Conference of Catholic Charities was opened at the Catholic University of America, on Sunday, September 25, with the celebration of high Mass in the chapel of Divinity Hall in the presence of the Apostolic Delegate, the Most Rev. Diomed Falconio. That evening a public meeting was held in the new National Theatre, Cardinal Gibbons presiding. His Eminence in the opening address wished the assembly God-speed in its efforts to make more effective the methods employed in the relief and prevention of suffering among the poor.

Outlining the practical mission of the session, the Rt. Rev. Mgr. Shahan said that the most active leaders in Catholic organizations are "usually those who urge most strongly various improvements, either in degree or kind, in order to overcome the imperfections we are conscious of, to occupy the fields of mutual helpfulness that are broadening and to meet the new conditions and situations that a century of unequalled material progress has created for large sections of our human society. These affect the primary conditions of physical life, food, shelter, clothing, health, rest, recreation and whatever else in our times and conditions is requisite for the average man, woman and child, if they are to enjoy equally the common God-given capital of life, in return for which they are expected to honor and respect it, to elevate it in each generation to a truly higher standard, enrich it variously, and so hand down to those who come after them a humanity in every way nearer to that with which our Creator first endowed us, and whose glorious perfection the Catholic Church forever preaches in the worship of the God-man, Jesus Christ."

More than three hundred delegates assembled in McMahon Hall on Monday morning. Judge Charles de Courcey, of the Supreme Court of Massachusetts, summarized the conditions of Catholic charities

throughout the United States, as indicated by the reports of the national delegates. These documents showed that Catholics had no reason to complain of unfair treatment on the part of governmental authorities. Judge de Courcey did not consider it necessary to organize State conferences of Catholic charities, but he recommended the formation of diocesan conferences in connection with Catholic charity work. At the various sessions during the three days of the convention several speakers urged co-operation with the State authorities and non-Catholic organizations, especially in relief work for the poor and for destitute children.

The immense practical value of the convention is fairly indicated by the character of the subjects discussed. Among these were: "The State and Charity;" "The Protection of Girls in our Large Cities;" "The Dependent Family;" "The Church and Social Reform;" "Delinquency;" "The Institutional Care, Boarding out and Placing out of Dependent Children;" "Loss of Faith among the Poor;" "Fresh Air Homes;" "Probation;" "The Big Brother;" "Co-operation with the Juvenile Court;" "Day Nurseries;" "Friendly Visiting;" "Social Settlements;" "Hygiene of Home;" "Purchase and Preparation of Food;" "The Hospital Dispensary;" "Tuberculosis among the Poor;" "Legal Aid for the Poor;" "Temperance Work among the Poor;" "Prison Visiting;" "Organized Catholic Charities;" "Care of the Unemployed;" "State Boards of Charity and Schools of Philanthropy;" "The Church and the Social Conscience."

One of the most important recommendations of the conference was that a special central office of the International Association for the Protection of Young Girls should be established in the most important city of every diocese of the United States.

Just before adjournment the Conference sent the following cablegram to His Holiness, Pius X: "The National Conference of Catholic Charities, convened in the Catholic University of America, for the assistance of our poor brethren, begs your apostolic blessing on their labors."

Great preparations are already under way for the coming National Convention of the American Federation of Catholic Societies, to be held in New Orleans, November 13 to 16. At a meeting held recently, at which His Grace Archbishop Blenk was present, it was decided to invite His Eminence James Cardinal Gibbons and His Excellency Most Rev. Diomed Falconio, Apostolic Delegate, to attend the convention. All the suffragan bishops of the Province of New Orleans will be in attendance, and Rt. Rev. John B. Morris, D.D., Bishop of Little Rock, Ark., has been invited to preach

the sermon at the opening services, which will be held in the old historic St. Louis Cathedral.

Two public mass meetings have been arranged for, at which addresses will be delivered by eminent church and laymen of national repute, in the Knights of Columbus Hall.

The committee having charge of organizing the Southern States, is meeting with much encouragement. The Northern States will also be well represented and every national society affiliated with the Federation will send delegates. The Catholic Indians of the United States will be represented by Chiefs Red Willow and Sam Charger of the Dakotas, and representatives are also expected from Porto Rico, Philippine and Hawaiian Islands. Those desiring to attend should write to the National Secretary, 407 Victoria Building, St. Louis, Mo., for credentials and particulars. Special low rates on all railroads.

ECONOMICS

According to a report by John Barrett, chairman of the Bureau of American Republics, the total trade of the twenty republics south of the United States was during 1909 \$2,127,301,000. That of the United States for the same period was \$2,975,000,000. The increase for ten years was 128 per cent.; that of the United States being 137 per cent. The opening of the Panama canal will help the Pacific coast of South America greatly, by lessening its distance from its markets.

The French Minister to Mexico reports that there are several coal fields in different parts of the country, capable of supplying excellent coal. They are nevertheless undeveloped. The country uses about 4 million tons every year, and it extracted last year only 130,000 tons. There are beds of anthracite, of bituminous coal and of lignite.

ECCLESIASTICAL ITEMS

His Eminence Cardinal Logue, Primate of all Ireland, laid the cornerstone of the new St. Patrick's Church, Philadelphia, on October 2. The stone was a huge block of granite from St. Patrick's Hill, Armagh, Ireland, and was sent by his Eminence to the pastor, the Rt. Rev. Mgr. William Kieran, D.D.

The Most Rev. Archbishop Szeptychi, Primate of Austrian Galicia, dedicated, on October 2, the Greek Ruthenian Cathedral of the Immaculate Conception in Philadelphia. His Eminence Cardinal Vannutelli, His Excellency the Apostolic Delegate Mgr. Falconio, Archbishop Ryan, Bishop Ortynsky, of the Greek Rite and many other prominent ecclesiastics and an immense congregation of the laity were present.

PULPIT, PRESS, AND PLATFORM

In a note accompanying the following clipping from the *Buenos Aires Herald* of August 5, 1910, an esteemed correspondent tells us that the newspaper "is in no sense conducted by members of the Catholic faith but is managed by Englishmen who, I believe, have tendencies towards Protestantism. At least it is a pleasure to see one daily published in English that is unprejudiced and sensible enough to give the other side of the story":—

"British readers cannot be expected to entertain very much sympathy for the Roman Catholic Church in its series of conflicts with the Liberal elements in some of the Roman Catholic countries of Europe. Ever since the present Pope assumed his high office trouble has surged around the chair of St. Peter. The struggle with France, the difficulty with Modernism, the difference with the Spanish Government, now acute, all serve to emphasize the fact that the venerable Pius X. finds his position by no means a pleasant one. The sturdy Protestant will probably say 'it serves him right.' With that expression of opinion, pithy and terse as it is, we cannot agree. We look a little beyond St. Peter's to the danger partially eclipsed by that magnificent pile, and what do we see?

"No Protestant, no thinking man, can pretend to believe now that the Church of Rome is being assailed because of its faults or failings as a world-wide power. As a matter of fact, Protestants are only too willing to bear testimony to the splendid organization of the Roman Catholic religion. The onslaught of the Liberals of Europe owes its impulse and bitterness to another motive, a motive which involves the fate of every other church or Christian community. The governing idea of the anti-church crusade is this: Pull down the oldest and most solid and the others will fall in detail. With this motto to aid us in the interpretation of anti-Catholic feeling, no one, be he Protestant, Dissenter or Catholic, can very well maintain the 'it-serves-him-right' argument applied to the existing tribulations of the Roman Catholic Church.

"The present position in Spain is very disquieting. The casual reader, perusing our cables on Tuesday, might be excused for wondering what it is that threatens Spain with civil war. This uncertainty can only be explained by reference to one salient and condemnatory fact: We, residents abroad, are not allowed to see the other side of the question—Church *vs.* State—in Spain.

We only learn what the elements in power permit to pass out to the world. Señor Canalejas, if asked, would deny having a mandate for the limitation of the influence of the Roman Catholic Church in Spain. If candid, he would own up to the necessity of placating the 'Liberals,' a mere euphemism for the anti-Church elements, who talk glibly of 'sacerdotalism,' 'obscurantism,' and other isms which are not 'Liberalism' as understood on the Continent of Europe.

"Señor Canalejas is in power 'porque si!' In Spain, as in Argentina, it does not follow that the party in power represents the consensus of opinion in the country. In Italy many thousands of Roman Catholics, in obedience to a recommendation from the Vatican, do not vote. The result is that at every election the 'Liberal' candidate is returned.

"In Spain it is not unusual for the Ministry in office to obtain a parliamentary majority by the simple expedient of violating the returns. Conservative Spain is thus overlaid by the progressive 'Liberals,' who take good care that the press is on their side. The voice of the Conservative elements, when heard abroad, is generally heard through the medium of hostile organs. But it would be a mistake to suppose that in Spain the Conservative elements are extinguished. They are alive and active though, perhaps, convinced that the time for intervention has not come. In the meantime it may not be amiss to point out that all Conservatism, that is to say, the forces making against change by disruptive tactics, must sympathise with the Conservatives of Spain whose actions are misconstrued and habitually misinterpreted by the champions of 'Liberalism.' Right-minded people may differ as to the relative merits of the various churches, but they will be found to agree on one point, which is that religion is essential and exercises a sweetening influence upon life. If that influence were suddenly shattered, as Continental Liberalism would have it shattered, all the ingenuity of the world and another twenty centuries could not replace it. Regarded as an asset on the side of law and order, religion cannot be overestimated in value. Without it there is nothing upon which we could lay hold. The King takes the coronation oath, the soldier swears by the banner, the law-maker, the magistrate, every man who undertakes a sacred trust on behalf of humanity, swears by the sacred scriptures, and whilst swearing invokes an eternal and divine power to witness his sincerity. Deny the existence of such a power and by what shall the conscript swear to do his duty? Eliminate that power and 'duty' itself vanishes or becomes a mere phrase.

"Thus, whilst sinking the contentious points and passing over alleged facts in

connection with the struggle in Spain, a struggle which may at any moment become very serious, we find that it is not wise to assume that the Church of Rome must, by virtue of the fact that it is the Church of Rome, be in the wrong. The day may not be far distant when all the churches, all the religious influences of the world, will be thankful that the old church did not, in the early twentieth century, temporize with the disruptive forces of Europe."

SCIENCE

Gold, when subjected to a temperature of 2,400 degrees centigrade, boils freely. About 150 grams of the metal vaporizes in three minutes, and this vapor, when allowed to condense upon a cold body, forms filiform masses and crystals of a cubical shape. At the above temperature gold dissolves a trace of carbon which, on resolidification, is deposited in the form of graphite.

The great international project of unifying zoological nomenclature, which has been crippled for the last fifteen years by inadequate funds for clerical work, has been notably advanced by the fund granted last winter by the Smithsonian Institution. Under this impulse the committee of fifteen scientists appointed to formulate laws for the choice of a name out of the many which designate a genus or species in technical works, has been laboring faithfully with different subcommittees throughout the world. The result is that the Smithsonian Institution is already able to distribute their printed opinions to 1100 libraries and a limited list of specialists in this science.

* * *

Dr. Clayton H. Sharp of the Illuminating Engineering Society has contrived a new system of street lighting which will utilize the vertically and diagonally upward rays of street lights. Though upward rays are a decided advantage in the lighting of houses reflected downward as they are by the ceiling, and spread over a greater space, in street lighting on the contrary, they have hitherto been lost in air without any gain in brightness to the street. To meet this defect therefore, Dr. Sharp has devised a reflector consisting of two parabolic mirrors opening in opposite directions and so arranged as to reflect all upward rays in parallel lines along the street. Thus in place of having a street lighted merely in the immediate vicinity of the light as is now the case, a more continuous illumination will be secured.

* * *

At the recent international astronomical conference at Pasadena, Prof. Newell, of the University Observatory, Cam-

bridge, England, stated that in his opinion further experiments in solar research would establish that the occurrence of sun spots had much to do with terrestrial atmospheric conditions. He also added that the discovery of Dr. George E. Hale of the Mt. Wilson Solar Observatory, that the sun spots were vertices of electricity, and that the cyclones which whirl from right to left were negative in character and those revolving in the opposite direction were positive, had completely revolutionized the study of solar spots.

Glass, when coated with a thin layer of a liquid charged with platinum, and then raised to a white heat, serves as an odd mirror. The glass, though perfectly transparent, when placed opposite a wall reflects images. Windows so constructed permit a person standing close behind the panes to observe clearly everything going on outside, while passers-by looking at the windows, behold only an ordinary mirror reflecting their own image, the person inside remaining invisible, though the room be illuminated. This glass is very useful in illusions on the stage and elsewhere.

At the International Congress on Radiology and Electricity, which was held in Brussels on September 13-15, one of the most important questions discussed was that of radium standards and nomenclature. To facilitate the work, three committees were appointed. The first committee considered the question of terminology and methods of measurement in radio-activity, as well as the question of ionization. The second committee devoted its attention to the fundamental theories of electricity, the study of radiations, radio-activity, atmospheric electricity, and the radio-activity of the atmosphere. The third committee dealt with the purely biological subjects, considering the effects of radiation on living organisms, as well as the use of various radiations for medical purposes. A long list of papers were read and a special exhibit of apparatus used by the committees was held in connection with the Congress.

Madame Curie and M. Debierne have announced through the Paris Academy of Science that they have succeeded in isolating pure radium. The product is reported to be of a brilliant white color, which blackens on exposure to the atmosphere. It rapidly decomposes water, burns paper and adheres to iron.

From the velocities of 49 stars situated near Newcomb's latest position of the solar apex ($a-277.5^\circ$, 8° plus 35°), Stroobant de-

rives 18.75 kilometers (11.7 miles) per second as the velocity of translation of the solar system in space, and from 15 stars near the anti-apex, 21.55 kilometers (13.5 miles) per second. The spectral type of stars employed for reference, it is found, affect the calculated velocities.

Electrolytic tests made on concrete to determine whether direct damage is effected by the electric current indicate a negative result. The leaking, however, due to the passage of the current, does harm by drying out the concrete, thus reducing the strength, and, if allowed to act long, by eventually causing the concrete to crack. Though concrete is a poor conductor, yet it will carry heavy currents by virtue of the absorbed water held in its pores.

F. TONDORF, S.J.

PERSONAL

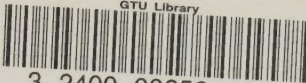
Owing to unavoidable mechanical obstacles the unveiling of the memorial bust to Orestes A. Brownson in this city has been postponed from October 12 to October 29.

The memorial statue to Father William Corby, C.S.C., Chaplain of the Irish Brigade, will be unveiled on the battlefield of Gettysburg on the same day, October 29.

The larger portion of the estate of Mrs. Anna H. Bailey of St. Louis, is willed to Catholic charities. Several parcels of real estate are bequeathed to Archbishop Glennon, and all stocks, money and bonds, not specifically disposed of, for such charity as the Archbishop may determine. Other bequests of property are made to the Sisters of the Good Shepherd, the Order of the Little Helpers, the Oblate Sisters and to St. Louis University for the education of young men for the priesthood. The exact value of the estate is not known, but it is said to be between \$250,000 and \$500,000. Mrs. Bailey was converted to the Faith about five years ago. She was a daughter of the late Judge Alexander Hamilton, and the widow of a Boston capitalist.

OBITUARY

The Archdiocese of Cincinnati lost a conspicuous and zealous priest by the death of Rev. Dean Anthony H. Walburg, on September 27. He was in his seventy-first year and had been pastor of St. Augustine's Church in Cincinnati for thirty-five years. Father Walburg was a native of the city in which he labored so long, and made his early studies at St. Xavier College before entering the diocesan seminary. Some years ago he donated \$50,000 to the Catholic University to found a Chair of German.

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